JUST, and the JUSTIFIER

An exposition of the Epistle to the Romans, considered Doctrinally, Dispensationally and Practically, together with complete structural analysis.

By

CHARLES H. WELCH

Author of

Dispensational Truth
The Apostle of the Reconciliation
The Testimony of the Lord's Prisoner
Life Through His Name
(an exposition of the Gospel of John)
Just and the Justifier
(an exposition of the Epistle to the Romans)
The Prize of the High Calling
(an exposition of the Epistle to the Philippians)
An Alphabetical Analysis
(10 volumes)
etc., etc.

THE BEREAN PUBLISHING TRUST
THE CHAPEL OF THE OPENED BOOK
52A, WILSON STREET, LONDON, E.C. 2.

CONTENTS

CHAPTER		PAGE
	PREFACE	vii
	INTRODUCTION	ix
I	THE SALUTATION (i. 1—7)	1
	OUTER SECTION—FIRST PART (I. 8—V. 11)	
II	PAUL: THE MAN AND THE MESSAGE (i. 8—17) . .	10
	(1) The Righteousness of God (i. 17)	
	(2) The Just by Faith shall Live (i. 17)	
III	THE CASE AGAINST THE GENTILES (i. 18—ii. 1). .	24
	(1) Inexcusable (i. 19, 20)	
	(2) Glory to God for His Goodness (i. 21)	
	(3) Given Up (i. 21—32)	
IV	AN IMPORTANT PARENTHESIS (i. 18—iii. 20) . .	40
	(1) Every Mouth Stopped (ii. 1—iii. 9)	
	(2) The Law, and the Knowledge of Sin (iii. 20)	
V	THE RIGHTEOUSNESS OF GOD APART FROM LAW (iii. 21—28)	53
	(1) The Righteousness of God through Faith of Christ (iii. 22)	
	(2) The Acid Test of Sin and Righteousness (iii. 22, 23)	
	(3) The Gift by Grace (iii. 24)	
	(4) Righteousness—Provided and Manifested (iii. 24, 25)	
	(5) That no Flesh should Boast in His Presence (iii. 27, 28)	
VI	EXPLANATION OF EXPRESSION "IMPUTED FOR" (iii. 30—iv. 25)	74
	(1) Significance of Genesis xv. 6 (iii. 30—iv. 25)	
	(2) Circumcision, or the Repudiation of the Flesh (iii. 30—iv. 25)	
	(3) The Promise versus the Law (iii. 30—iv. 25)	
VII	BOASTING IN HOPE OF THE GLORY OF GOD (v. 1—11)	90
	(1) Patience and Proof (v. 1—11)	
	(2) Reconciliation Received (v. 1—11)	
	INNER SECTION (V. 12—VIII. 39)	
VIII	THE INNER SECTION (v. 12—viii. 39) . . .	102
	(1) Adam and Christ (v. 12—21)	
	(2) The One Man (v. 12)	
	(3) The Sin that entered into the World (v. 12)	
	(4) Death, in Adam, and in Christ (v. 12—14)	
IX	HE THAT IS DEAD IS FREED (v. 12—viii. 39) . .	117
	(1) The Fall in Adam, and the Standing in Christ (v. 12—21)	
	(2) The Reign in Life (vi.—vii.)	

CHAPTER PAGE

X KEY WORDS (v. 12—viii. 39) 128
(1) The Body (v. 12—viii. 39)
(2) The Members (v. 12—viii. 39)
(3) The Mind (v. 12—viii. 39)
(4) Spirit (v. 12—viii. 39)
(5) The Flesh (v. 12—viii. 39)
(6) Life, Live, Quicken (v. 12—viii. 39)

XI FOURFOLD QUESTION CONCERNING SIN AND LAW (vi., vii.) 144
(1) Sanctification: Newness of Life (vi. 1—14)
(2) „ Union (vi. 1—14)
(3) „ Freedom (vi. 1—14)
(4) „ How Apprehended—"Reckon" (vi. 1—14)
(5) „ Under Grace (vi. 1—14)

XII RECEIVE NOT THE GRACE OF GOD IN VAIN (vi. 14—vii. 6) 166
(1) Master and Husband (vi. 16—vii. 6)
(2) Law and Grace (vi. 15—23)
(3) Servants to Righteousness unto Holiness (vi. 16—23)
(4) Death ends Dominion of Law (vii. 1—6)

XIII LIGHT ON THE RELATION OF LAW AND SIN (vii. 7—12) 182
The Two Natures and the Law (vii. 13—25)

XIV THE SPIRIT OF SONSHIP (viii. 1—39) . . . 193
(1) The Law of the Spirit of Life (viii. 1—4)
(2) The Spirit of Christ (viii. 5—15)

XV THE WITNESS OF THE SPIRIT HIMSELF (viii. 15—39) . 207
(1) The Law of Adoption (viii. 15—17)
(2) Heirs and Joint-Heirs (viii. 17—21)
(3) The Hope of Groaning Creation (viii. 18—21)
(4) Waiting for the Adoption (viii. 22—28)
(5) The Spirit's Intercession (viii. 22—28)
(6) The Mind of the Spirit (viii. 22—28)
(7) All Things Work Together for Good (viii. 22—28)
(8) The Goal: Conformity to Image of His Son (viii. 29, 30)
(9) Four Links in Chain of Purpose (viii. 29, 30)
(10) No Condemnation; No Separation (viii. 31—39)

OUTER SECTION—SECOND PART (IX.—XVI.)

XVI THE DISPENSATIONAL SECTION OPENS (ix.—xi.) . 245
(1) Israel's Privileges (ix. 4, 5)
(2) The Purpose according to Election (ix. 6—13)
(3) God's Sovereignty Established (ix. 14—29)
(4) God hath not Cast Away His People (ix. 30—xi. 10)
(5) The Olive Tree and Israel's National Position (xi. 11—32)
(6) Fulness, Reconciliation, and Doxology (xi. 11—36)

XVII TRUTH IN PRACTICE (xii., xiii.) 285
(1) Your Reasonable Service (xii. 1, 2)
(2) Grace Given (xii. 3—16)
(3) Vengeance and the Powers that Be (xii. 17—xiii. 7)
(4) Love, the Fulfilling of the Law (xiii. 8—10)
(5) The Armour of Light (xiii. 11—14)

CHAPTER PAGE

XVIII RECEIVE YE ONE ANOTHER (xiv. 1—xv. 7) . . 303
(1) Reasonings and Reason (xiv. 1—xv. 7)
(2) Meats and Days (xiv. 1—xv. 7)
(3) The Lordship of Christ (xiv. 1—xv. 7)
(4) Guiding Principles in Cases of Conscience (xiv. 1—xv. 7)

XIX JESUS CHRIST, MINISTER OF CIRCUMCISION (xv. 8, 9) . 322
(1) Hope of Church during Acts—Millennial (xv. 10—15)
(2) God's Acceptance of Gentiles' Offering (xv. 16)
Concordance to A.V. and R.V. Use of "Christ Jesus"
(3) Gentiles acceptable to God, but not to Fellow-Believers (xv. 17—33)
(4) Salutation, Warning and Benediction (xvi. 1—24)
(5) The Mystery that had been Silenced (xvi. 25—27)

Reprinted January 1972 by
C. Leggett & Son Ltd., 22 Wates Way, Mitcham, Surrey, England

PREFACE

AFTER forty years' loyal service in the interest of the Truth "rightly divided"

FREDERICK PETER BRININGER

fell asleep on November 27th, 1947.

One of his last acts in this service was to prepare for this present book form the articles on Romans—which were published originally in *The Berean Expositor* over a period of fourteen years.

It was felt by the Author and his colleagues that this volume can go forth in memory of his long and faithful labours.

"*Now he that planteth and he that watereth are one*" (1 Cor. iii. 8).

The following letter received in the normal course of correspondence says all that is necessary to introduce this volume to the reader.

"DEAR MR. CANNING,

I was very well pleased to see in July *Berean Expositor*, that there was some possibility of Mr. Welch's articles on Romans being published in book form. It is long since I advocated such a step. These articles were very fine. C.H.W. on Romans should be quite a vogue amongst lovers of the Truth rightly divided.

The publication of *Just, and the Justifier* (very good and very apt title for such a work) would be the justified fruition to all the devoted spade work done by Mr. F. P. Brininger, and would therefore be a most fitting memorial to his memory,

Yours in Christ,
W. W. S."

Clapham, S.W.4.
July, 1948.

AN INTRODUCTION TO THE STUDY

Perhaps no one book in the whole of the Scriptures may be considered to have a claim upon all who believe in the Lord Jesus Christ, more than the Epistle to the Romans. Where all exhibit the hall-mark of inspiration comparisons are odious, but inasmuch as a building needs foundations as well as top stones, so we may speak of the epistle to the Romans as essentially fundamental in character.

In this epistle Israel as well as Gentile, both in their sin and their salvation, are placed in their true relation to the purpose of God. Here sin receives its fullest exposure, and here justification by faith its grandest exposition. Doctrinal, practical and dispensational truth receive equal attention, and the whole argument is conducted upon a calmer level than was possible when dealing with matters so personal as those which prompted the epistles to the Galatians and Corinthians.

To those who are vitally concerned with the teaching of Ephesians, Romans v. 12—viii. 39 is of supreme importance, for Ephesians ii. 1 proceeds upon the assumption that Rom. vi. is practical truth. Philippians, too, does not teach but assumes knowledge of justification by faith (Phil. iii. 9).

The theme of the Epistle.

As we read the epistle it is very evident that the church at Rome contained a fairly even mixture of Jewish and Gentile believers, and the necessity to adjust the differences between them and both of them to the gospel is the motive that prompted the writing of the epistle.

We must be on our guard against too sweeping a generalisation in the attempt to express in one line the teaching of this epistle. As *Dean Farrar* writes, "Who will pretend to give in a few words the central conception of the '*Prometheus Vinctus*' or of '*Hamlet*'?" Much less can we hope to do so with such an epistle as that to the Romans.

The central feature of the epistle may well have been the dispensational passage covering chapters ix. and xi., for this touches the sore point of Israel's rejection. This would necessitate not only a reference to Sinai and to the covenant made before that with Abraham, but in virtue of Paul's apostleship to the Gentiles would demand a statement that carried things as far back as Adam. This is indeed what we find. To the apostle Paul we must look for information concerning the relation of Adam and the race, and to this epistle in particular for its fullest exposition.

Inner and outer teaching.

The epistle to the Romans, while it must be read through as one would an ordinary letter, must be studied along the lines of its divisions, and the first division of importance is that which we call the outer and the inner. The outer occupies i. 1—v. 11 and ix. 1—xvi. 24.

The inner occupies v. 12—viii. 39 and xvi. 25—27. The dominant figure (speaking of men) in i.—v. 11 is Abraham, whereas the dominant figure in v. 12—viii. 39 is Adam. The background of Romans i. is Babel; the background of v. 12 is Eden. Sins are the concern of the outer portion; sin the concern of the inner.

The reader will observe that the concluding verses of Romans xvi. are considered as an integral part of the inner teaching of Romans. This we must study in its place, but we will here say that we do not believe that "the mystery" of Ephesians is in view in Romans xvi. Let us now compare the opening and closing words of the epistle.

The Outer Section. Introduction. i. 1—7.	**The Inner Section. Conclusion.** xvi. 25—27.
The gospel of God.	My gospel.
Concerning His Son Jesus Christ.	The preaching of Jesus Christ.
Promised afore by His prophets in the holy Scriptures.	According to the revelation of the mystery, kept in silence in age times, but now manifested, and through prophetic writings made known.
For obedience of faith unto all nations.	To all nations for the obedience of faith.
Grace from God our Father.	Praise to the *aiōnion* God and the only wise God.

As a further unfolding of the different point of view of the inner and outer portions of the epistle, we observe the usage and occurrence of some important words.

Sin: Occurs 47 times. Of these 6 occurrences are found in the outer portion (i.—v. 11; ix.—xvi.) and 41 in the inner portion (v. 12—viii 39). It will be seen that this word is particularly connected with the inner portion.

Wrath: This word occurs 12 times, and is exclusively used in the outer section. Contrary to popular exposition, the wrath of God is not mentioned in connection with Adam's sin. As a parallel to this, we might mention that wrath is not spoken of at the great white throne; wrath is completed in the vials poured out upon the earth before the Millennium.

Justify:
Dikaioō (to justify). 11 times in outer; 4 times in inner.
Dikaiōsis (justification). One occurrence in each.
Dikaiōma (judicial sentence). 2 in outer; 3 times in inner.
Dikaiosunē (righteousness). 28 times in outer; 8 times in inner.
Dikaios (*righteous*). 5 in outer; 2 in inner.

Justification and righteousness are the theme of the outer portion, rather than the inner.

Faith:
Pistis (faith). 38 occurrences, all in outer section.
Pisteuō (believe). 20 occurrences in outer; one only in inner.

Here we have 59 occurrences of "faith" and "believe," with but one occurrence only in the inner section.

Gospel:
Euaggelion (gospel). 9 occurrences in outer; once in inner.
Euaggelizō (preach gospel). 4 occurrences in outer.

The one occurrence in the inner section is in the doxology of chapter xvi., where the gospel is intimately related to the mystery. There is no mention of either faith or gospel in v. 11—viii. 39.

Death:
Thanatos (death). Once in outer; 21 in inner.
Thanatoō (to die). 3 times in inner only.
Apothnēskō (to die). 9 times in outer; 12 in inner.

Spirit:
Pneuma. 12 in outer; 22 in inner. Of these 22 occurrences, 21 are found in chapter viii.

Comparing this word with the distribution of "faith," it will be seen that faith is practically confined to the outer section, and spirit to the inner. Another method of comparison, which brings out the distinctive viewpoints of the two sections, is to take similar expressions found in both sections, and observe their different usage and connection, e.g.:

Redemption:
Apolutrōsis. iii. 24 outer; viii. 23 inner.

The first occurrence speaks of the redemption that is in Christ, and deals with sin and justification. The second speaks of the redemption of the body, the adoption, the resurrection. In the former we are saved by *faith*, in the latter we are saved by *hope*.

Reckon (*Logizomai*): In chapter iv., where the word occurs 11 times, it is God that reckons, the believer being passive. In vi. and viii. it is the believer who reckons, and he is no longer passive.

The earnest student will not rest here, but will accept the above as a suggestion only, and will prosecute similar comparisons and so bring the two sections into clearer focus.

The outer section (i. 1—v. 11 and ix. 1—xvi. 24) is sub-divided as follows:

Doctrine (i. 1—v. 11)

a | i. 1—17. General statement. Justification by faith.
b | i. 18—32. Gentile.
c | ii. 1—29. Jew.
b | iii. 1—31. All the world.
a | iv. 1—v. 11. Particular exposition. Justification by faith.

Dispensation (ix.—xi.)

a | ix. 1—29. Elect remnant.
b | ix. 30—33. Prophets.
c | x. 1—13. Law.
b | x. 14—21. Gospel.
a | xi. 1—36. Elect remnant. All Israel.

Practice (xii.—xvi. 24).

a | xii. 1—21. Relation to God and members of body.
b | xiii. 1—14. Relation to civil authority and neighbour.
c | xiv. 1—xv. 7. Relation of Jewish and Gentile members.
b | xv. 8—33. Relation of Jewish and Gentile believers.
a | xvi. 1—24. Relation to individual workers.

With these introductory notes we now take up the exposition of this most fundamental of all the Epistles.

Just, and the Justifier

CHAPTER I

The Salutation (i. 1—7).

The opening section of the epistle is comprised of three parts, (1) The salutation (1—7); (2) The personal references to the Apostle (8—16); (3) The thesis of the epistle (17).

The salutation, which occupies seven verses, is far more doctrinal and weighty than that of any other epistle. The earlier epistles to the Galatians, Corinthians and Thessalonians are addressed to the churches in those respective towns. This epistle is the first to be addressed, not to a church, but to "the saints." Whatever may have been the reason for this change of address, it certainly reveals the fact that the individual believer began to occupy a position of greater importance than did the corporate assembly, the church.

The salutation is sent (1) from Paul the Apostle, (2) to the saints at Rome, (3) greeting them with the twofold salutation of grace and peace. Paul describes himself as (1) a bond slave of Jesus Christ, (2) a called Apostle, (3) one separated unto the gospel of God.

At the revelation of the gospel the Apostle pauses to make two most vital observations, showing (1) the gospel's relation to the O.T. Scriptures, and (2) the gospel's relation to the Son of God.

For reasons to be given later, the reference to the Son of God is divided into two parts, one referring to Him "according to the flesh," and the other referring to Him "according to the spirit of holiness." Paul returns to his apostleship to affirm that it was (1) for obedience of faith, and (2) among all nations (or Gentiles); and so to those particularly in view, (1) all at Rome; (2) beloved of God; (3) called saints. Such is the brief analysis. It will repay us to give these weighty words a closer scrutiny.

Paul's three titles.

"*Paul, bond-slave of Jesus Christ.*"—From the moment that Paul had been commissioned as a chosen vessel to bear the name of the Lord to the Gentiles, his life had been a fight, both for his message and for his authority. How his whole being shrank from the appearance of boasting that the assertion of his apostleship necessitated, may be sensed in 2 Corinthians xi. How vital to the progress, nay, the very existence, of the truth, the recognition of his apostleship is, may be gauged by reading Galatians i. and ii. Yet we are certain that there was no title that was nearer to the heart of him who loved much (because he had been much forgiven) than that which comes first in this salutation, "Paul, a bond slave." He recognized indeed that he was not his own, but that he had been bought with a price. "Whose I am, and Whom I serve" is his clear heart-felt testimony.

The first spoken words of Paul, the saved, were, "Lord, what wilt Thou have me to do?" Even in the epistle to the Galatians, where inspiration demands two chapters out of six to prove the independence and authority of Paul, even there, at the very last, and written with his own hand, he speaks of the "brand marks" that he bears in his body as the bond-slave of Christ. Yet as we learn through this self-same Paul that the Lord he served laid aside His glory and humbled Himself, taking upon Him the "form of a slave," we can begin to appreciate that Paul could know no higher honour than to be called the bond-slave of that same Christ.

"*A called apostle.*"—It is not correct to read, as in the A.V., "called to be an apostle." He was "a called apostle." What this means may be gathered from Hebrews v. 4, "And no man taketh this honour unto himself, but he that is *called* of God." The apostle, being called of God, was nether self-appointed, nor commissioned by man. We can trace this feature in several references to his apostleship:

> "Paul, an apostle (not of men, neither by man, but by Jesus Christ, and God the Father, Who raised Him from the dead)" (Gal. i. 1).
> "Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are not ye my work in the Lord?" (1 Cor. ix. 1).
> "I am ordained a preacher, and an apostle (I speak the truth in Christ, and lie not), a teacher of the Gentiles in faith and truth" (1 Tim. ii. 7).

The word "apostle" is from *apostellō*, "to send from" someone as his legate (Acts xxii. 21, xxvi. 17). In this sense the Lord Himself is called "the Apostle" (Heb. iii. 1), for He was pre-eminently "the Sent One" (*see* John's Gospel). The "sent one" or the "apostle" comes with all the authority of the One that sends him (Matt. viii. 9; Luke x. 16), and it is this fact that lies behind the title "apostle." Not only was Paul an apostle; he was peculiarly separated unto the gospel of God. This separation took place at birth and at Antioch:

> "But when it pleased God, Who SEPARATED me from my mother's womb, and called me by His grace, to reveal His Son in me, that I might preach Him among the Gentiles . . ." (Gal. i. 15, 16).

Here we have three items that are repeated in Acts xiii., xiv. and Romans i., viz. (1) the separation; (2) preaching *Him*; (3) among the Gentiles:

> "The Holy Ghost said, SEPARATE me Barnabas and Saul for the work whereunto I have called them . . . . they preached the word of God . . . . I have found David . . . . of *this man's seed* hath God according to His *promise raised* unto Israel a Saviour, Jesus . . . . as it is written in the second Psalm, Thou art my Son, this day have I begotten Thee . . . . by Him all that believe are *justified* from all things, from which ye could not be justified by the law of Moses . . . . it was necessary that the word of God should *first* have been spoken to you (Jews) . . . . we turn to the Gentiles . . . . they rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles" (Acts xiii. and xiv.).

The parallels of this passage with Romans i. 1—17 are too patent to necessitate detailed proof. It is very evident that Paul's separation unto the gospel of God took place then. Some of the allusions we have

quoted will appear more clearly when we have examined Romans i. a little more. Paul's separation was unto the gospel of God.

What is this gospel?

It is common knowledge with most of our readers that the word gospel means "good news." It may be as well to have the meaning more fully demonstrated at this first occurrence, as we desire this treatise on Romans to provide as complete a repository of knowledge and understanding as possible for those who are engaged in making this gospel known.

Euaggelion is made up of *eu* (well) and *aggelia* (a message). It is one of a group of words made up with *aggeleia.**

Aggeleia. A message, news (1 John i. 5).
Aggellō. To bring a message (John xx. 18).
Aggelos. Messenger, angel (Luke vii. 24; ii. 13).
Anaggellō. To report back (1 John i. 5).
Apaggellō. To announce or report (Acts iv. 23).
Diaggellō. To convey a message (Rom. ix. 17).

Thirteen further compounds would be necessary to complete the list, but the above are all we need to show the primary ideal.

The gospel is God's good message.

God's good message may be the proclamation concerning our forgiveness, our hope of heaven, our peace, etc. God's good message may be the proclamation of the ground or source from which all these blessings flow. In other words, the gospel may be a detailed proclamation of the ills that may be cured, or the proclamation concerning Him Who alone can cure them. Romans i. leaves us in no doubt as to which is the Scriptural view:

"The gospel of God . . . . concerning His Son" (Rom. i. 1 and 3).
"The gospel . . . . the power of God unto salvation" (Rom. i. 15 and 16).
"Christ the power of God" (1 Cor. i. 24).
"We preach Christ, and Him crucified" (1 Cor. i. 23).
"We preach not ourselves, but Christ Jesus the Lord" (2 Cor. iv. 5).

These and many other passages clearly set forth this fact. Salvation is not the gospel—the gospel is the power of God *unto* salvation. Justification is not the gospel, for in the gospel is *revealed* a righteousness of God. Romans i. 1—4 gives three important tests for the gospel:

(1) It is of GOD.
(2) It is according to His WORD.
(3) It is concerning His SON.

We believe these three features are unalterable. That neither Christian charity nor force of circumstances; neither empty churches nor declining subscriptions, can ever justify the modification or the excision of one of these three items. No other message has a right to the name gospel, but that of which God is Author. No other message can use this title, but that which rests upon the promises of Holy Scripture. No other message is the gospel, but that which, coming

* Pronounced angeleia; hence evangel, not euaggel.

from God and fulfilling His word, finds its goal in the person of the Son of God.

The gospel and the O.T. Scriptures.

Paul had been charged with introducing innovations, of preaching a self-evolved message, of altering laws and customs, and therefore before he defines his gospel he turns aside to declare that it was entirely in harmony with the O.T. Scriptures, and indeed was the fulfilment of its promises. In verse 17 he picks out one verse from an O.T. prophet, and makes it live for all time: "The just shall live by faith." In iii. 10—18 he shows that his doctrine of universal sin is founded upon the O.T. Scriptures, and in iii. 21 declares that the gospel presentation of a righteousness of God without the law is witnessed by the law and the prophets.

The controversy as to faith or works is settled by the appeal, "What saith the Scriptures?" (iv. 3). The same appeal runs through chapters ix.—xv. where the remnant, Israel's temporary blindness, the sovereignty of God's choice, the judgment of believers, the justification of Paul's extended ministry, and the inclusion of Gentiles, are all based upon quotations from the O.T. Scriptures. This attitude is not to be looked upon as peculiar to the apostle Paul; it is also the attitude of Peter:

> "The word of the Lord endureth for ever. And THIS IS THE WORD which by the gospel is preached unto you" (1 Peter i. 25).

This, moreover, is the attitude of Christ Himself:

> "Had ye believed Moses, ye would have believed Me; for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" (John v. 46, 47).

He who tampers with Moses destroys John iii. 16 (*see* iii. 14). He who ridicules Jonah denies the resurrection (Matt. xii. 40). He who disbelieves the flood doubts the second advent (Matt. xxiv. 37—39). Moreover, as a final witness against modernism it was *the risen Christ* Who declared that all things must be fulfilled that had been written of Him, "in the law of Moses, and in the Prophets, and in the Psalms" (Luke xxiv. 44). The many who believe the gospel of God as preached by Paul can have neither part nor lot with one who denies the inspiration of the O.T., narrow and old fashioned though such an attitude may appear.

His Son Jesus Christ our Lord.

Those who are able to read the original have presented to them in the arrangement of verses 3 and 4 a wonderful conception of this title of Christ, for the words "His Son" are separated from the words "Jesus Christ our Lord" by the whole of verses 3 and 4, thereby enclosing all the testimony of those verses in this one great title. It is important enough to display in English.

HIS SON { According to flesh, Seed of David. / According to Spirit. Son of God with power, by resurrection of dead. } JESUS CHRIST OUR LORD.

This fact reveals how full that statement is which says, "The gospel of God is concerning His Son."

We have yet to discover the fulness of that great parenthesis of verses 3 and 4, where the title "Son" is explained. We will not waste valuable time and space in repeating the great variety of interpretations that have been put forward by both ancient and modern commentators as to the meaning of almost every clause of this passage, but with a consciousness both of our own fallibility and also of the utter trustworthiness of the Scriptures we seek afresh its meaning and its purpose. And surely this last thought is a good beginning along the road. If we do not believe that the Apostle had any particular purpose in view, or that he chose his words with precision like Koheleth of old ("words of truth"), we rob ourselves of a great incentive to search and see. If we believe that the words used are the most fitting to express his meaning, and if we believe that the passage is most relevant to the theme of the section and of the epistle, we are the more prepared to receive its message. Let us begin to read, and note any feature that looks important.

"*Which was made of the seed of David according to the flesh.*"—Why the seed of *David*? David's testimony in the Psalms is most emphatic concerning the resurrection of Christ (Acts ii. 25, 29—34; iv. 25). To David were promises made that could only be fulfilled in Christ (Acts xiii. 22, 34, 36). The prophecy of the rebuilding of the tabernacle of David was intimately connected with the salvation of the Gentiles (Acts xv. 16). David unites with Abraham in bearing witness to the essence of the gospel (Rom. iv. 6), and prophesies the failure of Israel (Rom. xi. 9).

If we examine the testimonies of Peter and Paul in the Acts with reference to David, we shall perceive a fundamental difference between the good news appertaining to each. Peter sees Christ as the seed of David raised from the dead to sit upon the throne of his father David (Acts ii. 30). Paul sees the same Christ raised from the dead as a Saviour both for Israel and the Gentiles, and bringing to light the doctrine of justification by faith (Acts xiii.). Both Peter and Paul were divinely inspired, and both give in their opening utterances (Pentecost and Antioch) the key to their respective messages. Peter had preached "Jesus Christ of the seed of David raised from the dead" according to his gospel, which had the circumcision always in mind, whereas Paul in writing to Timothy says:

> "Remember that Jesus Christ of the seed of David was raised from the dead *according to my gospel*, wherein I suffer trouble as an evil doer . . . . study . . . . rightly dividing the word of truth" (2 Tim. ii. 8—15).

Paul knew from painful experience the attitude of the circumcision to his gospel, and it was necessary therefore when writing to the saints at Rome to begin with Christ according to the flesh, and to lead on to Christ according to the Spirit. Paul's gospel necessitated Jesus Christ "made of a *woman*, made under the law" (Gal. iv. 4), to touch the need of Gentile and of Jew, more than Christ as the Seed of David. Paul needed to emphasize that Christ was the Seed of Abraham (Gal. iii. 16)

for the Gentiles' sake, rather than His descent from David. Christ as the Seed of the woman, the Seed of Abraham, and the Seed of David are the three great foundation stones of the gospel. At the same time Paul adds "according to the flesh," and as such he had already declared that he no longer knew Christ (2 Cor. v. 16). Christ according to the flesh is connected with Israel: "Who are Israelites . . . . and of whom as concerning the flesh Christ came" (Rom. ix. 4, 5). Until the Lord died on the cross He was "straitened," and limited His ministry to the lost sheep of the house of Israel:

> "Now this I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers" (Rom. xv. 8).

Not until He was raised from the dead could the Gentiles glorify God for His mercy (Rom. xv. 9—12, 16). The Gentiles' relation to Christ as root of Jesse is clearly millennial in its full application (Rom. xv. 12; Isa. xi.). The reference to Christ as the Seed of David according to the flesh is preparatory to the second statement.

"*And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection of the dead.*"—There are a series of problems that need solution in this verse. What is the meaning of *horizō*, "declared"? Do the words "with power" read with the word "declared," i.e., powerfully declared, or do they read with the words "the Son of God"? Do the words' "spirit of holiness" refer to the Holy Spirit, the gifts of the Spirit given at Pentecost, or the risen and spiritual nature of Christ? Finally, does the resurrection of the dead refer to the raising of such as Lazarus, or to the saints as recorded in Matthew xxvii. 52 and 53, or to the resurrection of Christ Himself? Quite a number of answers have been given to these questions.

Horizō, "declared," and *aphorizō*, "separated" (verse 1), have much the same meaning. The ancient Syriac translates *horizō* by "known to be." The Latin Vulgate reads "predestinated." The primary idea of the word is "to be bound," "to fix the limits," as in Acts xvii. 26, "and hath determined (*horizō*) the bounds (*horothesia*)." Then, to determine as a purpose (Luke xxii. 22; Acts ii. 23). The resurrection of the dead marked off the Lord Jesus as the Son of God with power. It fixed a boundary, it indicated a phase of the purpose of God. Scripture declares that Christ "was crucified through weakness, yet He liveth by the power of God" (2 Cor. xiii. 4). Scripture declares that "Christ dieth no more," and it is equally true to say Christ suffereth no more, is weary no more, is hungry no more, is tempted no more, weeps no more, shall be buffeted and scourged and spit upon and crucified no more. The boundary fixed by God for that weakness was at the cross. The resurrection marked Him off the Son of God with power. It will be remembered that Peter quotes the second Psalm in Acts iv., and Paul quotes it in Acts xiii. In that Psalm we read:

> "I will declare the decree: the Lord hath said unto Me, Thou art My Son, this day have I begotten Thee . . . . Thou shall break them with a rod of iron." (Psa. ii. 7, 9).

The word decree has much the same force as *horizō*, and it is possible that there is an allusion to this passage in the Apostle's words. A great number of commentators and expositors translate the words "with power" adverbially, "powerfully demonstrated to be the Son of God," referring the power to the act of demonstrating. The order of the words in the original seems to be against that interpretation, for the ordinary Greek construction was open to the Apostle, and would have expressed that meaning without ambiguity. We believe that had he meant the words "with power" to be understood adverbially he would have placed *en dunamei* between *tou* and *horisthentoō*; as it is *en dunamei* follows the words *huion Theou*, "Son of God." Moreover, it is not in line with Greek thought to use *dunamis*, "power," for a "powerful" argument or demonstration. The simpler rendering and the one that fulfils all requirements is to read, "the Son of God with power."

What are we to understand by the spirit of holiness? We may be fairly sure that the Holy Spirit is not intended here, for the words used when the Holy Spirit or spiritual gifts are intended are *to pneuma to hagion*, or *pneuma hagion*, whereas the words used here are *pneuma hagiōsunēs*. Moreover, the words "according to the flesh" and according to "the spirit of holiness" are in such evident relation to one another as to demand the meaning to be the setting forth of the two aspects of the nature of Christ. In resurrection the Lord is called "Spirit":

> "The last Adam was made a quickening *Spirit*" (1 Cor. xv. 45).
> "Now the Lord (Jesus) is that *Spirit*" (2 Cor. iii. 17).
> "Put to death in flesh, yet quickened in *Spirit*" (1 Pet. iii. 18).
> "Manifested in flesh, justified in *Spirit*" (1 Tim. iii. 16).

"*By resurrection of dead.*"—The word "by" is *ek*, "out of," suggesting origin. There is no article before either resurrection or dead. The resurrection manifested Him to be the Son of God with power. Why is the expression so vague? It does not definitely say "by His resurrection" or "by the resurrection from among the dead," but just "by resurrection of dead." Paul himself has made it abundantly clear in 1 Corinthians xv. that all who ever have been or who ever will be raised from the dead are raised only through Christ. The raising of Lazarus is closely associated with the confession of Martha, "I believe that Thou art the Christ, the Son of God" (John xi. 27), and in fulfilment of that glorious title, "I am the resurrection and the life" (John xi. 25). From the fact that the words of Romans i. 4 may read, "by a resurrection of dead persons," some see a reference to Matthew xxvii. 52, 53, where "many bodies of the saints which slept arose and came out of their graves after His resurrection," and once again (in the context) we meet with the confession, "Truly, this was the Son of God."

In John v., by claiming to be the Son of God, the Lord came near to being stoned for blasphemy, and He added to that claim the power to raise from the dead "all that are in the graves." All the claims made by the Son of God were vindicated at His resurrection. Then it was

that He was declared to be the Son of God with power. The resurrection of Christ is the pledge given by God that all His purposes shall be fulfilled:

> "He will judge the world in righteousness by that Man Whom He hath ordained, whereof He hath given ASSURANCE unto all men, in that He hath raised Him from the dead" (Act xvii. 31).
>
> "Therefore let all the house of Israel know ASSUREDLY, that God hath made that same Jesus, Whom ye crucified, both Lord and Christ" (Acts. ii. 36).
>
> "Therefore being by the right hand of God exalted . . . . He hath shed forth THIS" (Acts ii. 33).

Now all this is involved in the title, "His Son Jesus Christ our Lord"; and all this is of necessity involved in the gospel of God which is concerning His Son. The preaching of "Jesus, a man approved of God" is not sufficient, and, despite popular evangelism, to determine to know nothing among men save Jesus Christ and Him crucified does not fulfil the requirements. The gospel of God concerns His Son Who died and was buried and rose again according to the Scriptures.

The gospel. His Son Jesus Christ our Lord. The Apostle.

If the gospel is seen to be so full by reason of Him Who is its glorious subject, the apostleship of Paul also grows in dignity as we realize the One Who sent him.

"*By whom we have received grace and apostleship.*"—The Apostle never seemed to be able to think of his office unmoved. The glory of it made him marvel at the grace that could save and commission one such as he had been. Speaking not merely of his salvation, but of his ministry, he said, "To me, who am less than the least of all saints, is this grace given" (Eph. iii. 8). This apostleship was:

"*For faith obedience among all the Gentiles, for His name.*"—How are we to understand the words "obedience of faith"? Some refer to Acts vi. 7, "A great company of priests were obedient to the faith." In Romans i. 5 there is no article, whereas in Acts vi. 7 there is. The gospel is often designated "the faith." The same expression "faith obedience" is repeated in Romans xvi. 26. There it is not believing the gospel that is in view, but the "stablishing" of those who had already believed and moreover had knowledge of the mystery there revealed. A comparison of Rom i. 8 with xvi. 19 suggests the true meaning:

> "Your FAITH is spoken of throughout the whole world."
> "Your OBEDIENCE is come abroad unto all men."

Or again, in Romans x. 14 and 16 he says:

> "How shall they BELIEVE in Him of Whom they have not heard."
> "They have not all OBEYED the gospel, for Isaiah saith, Lord who hath BELIEVED our report?"

Faith obedience is set in vivid contrast with legal obedience. The one is grace, the other works. The sphere of one is spirit, the other

flesh. Christ is the head of one, Moses of the other. This faith obedience was for all nations, and on account of His name. Among these nations were the believers at Rome. They were "the called of Jesus Christ," "the beloved of God" and "called saints." To such the Apostle sends the greeting:

"*Grace to you and peace from God our Father, and the Lord Jesus Christ.*" —"Grace" by itself was the light hearted Greek salutation (Acts xxiii. 26). "Peace" (*shalom*), the deeper greeting of the Hebrew. The two are combined by the Apostle. Such is the greeting of the Apostle placed at the opening of this weighty epistle. Like all the works of God, it is entirely in keeping with its position. Witness how in its short compass it contains weighty words concerning:

(1) Paul, the apostle to the Gentiles.
(2) The gospel as it relates to Christ.
(3) Christ considered according to the flesh and the spirit.
(4) The sphere of Paul's ministry: "All nations."
(5) The nature of his testimony: "Faith obedience."
(6) The incentive for both minister and believer. "For the sake of His Name."

May we be permitted to make a few observations for the help of those who are engaged in the ministry of the Word. You are not your own master, nor your congregation's servant. You, like Paul, are the bond-slave of Christ. Whether you labour with your own hands in the workaday world, or whether your whole time is devoted to the ministry, you are separated unto the gospel of God. You cannot preach that gospel and doubt the O.T. Scriptures. Neither can you preach that gospel and fail to preach Christ. Even though you preach Christ, you will not preach a full gospel without Christ risen. Your own obedience and the obedience enjoined by you upon others is not a legal obedience, but an obedience of faith. *Grace and peace be with all such.*

THE OUTER SECTION—FIRST PART (I. 8—V. 11)

CHAPTER II

Paul: The man and the message (i. 8—17).

"Plans pertain to the heart of man, but the last word is from the Lord" (Prov. xvi. 1).

These words apply not only to the average man, but even to an apostle. Paul had on more than one occasion experienced the crossing of his plans. Nevertheless he had proved that the "last word" of the Lord excelled the dearest plans of the heart of man. "Forbidden of the Holy Ghost to preach the word in Asia," he "assyed to go into Bithynia, but the Spirit suffered him not," and therefore taking the only course left he found himself at Troas, there to see the vision of the man of Macedonia, and to "gather assuredly" both the will of the Lord and the reason for the closed doors in Asia and Bithynia (*see* Acts xvi. 6—9). On another occasion the Corinthians apparently suggested that he made promises but did not keep them, and the paraphrase of *Chrysostom* on 2 Corinthians i. 17 is:

"Did I show levity, ... or do I plan after the flesh, that the yea with me must be always yea, and the nay always nay, as it is with a man of the world who makes his plans independently of God's overruling of them?"

It may *appear* to be a very high standard of righteousness that makes a man's word his bond: it may actually *be* a higher one still for a man to appear untrustworthy because he desires ever to obey the higher will of God. To recognize such a state makes the added "D.V." a sacred duty and no longer a pious convention. Consistency has sometimes been obeyed before the claims of added light, and then consistency becomes self-will and pride. It is certainly humbling for a leader to confess to making a mistake, but what a trustworthy leader is he who will make the confession!

Paul's projected visit to Rome.

Paul had many times prayed for and planned a journey to Rome. His non-appearance he says must not be put down either to fear or laxity: "Oftentimes I purposed to come unto you, but was let hitherto" (Rom. i. 13). In chapter xv. he gives expression to the latest plan he had devised and the grounds upon which it rested. We are men, we make plans, our grounds may be as true as the Apostle's, but our ability to forecast all that God has for us to do may as signally fail. Therefore it will be no waste of time to learn from the Apostle here. He had fully preached the gospel, and had striven to preach where Christ was unnamed, and had accomplished a grand circle from Jerusalem unto Illyricum: "For which cause also I have been much hindered from coming to you" (Rom. xv. 19—22).

He now saw that his work in those parts was done, and this combining with a great desire for many years to visit Rome, his plan was that after taking the contribution he had for the poor saints at Jerusalem, he would journey to Spain, and on his way visit Rome and be somewhat filled with their company. Let us view this "plan" in the light of "the last word." His estimate was correct as to his having finished his appointed ministry in those parts. His desire to visit Rome was granted, and his assurance that when he did visit Rome he would come "in the fulness of the blessing of the gospel of Christ" (Rom. xv. 29) was fulfilled in a sense that Paul then could not conceive. He asked the saints' prayers that he might be "delivered from them that do not believe in Judæa" (Rom. xv. 31).

This apprehension of the Apostle was prophetic. It was the instrumental cause of his journey to Rome, and also of his imprisonment. It will be seen that God's answer to Paul's prayers transcended in spiritual value the highest flight of his petitions. It was a glorious thing to contemplate a visit to Spain with the gospel, but seen from the standpoint of history it was infinitely more glorious for Paul to have been cast into prison, there to receive the crown of all revelation. This story should be a comfort to us. It may be that we see clearly that another phase of our experiences is closing. We pray, we plan, we *think* we see, we go partly forward. Doors close, we appear in the eyes of others to have hesitated, trifled, failed to make up our mind. Perhaps we have too readily said yea yea, and nay nay, and not so emphatically "If the Lord will." Both in Romans i. 10 and xv. 32 we find the expression: "by the will of God to come unto you." God reads the heart. It was good to find in the heart of David the desire to build a house for God, although it could not be permitted to him.

The apostle Paul has been given to us as an example. A picture was once described in a catalogue as being "After Rembrandt," and someone prefixed the words "A long way," making the description read, "A long way after Rembrandt." Most of us must come in this category, "A long way after Paul," yet we have received him as a precious gift from the Lord, as a pattern, as a guide, one who bids us follow him as he followed his Lord. Therefore, however far off our following may be, we rest easy when we can find any parallel between our path and that of the great Apostle. When we are thwarted as he was thwarted, when we are cast down as he was cast down, when we are delivered as he was delivered, and, oh joy! when unconsciously we are falsely accused and misrepresented as he was, nothing is so strengthening to one's position than to receive a letter from someone whose fulminations against one's teaching or character resemble those which were hurled at the Apostle of the Gentiles by the religious leaders of his day.

All my affairs, and how I do.

It will therefore be readily understood that the personal items that the Spirit of God has included in Holy Writ concerning the apostle Paul are items of too deep an interest for us to slur over. We are convinced that it is a false species of sanctity that cannot stoop to these

lowly things of daily life. The "high-brow" will be found in religion as well as in art or music. The God we love marks the sparrow's fall; the Lord we trust spoke of such trifles as patching old garments. Paul could entrust Tychicus, a beloved brother and faithful minister in the Lord, with so lowly a message as "my affairs, and how I do" (Eph. vi. 21).

Can we imagine Tychicus resenting the humble task? He would have been neither the beloved brother nor the faithful minister if he had. We remember hearing once that the words of Paul asking for "the books, but especially the parchments," saved the library of a super-sensitive soul. Have the words of Paul respecting "the cloak that I left at Troas with Carpus, when thou comest bring with thee" no word of comfort to-day? Is it of no service to be reminded that the mighty Paul was a man of like infirmities as ourselves? There is a great deal of hypocrisy which passes for sanctity, that vanishes into the air upon the searching acquaintance of a few months under the same roof. Let us live in the company of this man of God; we shall all be the better for it.

Paul's concern for Rome.

We must now turn our attention a little more closely to Romans i., noting the steps that lead up to the great declaration of verse 17:

(1) Thanksgiving for the faith of the saints at Rome.
(2) Incessant prayer for them also.

This prayer is further detailed so as to show his intense desire to visit them, which had in view:

(3) The stablishing of the saints by the imparting of some spiritual gift.

This is very graciously expanded to include the comfort also of the Apostle, "by the mutual faith of you and me." Moreover, the Apostle desired fruit from these Gentiles as of others:

(4) To show that his long delay was prompted neither by fear nor laxity, he declares that he was a debtor to preach the gospel to all men, Rome included, and that
(5) He was not ashamed of the gospel, because it was the power of God unto salvation to everyone that believeth.

This leads on to the theme of the epistle, viz., i. 17. Why did Paul feel it necessary to call upon God as a witness concerning his prayer for the Romans? When he called upon God to bear witness that he had not used flattering words, nor a cloak of covetousness (1 Thess. ii. 5), it must have been because some had falsely accused him of these things. When he claimed to be a preacher, and an apostle, and a teacher of the Gentiles in faith and truth, he was compelled to say, "I speak the truth in Christ and lie not" (1 Tim. ii. 7), the reason being that his apostleship had been challenged. When he heads the dispensational section of Romans with the words, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost" (Rom. ix. 1), the reason is that his zeal as the Apostle of the Gentiles had been misrepresented, and he had been accused of having lost his

love for his own people, which was grossly untrue. So in Romans i.9, Paul knew that enemies were busy defaming and misrepresenting him. He says, in effect, that no man can be said to be either afraid or neglectful of whom God will bear witness that unceasingly he prays for the opportunity of visiting them and of being a means of blessing to them in the hands of God.

Mutual faith.

The Apostle desired by his visit to impart some spiritual gift, "to the end ye may be established." The Apostle's attitude to spiritual gifts was of preference for those that edified the church rather than drew honour and credit to the possessor. Gifts were *confirmatory* (1 Cor. i. 6, 7 and 2 Cor. i. 21). He desired to *establish* the saints at Rome. The Apostle had one gift that was perhaps greater than all put together, the gift of love that "vaunteth not itself, and is not puffed up," and he immediately follows the statement which makes him the dispenser of the gift by one that makes him the sharer with others, viz., "the mutual faith of you and me," a blessed echo of the words and spirit of Matthew xvii. 27. He who could say with clear conscience that he remembered all the saints without ceasing, was not above publicly asking the prayers of those to whom he ministered, including such humbling requests as "utterance," "boldness," and grace to speak "as he ought." It takes a great spirit to be so humble. What pigmies we are as we compare ourselves with this man of God!

Moreover the Apostle wanted fruit, "fruit unto holiness" (Rom. vi. 22), which was not exclusive of the contribution to the poor saints at Jerusalem, which he called "this fruit" (Rom. xv. 28). "Fruit of the Spirit" (Gal. v. 22): "Fruit of the light" (Eph. v. 9, R.V.); "Fruits of righteousness" (Phil. i. 11); "Fruit unto God" (Rom. vii. 4), and "Fruit that may abound to your account" (Phil. iv. 17). Paul always urged the believer to go on unto perfection.

"*I am debtor*" (Rom. i. 14).—In verse 5 Paul speaks of "grace and apostleship"; here he speaks of responsibility and indebtedness. What he "ought" to do. It is a perversion to look upon grace as a release from all responsibility and obligation, as giving a liberty that is but a veiled license. "I am debtor," said Paul the apostle to the Gentiles. "You are debtors," he said to the Gentile saints when speaking of Jewish believers (Rom. xv. 27). The "grace and apostleship" was unto "all nations" (Rom. i. 5). The *indebtedness* was to Greek and Barbarian, wise and unwise, in verse 14. They are but two sides of one truth. That indebtedness included "Rome also" (verse 15).

Rome and the gospel! Rome the proud mistress of the world. The ruthless, crushing iron kingdom on the one hand, the gospel, the preaching of the Crucified on the other. The gospel may be well enough for Barbarians and fools, but Rome! Paul had, however, perceived that "all the world was guilty and helpless before God." The highest pinnacle of Roman glory was transient, enduring but for a moment; the purest wisdom of this world was but foolishness with God. "I am not ashamed of the gospel" (verse 16) said Paul. Unless we can feel the force of the figure here we shall lose much of the

triumphant ring of Paul's words. There are several examples of the figure of belittling (*tapeinōsis*) in Romans. "I would not have you ignorant" (i. 13) means much more than a negative wish. It was a strong desire that they should know his intentions and hindrances. "And being not weak in faith" (iv. 19); in reality Abraham was very strong in faith. "Hope maketh not ashamed" (v. 5), yes, but that is not its meaning. Hope triumphs over all tribulation and rejoices in the prospect of the glory of God. The street urchin who replies to our question as to whether he would like this or that by saying "Not half!" is undoubtedly using slang, but those acquainted with the writings of *James Russell Lowell* will see in the slang of to-day the tropes and figures of to-morrow's poetry. When Paul said, "I am not ashamed," he meant that he gloried in the gospel committed to him. Though he be loaded with ridicule and contempt he knew enough of the power of that gospel to lift him above it all. This same undaunted spirit is manifested in the last epistle he wrote, and the cause is much the same: "I suffer these things, nevertheless I am not ashamed, for I know Whom I have believed" (2 Tim. i. 12).

In this section of Romans i. the argument is indicated by the presence of the word "for." He says, I am ready to preach even at Rome, *for* I am not ashamed of the gospel. The reason why he gloried in the gospel, and was willing to preach it to wise and unwise, he expresses by saying, "*for* it is the power of God unto salvation to every one that believeth." The power is next discerned in the words "*for* therein is righteousness of God revealed from faith to faith" (verse 17). The power of God was manifested to the Gentile world by His works in creation (i. 20), but the power of the gospel is something different from this evidence of the old creation, because it belongs to the new, even that power which is so signally connected with the risen Son of God (i. 4). Christ crucified (1 Cor. i. 18) and Christ risen (Rom. i. 4) make the gospel the power of God unto salvation.

A dispensational note.

Between the statement concerning the gospel and its revelation of righteousness the Apostle interposes a remark concerning the priority of the Jew. To say that he paused at this important point to remark the perfectly obvious fact that the Jew had the gospel preached to him before the Gentile is scarcely complimentary to his sense of fitness, to say nothing of its trifling character. Are we also to believe that the Jew will be judged at a special judgment earlier than that of the rest of mankind (Romans ii. 9)? The words of Romans ii. 16 do not countenance such an idea. "To the Jew first" is a recognition of Israel's dispensational position, and Paul's custom of going first to the synagogue in a town was a recognition of this priority. The Apostle was called to serve among the Gentiles, and he magnified his office, yet his heart's desire and prayer to God for Israel was that they might be saved (Rom. x. 1).

Now Romans i. 17 shows that salvation is essentially connected with righteousness by faith. Romans x. reveals that the failure of Israel to obtain salvation was because they were ignorant of God's

provision, and sought a righteousness of their own by works of law. Christ is the end of the law for righteousness to every one that believeth, and they had rejected Him. Believing the fact of the resurrection of Christ and believing unto righteousness are parallel expressions in Romans x. 9, 10. Salvation came to the Jew first, but they failed and "through their fall salvation is come unto the Gentiles, to provoke them to jealousy" (Rom. xi. 11).

Israel were not provoked either to jealousy or to emulation, they became hard and deaf and blind. In Acts xxviii. we see the rejection of Israel, and that the salvation of God was sent unto the Gentiles, as revealed in the prison epistles.

The place of the Gentile during the Acts.

While the believing Gentile was blessed with faithful Abraham, and as a wild olive graft partook of the root and fatness of the olive tree, it is a mistake to believe that the covenant with Abraham was really put into force. The Gentile participation in the covenant with Abraham awaits the salvation of the Jew (Gal. iii. 13, 14), and the calling out of nature's darkness of a company of Gentiles in the time of Israel's probation during the Acts was with the object of provoking Israel to jealousy and making them wake up to the call of the gospel. They did not respond, and their day passed. The present dispensation of the mystery is not the fulfilment of the Abrahamic covenant; that will begin to operate when Israel are saved and become the kingdom of priests unto God. The fact that the olive tree was cut down to the ground, together with its Jewish and Gentile branches, shows that the Abrahamic covenant could not have been in operation for that will never fail so miserably.

After this dispensational digression we come to the great statement of verse 17: "For therein is righteousness of God revealed from faith to faith." What are we to understand by the "righteousness of God"? What is meant by "from faith to faith"? Do these words read with the word "revealed" or with the word "righteousness?" Is it correct to speak of justification as a forensic or legal term? Is faith a modified work, a kind of dividend? These are questions that must be answered. The way has been prepared, we have caught something of the spirit of the epistle, we must now be prepared to devote both time and patience as we seek light from the Lord upon this critical verse. Let us close this present study by giving the structure of the opening verses of Romans i:

Paul and the gospel (Romans i. 1—17).

A | a | i. 1. Paul separated unto the *gospel.*
b | c | i. 2. Promised in the Scriptures.
d | i. 3—5—. The *gospel* . . . . the power.
B | i.—5, 6. The sphere of Paul's apostleship. "All nations."
C | i. 7—13—. Paul's concern for Rome. "Service in the *gospel.*"
B | i.—13—15. The sphere of Paul's apostleship. "Greeks and Barbarians."
A | *a* | i. 16—. Paul unashamed of the *gospel.*
b | *d* | i.—16. The *gospel* . . . the power.
c | i. 17. Anticipated in the Scriptures.

The focal points are the relation of Paul to the gospel, the sphere of his ministry, and the twofold power.

(1) The righteousness of God (i. 17).

Romans i. 17 is the crux of the epistle to the Romans, and indeed of the gospel as committed to Paul. All that follows in this epistle is necessitated by the statements of this verse, as we hope to show. That it is vitally connected with that gospel of which Paul was unashamed, and which he declared to be the power of God unto salvation, we can see by the presence of the word "for." Where all is important it may be unwise to suggest distinctions, but the student of Scripture, and of Paul's epistles particularly, should never lose sight of the little word *gar*, generally translated "for." The theme runs: The gospel is the power of God unto salvation to all that believe, *for*—then follows the reason:

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

Before we can make any real progress in the understanding of this passage, we must seek the Scriptural meaning of the terms, "the righteousness of God," and "the just."

The truth from the Hebrew.

If we commence our study of these words with allusions to the legal processes of either the Roman Forum, or any modern court of law, we shall soon obliterate the simple issues of these terms; our safe course is to go back to that repository of all doctrine, the Hebrew of the O.T., and taking this as our basis, to build thereon. In this we have the Apostle's own example, for he concludes his statement in Romans i. 17 by a quotation from the prophet Habakkuk, which we shall find throws light upon one, if not more, disputed point in this verse.

Dikaiosunē, "righteousness," arises out of the verb *dikaioō*, which, in the LXX., translates the Hebrew verb *tsadaq*. Let us observe the way in which this word is used in the O.T.:

> "If there be a controversy between men, and they come *unto judgment*, that the *judges* may *judge* them; then they shall JUSTIFY (*tsadaq*) the righteous, and CONDEMN the wicked" (Deut. XXV. 1).

Here the issues are simple. It is a case of pronouncing judgment. The words, "they shall condemn the wicked," are literally, "they shall make him wicked," which of course mean, to declare him to be so. As there can be no thought on the part of the judge of infusing into the wicked man any wickedness, neither can there be any thought of imparting righteousness into the one who is justified. He is simply "declared righteous." These sentiments recur in Exodus xxiii. 6—8 and Proverbs xvii. 15. The primary idea of the word *tsadaq* is "balance,"

"equivalence," "up to standard." This underlying meaning comes out in the law, "eye for eye, tooth for tooth," and in the insistence upon "Just balances, just weights, a just ephah, and a just hin" (Lev. xix. 36), and in such passages as, "To be laid in the balance, they are altogether lighter than vanity" (Psa. lxii. 9; see also Dan. v. 27).

There is, moreover, an echo of this feature in the word "sin," which means "to miss" or "to fail," as expressed in Romans iii. 23, "Coming short of the glory of God." *Canon R. B. Girdlestone* remarks in his "*Synonyms of the Old Testament*":

> "It is unfortunate that the English language should have grafted the Latin word *justice*, which is used in somewhat of a forensic sense, into a vocabulary which was already possessed of the good word righteousness, as it tends to create a distinction which has no existence in Scripture. . . . No distinction between the claims of justice and the claims of love is recognised in Scripture . . . . We have no one word which can convey the idea of *righteousness*, and that of *justification*, as they are set forth in Scripture . . . . We see the wisdom of God in selecting Hebrew as a means of communication with His creatures, because here the ideas of *righteousness*, *justification*, and *acquittal* all cluster round one verbal root, and are seen to be parts of one whole."

Dikaioō is used in the N.T. in the same way as the Hebrew *tsadaq* (*Piel* and *Hiphil*) is used in the O.T. Let us take a few examples that are not doctrinal first, in order to see its meaning:

> "Wisdom is justified of her children" (Matt. xi. 19).
> "By thy words thou shalt be justified" (Matt. xii. 37).
> "The people . . . . justified God" (Luke vii. 29).
> "He, willing to justify himself" (Luke x. 29).
> "Ye are they which justify yourselves" (Luke xvi. 15).

In none of these citations can the idea be tolerated that justify implies the transfusion of righteousness within. The meaning is simply the declaring righteous of those in view. This is the meaning in all the passages where Paul uses the word in his epistles.

Light from equivalent terms.

When we read of the imputation of righteousness without works (Rom. iv. 6, 11), the Apostle speaks of the forgiveness of sins, and the covering of iniquity. So in Romans v. 9, 10, justification by the blood of Christ is placed in correspondence with reconciliation by His death. There is no idea of the infusing of anything into the believer by the work of reconciliation. By comparing Acts xv. 11, Galatians ii. 16, Ephesians ii. 8, 9, salvation is seen to be an equivalent to justification. The remission of sins, receiving the reconciliation, not coming into judgment, these and similar expressions may all be taken as illuminating the meaning of justification, the declaring righteous the one that believes in the Lord.

Law terms are used.

In both the Old and New Testaments the process of justification is expressed in terms of law, e.g.:

(1) God is looked upon as a Judge (Isa. i. 7, 8; Rom. viii. 33).
(2) The person to be justified is guilty. He is looked upon as exposed to the judgment of God (Rom. i. 32), and whose mouth is shut (Rom. iii. 19).
(3) There are three accusers: (i.) The law (John v. 45); (ii.) Conscience (Rom. ii. 15); (iii.) Satan (Zech. iii. 2 and Rev. xii. 10).
(4) The charge is drawn up in legal handwriting (Col. ii. 14).
(5) The gospel provides the guilty person with a plea (Rom. iii. 23—25).
(6) The Lord Himself is the Advocate (1 John ii. 1, 2).
(7) The sentence for all believers is one of complete remission, justification, acceptance, and title to life and to inheritance (Rom. viii. 1, 33, 34; 2 Cor. v. 21).

Dikaiosunē is that which fulfils the claims of *dikē*, which meant to the Gentiles "right established by custom," and was personified as the daughter of Zeus, and mentioned in Acts xxviii. 4, where it is translated "vengeance." In the sense of demanding justice it is found in Acts xxv. 15, the rendering of justice in Jude 7, and the punishment meted out for the violation of right in 2 Thessalonians i. 9. Instead of custom being the standard, the Scripture reveals God, and in the Scriptural meaning of the word *dikaiosunē* is that conformity of heart and life to right of which God Himself is the standard and author. In the teaching of Paul, justification by faith is that righteousness which God reckons to the believer in Christ in virtue of which he stands accepted and assured in Christ for ever.

Viewed dispassionately, and shall we say anatomically, we may speak of this righteousness as being imputed without being imparted, we may speak of justification as something distinct from sanctification, but, as *Liddon* says, only "as are the arterial and nervous systems in the human body: but in the living soul they are coincident and inseparable." John's dictum is universally true, "Let no man deceive you, he that doeth righteousness is righteous" (1 John iii. 7).

The righteousness of God.

It seems that we are shut up to one of two meanings for the above expression:

(1) The righteousness of God as Judge.
(2) The righteousness provided by God through Christ.

The righteousness of a judge meeting the unrighteousness of a sinner can have but one issue—condemnation. This can hardly be the meaning of the Apostle, for he declares that this righteousness of God constitutes the very power of the gospel, and its issue in salvation. Philippians iii. 9 speaks of a righteousness of God *by faith*, which is contrasted with "mine own righteousness which is of the law." This righteousness of God is, moreover, contrasted with "their own righteousness" in Romans x. 3, and is proved by the next verse to be Christ Himself, "*For* Christ is the end of the law for righteousness to everyone that believeth" (Rom. x. 4), which is further contrasted with the righteousness of the law as "The man that *doeth* these things shall *live* by them" (Rom. x. 5).

Moses and Habakkuk.

With Romans x. 5 and i. 17 we arrive at a point when the truth emerges into light. The two quotations made by Paul settle the matter:

> "The righteous by faith shall live." . . . This is GOSPEL.
> "The man that doeth shall live." . . . . This is LAW.

There are two ways revealed by Scripture whereby a man may be saved. Whether it is possible for anyone to "do" the things of the law, we shall see as we go through the epistle. What we have learned is that the term, "the righteousness of God," refers to that "gift" (Rom. iii. 22, v. 17) of God in the virtue of which the sinner may be justified and saved.

From faith to faith.

Ek pisteōs eis pistin.—How are we to understand these words? The problem is mainly the question as to whether *ek pisteōs* belongs to *dikaiosunē*, "righteousness," or to *eis pistin*, "to faith." Many authorities have decided in favour of the latter. *Theophylact* says: "Our first faith is not sufficient, but we must ascend from inceptive faith to a more perfect degree of it." We ourselves have leaned rather to the idea that "out of faith" refers to the faith or faithfulness of Christ, and "unto faith" to the faith of the believer. Now that the passage is before us, we must examine it afresh, and if need be adjust our previous views. First, what is the demand of the passage?

The idea that justification is in any sense a process, a series of developments, leading on to a climax, as Clemens Alex. puts it: "A common faith is as it were a foundation . . . . a *teleia* faith is one that can remove mountains"; does not seem to be in line with the Apostle's continual stress upon the freeness and the fulness of justification which he preached. As the interpretation of this passage lies very near the root of the gospel, let us spare no pains to arrive at a right conclusion. We may attain a true perspective by considering the usage of parallel expressions in Paul's epistles:

> "A righteousness of God through faith" (*dia pisteōs*) (Rom. iii. 22).
> "Justify . . . . by faith (*ek pisteōs*) . . . . through faith" (*dia pisteōs*) (Rom. iii. 30).
> "Seal of the righteousness of the faith" (*tes pisteōs*) (Rom. iv. 11).
> "The righteousness of faith" (*dia dikaiosunēs pisteōs*) (Rom. iv. 13).
> "Therefore being justified by faith" (*ek pisteōs*) (Rom. v. 1).
> "The righteousness which is of faith" (*ek pisteōs*) (Rom. ix. 30; x. 6).

We need not go further than this very epistle to establish the Apostle's usage. In every case it means a righteousness that is of faith, and in contrast with a righteousness of works or of law. If these six steps in the development of the doctrine all point one way, it is surely strange to believe that in the enunciation of the theme of the epistle Paul should use these words in a different manner. The rendering that does not violate the testimony of the remainder of the epistle simply supplies the word "righteousness" after the word "revealed":

"For therein is the righteousness of God revealed, a righteousness of faith, unto faith, as it is written, The just by faith shall live" (Rom. i. 17).

The quotation from Habakkuk seems clearly to confirm this when seen in the original. There *dikaios ek pisteōs*, "the just by faith," is clearly placed in correspondence with *dikaiosunē . . . . ek pisteōs*. It is quoted by the Apostle to confirm his teaching, "as it is written." The translation, "revealed *from* faith," when examined does not seem to yield any good sense.

So far we have dealt with the idea of righteousness and its meaning. We need to give closer attention to the other term, "faith." This, together with an examination of the quotation from Habakkuk, we will now deal with.

(2) The just by faith shall live (i. 17).

Three items of great importance remain to be considered before we can leave Romans i. 17. They are:

(1) The facts involved in the word "revealed."
(2) The meaning of "faith."
(3) The quotation from Habakkuk ii. 4.

The revelation of righteousness and wrath.

The gospel of God was promised by the prophets of the Old Testament Scriptures. With this fact Romans opens (i. 1, 2). Not only so, but upon the declaration of the gospel, the law and the prophets come forward as witnesses (Rom. iii. 21). Both Abraham and David are cited in Romans iv. as bearing witness to the initial fact of this gospel, namely, the imputation of righteousness apart from works and only by faith. The inner teaching, the mystery of it as associated with Adam and Christ, is opened up for the first time in Romans v. 12—21, nevertheless Genesis iii. remains as originally written, and but confirms the revelation given through Paul.

In Romans x. 6—10 a witness is found to the righteousness which is of faith in the somewhat strange words of Moses recorded in Deuteronomy xxx. 12, 13. The gospel, however, is the chosen instrument for the *revelation* of the righteousness of God by faith, which constitutes the power of the gospel, "But now the righteousness of God without the law is *manifested*, being witnessed by the law and the prophets" (Rom. iii. 21). Isaiah lvi. 1 says, "My salvation is near to come, and *My righteousness* to be *revealed*." Isaiah said "near"; Paul said "now."

Until the Lord had made the one great offering for sin, the full revelation could not be given, the types and shadows could not be fully interpreted. Paul could preach Jesus Christ according to the revelation of the mystery which was kept secret in times *aiōnion*, but was then made manifest and by the Scriptures of the prophets confirmed, as we have already seen, and made known among all nations for faith obedience (Rom. xvi. 25—27).

We must not omit from our reckoning the statement of Romans i.

18—20. Here had been another "revelation," other facts of God had been "made known," if not since the age times, yet "since" the creation of the world. This revelation made known the "power" of God, and left the disobedient without excuse, but it was not the power of God unto salvation; it revealed the "wrath of God," but not the "righteousness of God by faith." Conscience and creation declare the glory of God, and set forth His eternal power and Godhead, but the gospel reveals that which alone can save poor sinful men, viz., "a righteousness of God by faith."

The meaning of faith.

Perhaps no simpler illustration of the essence of faith is found in Scripture than is contained in the words of Paul, "I believe God, that it shall be even as it was told me" (Acts xxvii. 25). The circumstances in which this statement was made were those of human extremity. The ship on which Paul was being taken a prisoner to Rome had been caught in a violent tempest. In the graphic language of Luke, an eye-witness, we learn that when the ship could not bear up into the wind, "we let her drive." The strain on the great central mast caused the timbers of the ship to spring, which necessitated what is called "under-girding." The sailors then "strake sail," or "lowered the gear", so that the great sail should just steady the ship, "and so were driven." The danger increased and the ship was further lightened, neither sun nor stars appearing for many days, and "all hope that we should be saved was taken away." It was then that faith arose victorious. It was not just a passing mood, nor the hysteria of a religious mind, it rested upon the spoken word and promise of God:

> "For there stood by me this night the angel of God, Whose I am, and Whom I serve, saying, Fear not Paul; thou must be brought before Cæsar; and lo, God hath given thee all them that sail with thee" (Acts xxvii. 23, 24).

Thus it was that Paul could say, "I believe God, that it shall be even as it was told me." He could exhort these hopeless seamen to be of good cheer, for God had said, "Fear not." The implicit faith of Paul in the promise of God, "even as it was told me," is seen in his attitude, when later some of the sailors were about to let down a boat and leave the ship. He said to the centurion, "Except *these* abide in the ship, *ye* cannot be saved" (Acts xxvii. 31). Paul believed the angel of God when he said, "God hath given thee all them that sail *with thee*." Paul it was (the landsman, the prisoner) who cheered and advised the mariners and the soldiers, for faith operates where reason and skill and circumstance fail. Paul's faith made him reasonable. He exhorted the panic-stricken crew to take food, "For there shall not a hair fall from the head of any of you" (Acts xxvii. 34). Paul's faith led to works, confession, and confirmation:

> "And when he had thus spoken, he took bread, and gave thanks to God in the presence of them all: and when he had broken it, he began to eat. Then were they all of good cheer, and they also took some meat" (Acts xxvii. 35, 36).

At length, in spite of the soldiers' murderous counsel, "It came to pass, that they all escaped safe to land" (Acts xxvii. 44).

The O.T. equivalent *emunah*, from which we obtain the word *Amen*, is a derivation of the word *aman*, which primarily means to be steady, constant, established. "His hands were steadied" (Exod. xvii. 12). Pillars or props of a building (2 Kings xviii. 16). The constant care of a nurse is expressed also by this word in Esther ii. 7. Among the varied translations we find such expressive words as "faithfulness" (Psa. cxix. 75); "truth" (Deut. xxxii. 4); "set office" (margin "trust," 1 Chron. ix. 22); "stability" (Isa. xxxiii. 6); "faith" (Heb. ii. 4).

Faith in the N.T. sense may be described as a threefold cord, (1) a conviction, (2) a cleaving, (3) a confidence.

The conviction.—This rests upon the acknowledged faithfulness of God (1 Pet. i. 21; iii. 15; 2 Thess. ii. 11, 12).

The cleaving.—This is the outcome, and a necessary outcome, for hope and love are only separated from faith in idea, not in experience.

The confidence.—This controls the walk and manner of life. Paul's attitude on the ship just cited was one of assured confidence.

To the O.T. believer, constancy under suffering necessarily implied faith in God. To "endure, as seeing Him Who is invisible," is said of one who lived by faith (Heb. xi. 27).

The quotation from Habakkuk ii. 4.

The subject of N.T. quotation from the O.T. is one of far reaching importance, and cannot be entered into here. The quotation of Paul from Habakkuk ii. 4 differs from the Hebrew considerably, and from the LXX. in one particular. For the sake of comparison with the quotation in the N.T. we give the translations from the Hebrew and the LXX:

"Behold, his soul which is lifted up is not upright in him, but the just shall live by His faith" (Hebrew).

"If any man draw back, My soul hath no pleasure in him; but the just shall live by My faith" (LXX).

"As it is written, The just by faith shall live" (Rom. i. 17).

"For, The just by faith shall live" (Gal. iii. 11).

"Now the just by faith shall live: but if any man draw back, My soul shall have no pleasure in him" (Heb. x. 38).

It will be seen that the LXX. differs very materially from the Hebrew, but that the full quotation of the passage in Heb. x. 38 is in entire agreement with the LXX., except in the omission of the word "My." The Hebrew says "His faith." The LXX. says "My faith." The Apostle simply says "faith."

The pros and cons of the question of N.T. quotation involve too much investigation into the vicissitudes of the MSS., and patient searching for guiding principles for any attempt to be made here. For the present purpose it is enough to see the use which the Apostle makes of the O.T. at every turn, either to teach, illustrate, or confirm the truth he is unfolding. Habakkuk's faith rested upon the faithfulness of God, even though outward circumstances prompted the jibe of the scoffer, "Where is the promise?" During the time of trial, while

the vision awaited God's appointed time, Habakkuk learned, and manifested practically that "The just by faith shall live." This is the order of the words both in the Hebrew, the LXX., and in the three quotations of Paul. The very ambiguity is seized by the Apostle, in one place, to emphasize the truth, "The just by faith . . . . shall live," and at another, "The just . . . . by faith shall live."

By keeping the passage of Habakkuk in mind we shall be saved from that rash system of interpretation that either makes faith into a work or into a fetish, that makes faith into a dead legal form instead of a warm, breathing, living organic part of the new life. Just as man, the living soul, may be spoken of as "body, soul and spirit," yet essentially one, so the new life is manifested by "faith, hope and love"; neither may these be separated, except mentally, without the spiritual dissolution of the new man. As we proceed through this wonderful epistle, Habakkuk ii. 4 will unfold its three-fold fulness. We shall learn more fully the meaning of:

"The just" (*ho dikaios*).
"By faith" (*ek pisteōs*).
"Shall live" (*zēsetai*).

He who comprehends Paul's teaching concerning righteousness, faith and life, with its alternative sin, disobedience and death, will understand the basis of Paul's gospel, and can go forth to all the world with a gospel of which he need never be ashamed.

CHAPTER III

The case against the Gentiles (i. 18—ii. 1).

The discovery of the meaning of the term "the righteousness of God" is of the first importance, but as the Apostle was as sensible of this as any of his subsequent readers or expositors, we feel that it will be better to defer an extended examination of this term until we are considering the Apostles' own inspired explanations that occupy Romans iii. and iv.

Following therefore the line of the Apostle's teaching, we find that after the great thesis of the epistle has been stated in Romans i. 17, he turns aside to establish the utter need of both Gentile (Rom. i. 18—32), and Jew (Rom. ii. 1—29), and then "the whole world" (Rom. iii. 19), and that a righteousness provided by grace has taken the place of a righteousness attained by works of law.

Romans i. 18 to iii. 20 is one large section of this epistle devoted mainly to the establishment of the utter need of all men for the provision of grace in the gospel. It opens with the testimony of creation, and the things that may be known of God; it closes with the testimony of the law, and the knowledge of sin. Man needs something more than knowledge; he needs power to perform, and this he does not possess. Confiding ourselves for the time to the revelation given of the darkness of the Gentile world, let us turn our attention to Romans i. 18—ii. 1. The statement of verse 18 is the conclusion of the argument introduced at verse 16:—

> "For I am not ashamed of the gospel."
> "For it is the power of God unto salvation."
> "For therein is revealed a righteousness of God."
> "For the wrath of God is revealed from heaven."

The necessity for righteousness is stressed by the fact of the revelation of wrath against all unrighteousness.

Wrath.

The word *orgē* (translated "wrath") occurs twelve times in Romans, and of these occurrences seven are found in the first great doctrinal division (Rom. i. 1—v. 11). It is an important word, and seeing that it is placed in distinct relation to righteousness in Romans i. 17, 18, it demands a prayerful study. We observe in the first place that "wrath" is used in the outer portion of Romans only. The word is not used in Romans v. 12—viii. 39. The word "wrath" is not used of either Adam or of man seen in Adam. Judgment, condemnation and death there are, but unaccompanied by wrath. There is no wrath either in connection with the lake of fire, or the great white throne in Revelation xx. All is calm, books are opened, every one is dealt with in pure justice. Wrath, anger, indignation, fury, these words are of a different category.

Many times do we read that the wrath or the anger of the Lord was "kindled", as in Exodus iv. 14, or of wrath "waxing hot," as in Exodus xxii. 24, or of His anger "smoking" (Psalm lxxiv. 1), and of it being poured out in "fury" (Isa. xlii. 25). The nature of the wrath of Romans i. 18, and of the day of wrath with which it is connected (Rom. ii. 5), is discovered in the book of the Revelation. Those upon whom this wrath is poured are the "nations," and the time is the time of the dead that they should be judged and rewarded (Rev. xi. 18; xix. 15). This wrath falls particularly upon Babylon (Rev. xvi. 19), and in direct connection with its idolatry and uncleanness (Rev. xiv. 8—10) Babylon is in view in Romans i. 18—32. There we see that Satanic system in all its naked horror, there we see the domination of darkness and the lie. In this section we read of those who by their deeds are "worthy of death," and who "have pleasure" in deeds of evil (Rom. i. 32). This section therefore is connected with wrath.

In the inner section, which is connected not with Babylon but with Adam, it is death and not darkness and uncleanness that comes through to the race, and in some cases it is distinctly implied that some who thus die in Adam are not held to be personally "worthy of death," for it speaks of some who did not sin "after the similitude of Adam's transgression" (Rom. v. 14), and in this connection we find one who instead of "having pleasure" in the practice of evil, says that he hates the deeds he finds himself practising, while inwardly delighting in the law of God. Such is the very different point of view of these two sections.

Wrath in Romans i.—v.

A | i. 18. *Wrath* revealed against unrighteousness.
B | ii. 5. Treasuring up *wrath*. "Works" (verse 6).
C | ii. 5. The day of *wrath* and *righteous* judgment.
D | ii. 8, 9. *Wrath* rendered to Jew and Gentile alike.
C | iii. 5. Is God *unrighteous* Who visits with *wrath*?
B | iv. 15. The law worketh *wrath*. "Faith" (verses 14 and 16).
A | v. 9. Saved from *wrath*, because declared righteous.

This revelation of wrath against those who, while being ungodly and unrighteous themselves, hold down the truth in unrighteousness, is further connected with wilful despising of that goodness which should lead to repentance. In two places the righteousness of this wrath is emphasized (ii. 5 and iii. 5). There is much to be learned by comparing 1 and 2 Thessalonians with this passage in Romans.

"Wrath *revealed* from *heaven*" (Rom. i. 18).
"The Lord Jesus shall be *revealed* from *heaven*" (2 Thess. i. 7).
"When they *knew* God, they glorified Him not as God . . . . They did *not* like to retain God in their *knowledge*" (Rom. i. 21, 28).
"In flaming fire taking vengeance on them that *know not God*" (2 Thess. i. 8).
"They have *pleasure* in them that do them" (Rom. i. 32).
"They had *pleasure* in unrighteousness" (2 Thess. ii. 12).
"They changed the *truth* of God into *the lie*" (Rom. i. 25).
"They received not . . . . the *truth* . . . . they believe *the lie*" (2 Thess. ii. 10, 11).

"They changed the glory of God into an image made like to *man*" (Rom. i. 23).

"The *man* of sin . . . . showing himself that he is God" (2 Thess. ii. 3, 4).

"*Wrath* revealed . . . . *idolatry*" (Rom. i. 18—25).

"Ye turned to God from *idols* . . . . saved from the *wrath* to come" (1 Thess. i. 9, 10).

"God also gave them up to *uncleanness*" (Rom. i. 24).

"Not in the lust of *concupiscence*, even as the Gentiles which know not God" (1 Thess. iv. 5).

If we also bring together the parallels that we find in the book of the Revelation, we shall have a full reference to that Satanic system of iniquity commenced at Babel, dominating the nations of the earth from that time onward until judged at the coming of the Lord in the day of wrath.

The wrath of God in Romans i. 18 is revealed against specific sin, viz., "Upon all ungodliness and unrighteousness of those men who hold down the truth in unrighteousness." The ungodliness and unrighteousness that kindles the fierce anger of God is that which actually suppresses the truth. It is not the ungodliness of the ignorant, nor the unrighteousness of the wayward, but the conscious opposition of ungodliness to revealed truth. The mystery of iniquity has ever opposed the mystery of godliness.

Worship.

Man is disposed to place common honesty between man and his neighbour as of more importance than "worship." Many a moral person would think nothing of the charge that he was not pious, yet the deeper our insight into the basis of all things, the nearer it brings us to the footstool of God. Is there not enough in Scripture to indicate that the first sin of all had direct relation to the worship of God? (Ezek. xxviii.). Did not the tempter bait his hook with the words, "Ye shall be as God?" Did not Israel break the ten commandments when they broke the first in the worship of the golden calf? Is not the first example of living by faith that of Abel the worshipper, and was not Cain's primal sin the suppression or withholding of the demands of God's holiness? Babylonianism, author as it is of vice and cruelty, is primarily and essentially a system of false worship.

The words "hold the truth" are really "hold down" or "suppress" the truth. This word (*katechō*) occurs in the epistle we have already referred to, namely, 2 Thessalonians ii. 6, 7, where it is rendered in the A.V. by "withholdeth" and "letteth." A careful comparison of Rom. i. and 2 Thessalonians ii. will help us to realize the restraining power of Babel, this suppressing of the truth, this exchanging of the truth for the lie, this rendering of the worship due to the Creator to the creature.

Knowledge.

That this restraining of the truth is wilful, and not out of pitiable ignorance (*cf.* 1 Tim. i. 13), is seen in the immediate context. The next verse commences with the word "because," and goes on to show that there has been on the part of God a revelation of Himself of sufficient

clearness to make idolatry a definite perversion. With this rejection of what might be known of God came the awful descent into the slough of uncleanness that is so vividly portrayed by the Apostle and by the writers of his own day. What was true of the Gentiles was only too true, alas, of Israel also. This we shall see more clearly as we proceed. Enough for the moment if we begin to realize the utter and abject need that the world had of that provision of righteousness which is the glory of the gospel, and which, as the Apostle said, was the power of God unto salvation.

What the Lord revealed to the nations, how He revealed it, and their subsequent attitude we have yet to consider. Let us meanwhile be grateful that though children of wrath, even as the rest, grace has saved us, and instead of being dominated by the lie, we have learned the truth which makes us free.

(1) Inexcusable (i. 19, 20).

We have drawn attention to the distribution of the word "wrath" in Romans, and to the related teaching that wrath is directed against culpable wickedness and apostasy, particularly that Babylonian phase called "the lie," and which finds expression in false worship. There is no fury, wrath, or anger to be discovered in Genesis iii., where the atmosphere is calm though sad, neither is wrath found in Romans v. 12—viii. 39.

We now turn our attention to the teaching of Romans i. 19—32 in order to learn the history of Gentile failure and Babylonian triumph. Verses 19 and 21 both begin with *dioti*, "because." Both verses follow on from the statement in verse 18 that those spoken of "suppressed the truth." Their culpability in the matter is made evident by the fact that "they knew God." How they knew, what they knew, the limitations of this knowledge, the responsibilities of this knowledge, and the departure from it, with all that it implies, must now be the subject of our inquiry.

The Knowledge of God.

In an age of intellectualism, the child of faith is liable to underrate true knowledge. Yet a moment's reflection will summon from the Scriptures abundant proof that the knowledge of God is the goal of redemption, and the strength of the pilgrim. Prophecy looks forward to no higher manifestation of glory than that the knowledge of the Lord shall one day cover the earth. Coming therefore to the revelation of God to mankind at the beginning we find:

"*That which may be known of God is manifest in them.*"—*Liddon* makes the observation on the phrase, *to gnōston tou Theou*, that "according to the invariable New Testament and LXX. use, this phrase means *that which is known*, not *that which may be known about God* (*cf.* Luke ii. 44; John xviii. 15; Acts i. 19, xv. 18, xxviii. 22)." "And Paul is speaking of an objective body of knowledge which becomes subjective in the

phanerōsis" (*Winer*, Gr. N.T. p. 295). This knowledge becomes manifested in their consciousness; *en autois* does not mean "among them" since *nooumena kathoratai* point to internal manifestation. If by "natural religion" we mean that which the unaided understanding of man can formulate from the visible creation, then we have no right to use the term here, for this knowledge was as much a revelation from God as is the written Word.

"*For God hath made it manifest to them.*"—"That which is known of God": truly the written revelation makes God known in a way that can never be accomplished by the works of His hands, nevertheless the knowledge of God here indicated was very comprehensive. It was so far a revelation as to deal with "His invisible things," these things being further defined as "His eternal power and deity." The word translated "eternal" here is not the familiar *aiōnios* which means "age long," but *aidios*. Some there are who consider this word as coming from the same word as *Hades*, and render it "unseen," so making it amplify "invisible" of the same verse, but this is mistaking the *paranomasia* for the real meaning. *Aidios* is derived from *aei*, "always," and so means perpetual or eternal.

There is a distinction to be observed between the words *Theiotēs* (divinity), and *Theotēs* (the Being, God, Col. ii. 9). Under *Theiotēs* all God's attributes (wisdom, goodness, etc.) are included. These truths about God are seen through being mentally perceived; the *nous* (mind), as distinct from the senses of man, must see God in nature. This ever existing power and deity of the Lord has been made manifest by His works since the creation. *Apoktiseōs* means here, as it does in 2 Peter iii. 4, "since the creation of the world."

God made known by His works.

One has but to turn to the book of Job to learn something of what "nature" can say to him that hath the hearing ear. There, in Job, xxxvi.—xli., we have heaven and earth called upon to bear their testimony to the "eternal power and deity" of Jehovah. "Behold, God is great," said Elihu, and then come the marshalled host of witnesses. Small drops of water, the spreading of the clouds, thunder and lightning, snow and hail. Then the Almighty Himself speaks to Job. He speaks of the foundation of the earth, the bounds set for the sea, the mysteries of light, the signs of heaven, the marvels of animal life and sustenance, all this and more lead Job to confess the eternal power of God: "I know that Thou canst do everything, and that no thought of Thine can be hindered" (Job xlii. 2).

Can we forget Isaiah xliv. 9—24, which exposes the folly of idolatry, saying:

> "He planteth an ash, and the rain doth nourish it . . . . he burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast . . . . and the residue thereof he maketh a god!" Isa. xliv. 14—17).

What a contrast with the true God:

> "Thus saith the Lord, thy redeemer, and He that formed thee from the womb. I am the Lord that maketh all things: that stretcheth forth the heavens above; that spredeath abroad the earth by Myself" (Isa.xliv.24).

So in the days when Babylon and its system shall be revived and in full power, the "everlasting gospel" will be preached, which gospel is nothing more nor less than a proclamation of the Lord as *Creator*:

> "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen" (Rev. xiv. 7, 8).

With this note the heavenly phase of Revelation opens. In chapter iv., the rainbow throne, the living creatures, and the twenty-four elders testify not to redemption, not to kingdom, not to church, but to creation:

> "*Thou art worthy*, O Lord, to receive glory and honour and power; for Thou hast *created* all things, and for Thy pleasure they are and were *created*" (Rev. iv. 11).

Not till that is confessed do we read, "*Thou art worthy* . . . . for Thou wast slain, and hast redeemed" (Rev. v. 9).

Science in its modern acceptation has rid the universe of its Creator. An impersonal force occupies the throne of deity. It is becoming well-nigh impossible for anyone to be a science teacher to-day who does not subscribe to the theory of evolution in some form. Finally Revelation xiv. 7 suggests that to dare to believe the scriptural doctrine of creation, as opposed to what a godless science will by theory advance, will be to believe the very gospel, and to constitute oneself a martyr for the truth. We use the word science in its modern acceptation. True science we must ever welcome, for it can never contradict the Word of God. Take for example one feature as an illustration. What room is there in modern science for the teaching of Genesis i. 7? Should anyone dare to affirm their belief that there was sea water above the firmament he would be classed as a fool, yet a modern scientist has recently said, in connection with the transmission of "wireless" waves, that there must be somewhere above the atmosphere a kind of sounding board or reflection whose *density is equal to sea water*! We all know Psalm xix. and its twofold division, also Psalm viii.:

> "The heavens declare the glory of God" (xix. 1) . . CREATION.
> "The law of the Lord is perfect" (xix. 7) . . . SCRIPTURE.

> "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained" (viii. 3).

Since the creation of the world therefore the eternal power and deity of God have been abundantly manifested by the works of His hands. So freely, so clearly has God "shown it unto them" as to leave all "inexcusable." When we hear and see the revolting idolatry carried on even to-day in such places as India or Africa, our hearts go out in pity to these demon-ridden people, yet on every hand they have these evidences. God has never left Himself without witness: "In that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts. xiv. 16, 17).

It will be observed that the Apostle prefaced this statement by speaking of God as:

> "The living God, which made heaven, and earth, and the sea, and all things therein" (Acts xiv. 15).

Or again on Mar's hill, he said to the men of Athens:

> "God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands" (Acts xvii. 24—31).

and went on to demonstrate the utter folly of idol worship.

Inexcusable.

The nations of the earth were not so favoured as Israel, for to that nation were given "the oracles of God" (Rom. iii. 2). None of the nations received the law of Sinai, and therefore were not held accountable to it (Rom. iii. 19; iv. 15), but to all the world the witness of creation was given, and made manifest "in them":

> "There is no speech, and there are no words,
> Unheard is their voice,
> Yet through all the earth has gone their voice,
> And to the end of the world their sayings" (Psa. xix. 3, 4).

God was the teacher, "for God hath shown it unto them." Presently we shall hear the charge reiterated when the Apostle turns to the Jew (Rom. ii. 1), but for the time our attention must be fixed upon the condition of the Gentile world. Mankind had a knowledge of God, and this knowledge was (1) attested as true by conscience, "in them," and was (2) derived from the witness of God's works. This knowledge was very marvellous, for it embraced "the unseen things of God," even His eternal power and deity, and was perceived by the mind from the works of His hands ever since the creation of the world, and hence from Adam onwards. This witness is found scattered throughout heathendom, and leaves all the nations of the earth "inexcusable." Just what it was that came in and perverted this primitive knowledge must be our next consideration. What a fall is here!

(2) Glory to God for His goodness (i. 21).

The inexcusability of mankind for their departure from God is twofold:

> (1) God revealed His eternal power and deity in them by the witness of His works.
> (2) When they knew God, they wickedly perverted this knowledge.

We have given some consideration to the truth of (1), so we now turn our attention to the teaching under the heading of (2):

> "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."

"*They knew God.*"—Is there any evidence extant of this primitive knowledge?

The testimony of antiquity.

Wilkinson, in his *Ancient Egyptians*, says, "The existence of a sole and omnipotent deity, Who created all things, seems to have been the *universal belief*." *Moor*, in his *Pantheon*, speaking of Brahm, the supreme God of the Hindoo, says, "Of Him whose glory is so great, there is no image" (*Veda*). He "illumines all, delights all, whence all proceeded; that by which they live when born, and that to which all must return" (*Veda*). *Monier Williams*, in his *Hidden Wisdom*, quotes some lines from a Vedic Hymn:

> "In the beginning there was neither nought or ought.
> Then there was neither sky nor atmosphere above.
>
> * * * *
>
> Then there was neither death nor immortality.
> There was neither day, nor night, nor light, nor darkness,
> Only the Existent One breathed calmly, self contained.
> Nought else than Him there was nought else above, beyond."

Col. Vans Kennedy in his *Hindoo Mythology* quotes from the *Institutes of Menu*:

> "He Whom the mind alone can perceive; Whose essence excludes the external organs, Who has no visible parts, Who exists from eternity. . . . . Whom no being can comprehend."

How can we account for the revolting idolatry of Hindooism to-day, with its millions of gods of inconceivable ugliness and sensuality, in the face of this testimony from their own religious literature? Romans i. 19—32 provides the one and only answer. Among the Babylonians there was the tradition of "the only God," and a correct rendering of Isaiah lxvi. 17 gives it prominence. *Spurrell's* translation reads:

> "They who sanctify themselves, and purify themselves, after the ordinances of Achad in the midst of the gardens, who eat swine's flesh, and the reptile, and the mouse."

Achad means "The Only One," and is used in Deuteronomy vi. 4 as here, without the article, of the "Only Jehovah." The Babylonians, when they intended to assert the unity of the Godhead in the strongest possible manner, used the word "Adad" (*see Macrobii Saturnalia*). *Mallet's Northern Antiquities* reveals much the same testimony in Icelandic mythology. God is there called:

> "The Author of everything that existeth, the eternal, the living, and awful Being: the searcher into concealed things, the Being that never changeth," attributing to this deity "an infinite power, a countless knowledge, and incorruptible justice."

What blight was it that settled upon mankind, turning this primitive knowledge into myths, distorting and twisting primal truth until it

became servant and witness to the lie? Romans i. 21—28 supplies the answer. This answer is manifold, but it begins with this simple statement, "They glorified Him not *as God.*"

The glory of God.

The glory of God underlies both creation and redemption. It is the great factor in the nature of sin and of hope. The glory of God is a topic of great importance in the epistle to the Romans. First let us notice the testimony of the verb *doxazō*, "to glorify". Romans viii. 30 uses it of the redeemed, and xi. 13 uses it where Paul "magnifies" or literally "glorifies" his office. This leaves us with three references, viz., i. 21, xv. 6 and 9. These references are full of teaching when seen together. Romans i. 21 reveals the Gentile failure; Romans xv. 6 and 9 reveal the Gentile's blessed reconciliation. What they failed to do by nature, they will do by grace. Let us put the passages together:

> "They *glorified* Him not as God" (i. 21).
> "That ye may with one mind and one mouth *glorify* God" (xv. 6).
> "That the Gentiles might *glorify* God for His mercy" (xv. 9).

Thus by this very first item, and its use in Romans, the glorious theme of the epistle is set forth. In Romans i. we are to read of the setting aside of the nations, but in Romans xv. we read of their blessed and happy restoration. Turning to the word *doxa*, "glory", we learn from Romans iii. 23 that it is essentially connected with sin. "For all sinned, and are coming short of the glory of God." Faith that emphasizes the fact of resurrection "gives glory to God," as may be seen in the case of Abraham (Rom. iv. 20), and of all of like precious faith, who can now "rejoice in hope of the glory of God" (Rom. v. 2).

The word "glory" runs through this epistle, and forms an integral part of its theme. The reader should examine all the passages (we give them here to facilitate the study: Romans i. 23; ii. 7, 10; iii. 7, 23; iv. 20; v. 2; vi. 4; viii. 18, 21; ix. 4, 23; xi. 36; xv. 7; xvi. 27). If such is the importance of this initial factor, it behoves us all to acquaint ourselves with just what is involved in "glorifying God," lest we in our measure come short, even though saved. Something of what is intended by "glorifying God" may be gathered from such passages as 1 Chronicles xvi. 23—36):

> "Declare *His glory* among the heathen: His *marvellous works* among all nations."

Here it will be seen that "His glory" is, by the parallelism of Hebrew poetry, expressed by "His marvellous works." This is one item in glorifying God that the Gentiles omitted. Following this comes a statement concerning His eternal power and deity:

> "For great is the Lord, and greatly to be praised: He also is to be feared above all gods. For all the gods of the people are idols: But the Lord *made the heavens*. . . . . Give unto the Lord the glory due unto His name . . . . And let men say among the nations, *The Lord reigneth.*"

Glorifying God declares His marvellous works, acknowledges that

He is above all gods, confesses that He is Creator, and that He reigneth. When we remember the testimony of Psalm xix., we remember that there we have a similar connection:

> "The heavens declare the *glory* of God;
> And the firmament showeth His *handywork*."

The parallelism here is complete:

The heavens.	The firmament.
Declare.	Showeth.
The glory of God.	His handywork.

It is very evident that this confession of God as Creator is directly connected with glorifying God. Into the higher and deeper connection of this glorifying of God as, for example, is indicated in the language of Christ in John xvii., we do not enter, as this is beyond the scope of the passage in Romans i. Here is the first step in Gentile departure. They did not glorify God *as God*. The second step was that of ingratitude, "neither were thankful."

Thanksgiving.

The testimony of creation might have been awe-inspiring, the thunderbolt, the avalanche, the hurricane might have overwhelmed man's spirit with their testimony to tremendous power, might have extracted his tardy glorifying. But God's glory cannot be separated from His goodness. As Moses learned in Exodus xxxiii. 18, 19, "Shew me Thy *glory* . . . . I will make all My *goodness* pass before thee." So when Paul sought to prevent the men of Lystra from worshipping himself and Barnabas as gods, he not only drew their attention to that which demanded *glory*, namely, that God "made heaven, and earth, and the sea, and all things that are therein," but that which as surely demanded thanksgiving: "in that He did *good*, and gave us *rain* from heaven, and *fruitful* seasons, filling our hearts with food and gladness" (Acts xiv. 8—18). Sunshine and shower, the kindly fruits of the earth, the gift of sleep, the reward of labour, the blessings of home, of parent and child, all these were from the good hand of God, yet "they glorified Him not as God, neither were thankful."

In the ascription of praise that is recorded in Revelation iv. 9 "thanks" is included, as also in Revelation vii. 12. Again in Revelation xi. 17 we read:

> "We give thanks, O Lord God Almighty, which art, and wast, because Thou hast taken to Thee Thy great power, and hast reigned."

Four times does the Psalmist say, "Give thanks unto the Lord, for He is good." His Godhead demands glory, and His goodness thanks. There is more than a mere phonetic connection between God and good. Some consider that the word "Deva" the generic name for "God" in India, comes from the Chaldee *thav* "good", with which is allied the Hebrew *tob*. *Donaldson*, in his *New Cratylus*, shows that *Th* is frequently pronounced *Dh*. From the Sanscrit *Deva*, without the digamma *Deo*, comes the Latin *Deus*, and the Greek *Theos*. "There is

none good but One, that is God" (Matt. xix. 17). He is good, and He does good. When He manifests His glory, He shows His goodness and declares His name.

As we meditate upon these things, the early apostasy of the Gentile world takes upon it a more serious character. It is not so much that they were ignorant, but ingrate. God did not look for learning, but He did look for thanksgiving. Science, as taught, is cold, mechanical, thankless. When the botanist *Linneus* saw a field of English gorse for the first time, he burst into tears. *Herschel*, *Faraday*, and others are, alas, magnificent exceptions. Let us not slip into a Godless nomenclature, and speak of "the laws of nature," but let us boldly, and yet humbly, glorify God *as God*, and be thankful to the great Giver for His gifts, by speaking rather of "the laws of God." If we would be true Protestants to-day, "God" will be in the language of everyday life, and not banished to the realm of hymns, prayers, and religious exercises. The reader who knows *The Biglow Papers* by *James Russell Lowell*, may remember that in his vernacular poems the name of God is mentioned rather freely. In his justification for the use he says:

> "The charge is of profanity (against himself) brought in by persons who proclaimed African slavery of divine institution . . . . I scorn any such line of defence, and will confess at once that one of the things I am proud of in my countrymen is, that they do not put their Maker away far from them, or interpret the fear of God into being afraid of Him. The Talmudists had conceived a deep truth when they said that 'all things were in the power of God, save the fear of God,' and when people stand in great dread of an invisible power, I suspect they mistake quite another personage for the Deity."

By this reference we do not intend to take *Lowell's* characterizations as our standard, but suggest that his point, so skilfully introduced at the time of the slavery question, should help us to pierce that smug and false piety that divorces the glory of God from His goodness and our thanksgiving, and mistranslates ritual as worship. Here we must pause, reserving this record of the quick following of the *mind* into the follies of human imagination, when the fool had found it in his *heart* to say, "There is no God."

(3) Given up (i. 21—32).

We have seen that the first step that led to the giving up of the Gentiles was a failure to glorify God as such, and to give Him thanks for the evident good gifts that He bestowed. In considering the next step in this downward course, we must remember that it follows the first as does effect the cause. Man being what he is, it does not seem possible for the throne of the universe to remain empty. If God be not honoured as the great Creator and Benefactor, then man will soon listen to the serpent's voice repeating the subtle temptation of Eden, "Ye shall be *as God*." As it was at the beginning, so was it at Babel, and ever since. The temptation as presented led apparently to the wisdom of God, "a tree to be desired to make one *wise*."

With the infallible sequence of cause and effect comes conscious distance: "I hid myself"; and loss of innocence: "I was naked." Genesis iii. is echoed by Romans i. The first sin is repeated in all sin and in all men. There in Romans i. we have the other side of temptation, "as God," and the worship of an image made like to man, with the dominion placed beneath his feet. "To make one wise" is repeated in the words "professing themselves to be wise, they became fools." The hiding of the guilty pair and the sense of distance that came in is repeated in the "giving up" of Romans i. 24, 26 and 28, while the loss of innocence in their conscious nakedness is but the tiny seed that produces the crop of uncleanness that makes Romans i. 24—31 hard reading. Let us give our attention to the record of Gentile failure. Starting from the withholding of that due to God both in glorifying Him as God, and in expressing thankfulness for His bounty, we read the next stage in Romans i. 21—23:

> "But became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, 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."

As we read these words, Psalm viii. comes before the mind: "O Lord our Lord, how excellent is Thy name in all *the earth*, Who hast set Thy glory above *the heavens*" (verse 1). Here the Lord, the Creator, is glorified "as God." "Out of the mouth of babes and sucklings hast Thou ordained strength" (verse 2). This is the true sequence. The recognition of God "as God" leads to humility. What a difference between "babes and sucklings" and "professing themselves to be wise"! The contemplation of "the things that are made," which was neglected and rejected in Romans i., led the Psalmist to say:

> "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; WHAT IS MAN, that Thou art mindful of him? and the son of man, that Thou visitest him?" (Psa. viii. 3, 4).

Here is no empty pride or vain profession, but true humility. This, however, does not lead to a grovelling state of mind, nor an unholy denial of the dignity of that creation which alone bears the impress of the image of God: "For Thou hast made him a little lower than the angels, and hast crowned him with glory and honour" (verse 5). In Romans i. man sank lower than the beasts in his empty wisdom. When he robbed God of the honour and glory due to His name, he at the same time robbed himself. Instead of standing in the consciousness of the glory and honour set upon him by God, we read in Romans i. of dishonour, degradation and shame.

> "Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet. All sheep and oxen, yea, and the beasts of the field: the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas" (Psa. viii. 6—8).

Here is man's true dominion. O what a falling off is there in Romans i.! Placed over the work of God's hand we find man so utterly darkened and besotted that he worships the very creation that had been

placed *beneath his feet.* This idolatry, and all that it implies, degraded both God and man. The truth, and all it implies, honours both God and man.

Vanity.

At the fall of man in Eden, vanity entered and ruled. "For the creation was made subject to vanity" (Rom. viii. 20). Ecclesiastes found everything connected with Adam and separated from the risen Christ to be "vanity and vexation of spirit". Vanity not only ruled without, but it reigned within. "They became vain in their imagination" (Rom. i. 21). There are two words that are translated "vain," *kenos* and *mataios.* The former refers to *contents*, the latter to *results.* It is the latter word that is used here. The word "imagination" is *dialogismos*, which is translated in Romans xiv. i. by "disputations." The fact is, these reasonings were futile, resultless, empty. They led nowhere except to complete alienation from God. "The Gentiles walk in the *vanity* of their mind . . . . being alienated from the life of God through the ignorance that is in them" (Eph. iv. 17, 18). The Apostle at Lystra, as we have already seen, referred to the idols of the Gentiles as "vanities." Jeremiah ii. 5 reveals the reason for Gentile blindness: "They are gone far from Me, and have walked after *vanity*, and are become *vain*" (*see also* 2 Kings xvii. 15).

There are two important lessons to be learned here. First, the more obvious one, that man cannot by mere reasoning or philosophy discover God: "the world through (its) wisdom knew not God." It is a primary necessity that "He who cometh to God must believe that *He is*, and that He is a *rewarder* of them that diligently seek Him"; in other words, approach to God necessitates the recognition of the glory due to Him *as God* (Rom. i. 21)—"He is" (Heb. xi. 6), and *thankfulness* (Rom. i. 21), for He is the "rewarder" (Heb. xi. 6). The moment the fool says in his heart, There is no God, it can be written, "Corrupt they are, they have done abominable works, there is none that doeth good" (Psa. xiv. 1). This Psalm is quoted at some length in Romans iii., but its presence can be felt already in Romans i.

The second lesson that we may learn is to avoid a tendency to extremes, and to the condemning of "reasoning" as such. High in the list of those enduements that lift man above the level of the brute is the possession of reason, and it is false to assert that faith is contrary to reason, or that it is unreasonable; that is to degrade faith to credulity, and revealed truth to the level of superstition. Where faith is in the ascendant, the mind is clarified, false grounds of argument are detected, and reason and faith walk hand in hand. "The entrance of Thy words giveth light; it giveth understanding to the simple?" (Psa. cxix. 130). The necessary outcome of these baseless and empty speculations was the darkening of this very faculty of reason. "Their foolish heart was darkened" (Rom. i. 21). "Foolish" is translated *undiscerning* by *Rotherham*, and is translated in verse 31 (A.V.) by "without understanding." The darkness that settled down upon the world shut out the only light in which man may walk and please God; his reason and his mind ceased to function correctly, even as the eye loses its power

and its discernment if deprived of light. It is "in Thy light we shall see light" (Psa. xxxvi. 9). This assumption of wisdom was in reality sheer imbecility. Romans i. 22 led the Gentile world by rapid stages into a morass of the most degraded form of idolatry and immorality:

> "They changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things" (Rom. i. 23).

Not only is there an exact parallel in the Gentile failure with the primal sin of Eden, but there is also an absolute parallel in the downward movement of the Gentiles as recorded in Romans i. with the downward movement of Israel as given in Psalm cvi.

Gentile (Romans i.).	**Israel (Psalm cvi.).**
"They changed the glory of the incorruptible God into an image . . . . man . . . birds, beasts . . . . . creeping things" (23).	"They made a calf in Horeb, and worshipped the molten image. Thus they changed their glory into the similitude of an ox that eateth grass" (19, 20).
"They did not like to retain God in their knowledge" (28).	"They forgat God their Saviour" (21).
"Wherefore God also gave them up" (24).	"Therefore He said that He would destroy them" (23).
"Uncleanness . . . . vile affections" (24—27).	"They joined themselves also unto Baal-peor, and ate the sacrifices of the dead" (28).
"Inventors of evil things" (30).	"They provoked Him to anger with their inventions" (29).

> "Lo, this only have I found, that God hath made man upright but they have sought out many inventions" (Eccles. vii. 29).

As we contemplate the twofold departure from the revealed truth of God, the one, the revelation of His Godhead in nature, the other of Himself and His will in Scripture, our hopes for man in himself must surely die, and all our hope must rest in God.

The Gentiles given up.

We now approach the solemn fact towards which all that has been written since verse 18 has been leading, viz., the giving-up of the Gentile nations by God: "Wherefore God also gave them up" (verse 24). The word *paradidōmai*, "to give up," occurs in verses 24, 26 and 28. At this point it seems advisable to take notice of the structure of the passage that we may see the setting of this threefold giving-up.

Romans i. 19—ii. 1.

A | i. 19—22.	a | Known of God.
	b | Inexcusable.
B | i. 23—31.	c1 | Changed the glory.
	d1 | Given up to uncleanness.
	c2 | Changed the truth.
	d2 | Given up to infamous passions.
	c3 | Changed natural use.
	d3 | Given up to reprobate mind.
A | i. 32—ii. 1.	*a* | Knowing the judgment of God.
	b | Inexcusable.

This threefold giving up indicates the dispensational position of the Gentiles from the dispersion at Babel and the call of Abraham, until the ministry of the reconciliation committed to Paul, when Israel began to pass off the scene. The Gentiles were aliens from the commonwealth of Israel, and strangers from the covenants of promise throughout the dispensation of the law under Moses, throughout the kingdom under David, throughout the proclamation of the gospel of the kingdom during the earthly ministry of the Lord Jesus, and throughout a part of the period covered by the Acts of the Apostles. To this period Paul referred when he said to the Athenians: "At the time of this ignorance God winked," but indicated that a change had come by adding, "but now commandeth all men everywhere to repent" (Acts xvii. 30). That the reconciliation of the world was closely associated with the setting aside of Israel may be seen by reading Romans xi. 15. Referring to the structure we observe that not only is there a threefold giving up, but also that this giving-up is preceded by a threefold change:

(1) They changed the glory of the incorruptible God for the likeness of corruptible man, etc.
(2) They exchanged the truth of God for the lie.
(3) They exchanged the natural use for that which was against nature.

There is a slight alteration in the words translated "change" in these verses in the A.V. We have attempted to indicate the difference by using "change" and "exchange." First they changed the glory of God without actually giving up God altogether, but this soon led to the next step, for they exchanged the truth of God for the lie, and then worshipped and served the creature rather than the Creator. It is not possible for God to take second place. Ye cannot serve God and Mammon. Into the third item we cannot go. The defiling character of idolatry may be gathered from its annals, and we do not feel that any good purpose would be served by elaborating this revolting subject here. At the same time we know only too well that human nature is not a whit better to-day than when it openly practised the sins condemned in Romans i. We need to faithfully warn the rising generation, speaking very tenderly and lovingly, yet nevertheless plainly, for Babylonianism in all its forms is rising like a flood, and the book of the Revelation reveals Romans i. in a superlative degree. We need not go so far into the future as the book of the Revelation, however, for 2 Timothy iii. 1—8 uses many of the words of Romans i. to describe the perilous times at the close of this present dispensation. The sequence of the apostasy and its relation to the development of the mystery of *iniquity*, otherwise called "the lie," and the mystery of *godliness*, otherwise called "the truth," can be traced through Paul's epistles. Taking the statements of Romans i. we find them worked out in the other epistles.

A comparison of the list of sins in Romans i. with that of 2 Timothy iii. 1—7 will show how completely the parallel is recorded. The reader must supply further parallels by studying the intervening epistles.

1	"As God." "The creature more than the Creator."	"The man of sin . . . . *as God*" (2 Thess. ii. 3, 4).
2	"The lie." "The truth."	"They received not the love of *the truth* . . . . they believe *the lie*" (2 Thess. ii. 10, 11).
3	"Given up to an undiscerning mind."	"God shall send them strong delusion" (2 Thess. ii. 11).
4	"Pleasure in them that do them."	"Had pleasure in unrighteousness" (2 Thess. ii. 12).
5	"Neither were thankful."	"God hath created to be received with thanksgiving of them which believe and know the truth" (1 Tim. iv. 3, 4).

The lie.

We must draw attention before closing this chapter to the fact that the A.V. is not strong enough in its translation of Romans i. 25. It is "*the* lie." Of this lie Satan is the father (John viii. 44), and the Babylonian delusion at the time of the man of sin is the climax (2 Thess. ii. 10, 11; Rev. xiv. 5 (*cf. Companion Bible*), xxi. 27, xxii. 15). This lie could not dominate the mind of man without something having entered into that mind at the same time. We have seen that as man robbed God of His glory, he robbed himself of his highest and best. As he degraded God to the level of a creature, so he degraded himself. The explanation is given in verse 28. In this verse there is a play upon the words *dokimazō* ("to try or prove"), and *adokimos* ("disapproved"):

> "And as they did not approve to be holding God in acknowledgment, God gave them up unto a disapproved mind, to do that which is not becoming."

Vaughan, with a certain amount of liberty with the English, expresses it thus: "As they *refused* . . . . God gave them to a *refuse* mind." The glory of God is the last item of importance in the ethics and culture of material philosophy. It is the sheet anchor of all the teaching of Scripture. God knows why He placed the ten commandments in the order in which we have them in the Word. They are in the true sequence. Idolatry is "the lie" in essence; murder and adultery are but "the lie" in practice. The fear of the Lord is the beginning of wisdom. "There is no fear of God before their eyes" (Psa. xxxvi. 1) is the climax of the dreadful list of Romans iii. 10—18.

Thus far we have traced the failure of the Gentiles. The Apostle's object is to demonstrate the universal need of the righteousness revealed in the gospel. Consequently he has to show the parallel condition of Israel with the Gentiles before he can proceed with the opening up of the truth. Meanwhile, it would be good for us all to heed Ephesians ii. 11—13.

CHAPTER IV

An important parenthesis, and its point (i. 18—iii. 20).

When we reach Romans i. 16, 17 we cannot avoid the conviction that we are at the heart of the gospel as preached by Paul. At verse 18 we seem to take a turn, and any further explanation of faith, righteousness, or justification seems to be suspended. From Romans i. 18—32 we have a fearful picture of the utter failure of the Gentile world even though they had received the revelation of creation, and the monitorship of conscience. When we get into Romans ii. the teaching becomes more involved; we seem further than ever from the theme of the epistle, and indeed the conclusions we may have reached at the end of Romans i. seem rudely challenged by the time we reach the end of Romans ii. Nevertheless we approach God's Word not with a wonder as to whether it is perfect in every part, but with a conviction that it is, and just as it is said of the lover of the works of God: "The works of the Lord are great, sought out of all them that have pleasure therein" (Psa. cxi. 2), so to the earnest seeker after truth light will surely be given.

A reading of Romans ii. leaves one with the feeling that the whole passage is an aside, a great parenthesis, and the opening verses of Romans iii. are but a continuation of the same theme. At Romans iii. 9 light dawns, for the Apostle himself definitely tells us what he has been endeavouring to set forth since Romans i. 17. To follow the direction given by his own analysis gives certainty in place of conjecture. The object with which Paul wrote Romans i. 18—iii. 9 is given in the following words: "We have before proved both Jews and Gentiles, that they are all under sin" (Rom. iii. 9). ("Proved" is better translated "accused," as may be seen by other parts of the same word in Matthew xxvii. 37, etc.).

All the world guilty.

It is evident that the charge against the Gentile is opened in Romans i. 18—32, and that the two-fold accusation against Jew and Gentile occupies Romans ii. 1—iii. 8, and the concluding evidence against the Jew—"those who are under the law" (iii. 19)—occupies verses 10—18, bringing us to the great conclusion: "all the world guilty before God." As soon as we pass this point, the thread laid down in Romans i. 17 is seen to be resumed, and we immediately have before us one of the most illuminating passages of Paul's epistles so far as justification by faith is concerned: "even a righteousness which is by faith of Jesus Christ" (Rom. iii. 22). Although we have not as yet seen more than the drift of Romans ii., we have at least set the bounds of our inquiry.

A | Rom. i. 17. Justification by faith.
B | Rom. i. 18—32. The accusation against the Gentile.—List of offences.
C | Rom. ii. 1—iii. 9. Circumcision and uncircumcision.
B | Rom. iii. 9—19. The accusation against the Jew.—List of offences.
A | Rom. iii. 20, etc. Justification by faith.

The members denominated A are merely to set bounds; we do not attempt anything further here. The passage that we have before us as the subject for study is C | Romans ii. 1—iii. 9. Now for the trial of faith. The writings of our fellow-labourers in this epistle yield nothing as to structure or outline. *The Companion Bible* says nothing. Our own attempted sub-divisions were unsatisfactory. Accordingly we took a clean sheet, confessed to the Lord our ignorance, but at the same time the conviction that no one part of this epistle would be found unruly or out of order, and the light came. The fullest section, and that which sets forth the perfectness of the argument, is that under notice, and this will be the better appreciated when its place and purpose is understood. This understanding will be furthered by devoting our attention to the introductory and concluding members:

Romans ii. 1—iii. 9.

A | ii. 1. | a | *Krinō.*—Inexcusable, whoever judges.
| b | *Krinō.*—Judging another condemns self.
| c | *Krinō.*—The one judging practices same things.
B | ii. 2. *Krima.*—Judgment of God according to truth.
C | ii. 3—25. } [Details omitted until next chapter.]
C | ii. 25—iii. 1. }
A | iii. 4—7. | *a* | *Krinō.*—God will overcome when judged.
| *b* | *Krinō.*—God is not unrighteous when judging the world.
| *c* | *Krinō.*—God judges sin, though He overrules it for good.
B | iii. 8, 9. *Krima.*—Judgment of God is just.

The summary of this outline is as follows:

A | When man judges he sets a standard whereby he himself shall be judged.
B | God's judgment is according to truth, and not appearance or privilege.
C | No respect of persons with God. Jew and Gentile.
C | No advantage or disadvantage. Circumcision or uncircumcision.
A | When God judges He is found to be above all suspicion.
B | God's judgment is just.

We are told that the visitor to the labyrinths of the catacombs retained hold of a silken thread by which he could retrace his steps without fear of becoming lost. In the chapter before us there are almost endless opportunies for getting "lost". The Apostle touches upon a sphere that is removed from our responsibility, and while certain passages will prevent us from coming to an adverse conclusion concerning the heathen world which has never known either the law of Moses or the gospel of Christ, the silken thread attached to Romans iii. 9 and 19 will keep us to the reason for the teaching of Romans ii. so far as this epistle is concerned, and prevent us from overturning the

definite teaching of Romans iii. 20 for the less definite suggestions of Romans ii. 12—16. It is evident from Romans i. 18—32 that nothing more was necessary to bring in the Gentile guilty before God. The Apostle's problem, however, was to bring about the same conviction in the breast of the Jew. We are not left to our own conjectures to discover Israel's great impediment, for the Apostle has spoken most clearly on the subject:

> "I bear them record that they have a zeal of God, but not according to knowledge. 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. For Christ is the end of the law for righteousness to everyone that believeth" (Rom. x. 1—4).

Israel's boast in Romans ii. is that they "knew His will"; that they "approved the things that were more excellent." They esteemed themselves as "guides to the blind, and lights to them which are in darkness." They had a "form of knowledge and of the truth in the law," *but they were in fatal ignorance!* When we see this, what is there to choose between the Gentiles who:

> "Became vain in their imaginations and their foolish heart was darkened, who, professing themselves to be WISE, became FOOLS . . . . and did not like to retain God in their KNOWLEDGE" (Rom. i. 21—28),

and the Jews whose vain-glorious boasting ended equally in death? The deadly enemy of Paul's message before Acts xxviii. was Judaism, or the false claims of the law. After Acts xxviii. Judaism passes, and a "vain deceitful philosophy" challenged the high glories of the prison epistles. In both cases, the Apostle shows its utter vanity, and sets Christ crucified, risen, and ascended over against it as "the end" and "the fulness."

No respect of persons.

It will be seen by the words quoted from Romans ii. 17—20, that the Jew not only made great claims for himself, but spoke with emphatic judgment against the Gentile. This, which the Jew thought his strong point, proved his overthrow, for the Apostle brings to light a solemnizing truth, namely that the clearer our judgment is against the shortcomings of others, the higher, necessarily, the standard must be by which we ourselves shall be judged. This, moreover, is aggravated by the fact that the Jew, while condemning the Gentile for breaches of the law, himself was responsible for similar breaches, and, like David before Nathan, uttered his own doom. The Apostle here is stripping the false covering of privilege, both by his argument in Romans ii. 1—3, and by the definite statement which is axiomatic the world over: "there is no respect of person with God" (Rom. ii. 11).

At the beginning and ending of this section we have a three-fold reference to judging (the verb *krinō*), followed by a statement concerning the judgment (*krima*) of God: "Whoever judges another is inexcusable." The Apostle had been "an Israelite," and having been

brought up at the feet of Gamaliel he was swift to anticipate the cavils of his Jewish antagonist, which might be presented somewhat as follows:

> You say, Paul, that whosoever judges another is inexcusable and condemns himself. You stress the *whosoever* to the breaking down of distinction and privilege, but do you not see that by so doing you must therefore include God Himself? He too must stand before the bar and be judged.

Instead of meeting this specious argument with a swift and passionate denial, the Apostle quietly assents to the main contention. In Romans iii, he says, in effect:

> Within certain limits I agree that your words contain a deeper truth than you are aware. God Almighty could withhold any account of any of His matters. In some things He does, but not in the matter of judgment. David acknowledged that God would ever become victorious when His judgments were questioned. Not because of His MIGHT, but because His judgments are RIGHT.

Just, and the Justifier.

So concerned is God that no suspicion should lurk anywhere concerning His righteousness, that He is at pains to justify Himself in connection with passing over the sins of the past. He will not have His forbearance misinterpreted (Rom. iii. 25). The God of Israel challenges them, saying: "Are not My ways equal?" (Ezek. xviii. 29). The point of the case is that although God's judgments will be subjected to the most patient scrutiny, yet will He always triumph, and Israel will immediately collapse, "For thou that judgest doest the same things" (Rom. ii. 1). In God's case He is not unrighteous Who taketh vengeance, for how then could He judge the world?

In case any reader should object to this rather free use of the Name and Person of God in this argument, we would direct his attention to the end of Romans iii. 5 ("I speak as a man").

> "The judgment of God is according to TRUTH" (Rom. ii. 2).

This stands in contrast with *prosōpolepsian* of verse 11, the respect of persons which is denied. God has further manifested the utter impartiality of His judgment in the fact that

> "He hath appointed a day, in which He will judge the world in righteousness by that man Whom He hath ordained, whereof He hath given assurance (*margin offered faith, i.e.*, good faith) to all, in that He hath raised Him from the dead." (Acts xvii. 31).

> "The judgment of God is RIGHT" (Rom. iii. 8).

The A.V. reads, "whose damnation is just." It is an entire repudiation of the casuistry of the Jew contained in the false charge: "Let us do evil that good may come" (Rom. iii. 8). If it was a slander to say that Christ's Apostle taught such a doctrine, the fact that the context is occupied with the vindication of God's judgment from the least suspicion of advantage, or of the engineering of human faithlessness,

should cause us equally to abominate the mere approach to such a thing. That God does overrule evil is abundantly testified throughout Scripture and experience, but that is an entirely different matter. Before we conclude this examination it is necessary to become acquainted with the central section (Rom. ii. 3—iii. 1). This we must take up in the following section.

What a solid basis for our redemption! True it flows from the love of God; true it is all of grace and not of merit, yet marvellous to remember He has so wrought that "He might be *just*, and the *justifier* of him which believeth in Jesus" (Rom. iii. 26). Then what of that spirit of judgment? that keenness to see error? that "nose for heresy?" What kind of standard are we setting for ourselves? Should any interpose with a plea of privilege, parallel to that of the Jew, we would remind such that in addition to Romans ii., Colossians iii. 25 tells us that: "There is no respect of persons," and that "He that doeth wrong shall receive for the wrong which he hath done."

(1) Every mouth stopped (ii. 1—iii. 9).

Paul has before him the object of removing every false foundation for justification before God, and one of the most difficult features of opposition that he had to break down was the pride and prejudice of the Jew. In chapter ix. Paul volunteers a statement testifying to Israel's position in the purpose of God, and the passage in Ephesians ii. 11, 12 reveals the contrast between the standing of Israel "after the flesh," and of the Gentiles "after the flesh." Justification before God, however, finds no ground to rest on before God "according to the flesh" (Rom. iv. 1, 2), and when the advantage and profit of being a Jew and of the circumcision is pressed out of the sphere of the flesh into the sphere of the spirit, the Apostle reveals that such distinction ceases to exist, and to rest upon it is to remain under judgment. We will now present the whole structure, including the parts omitted, that we may have the benefit of the whole argument before us (see next page).

The central sections C and *C* are to claim our attention. The development of theme and argument is graphically placed before the eye in the recurring Greek words that are noted. Let us trace it, using the guides provided.

Logizomai.—This is an important word in Romans, being translated later on by "counted," "reckoned," and "imputed." In Romans. ii. we do not read of faith being imputed for righteousness, but we have the principle established. The word occurs twice, and in the first case it is false reckoning (ii. 3). The Jew "reckoned" upon his descent from Abraham, his circumcision, his covenant privileges, to enable him to escape the judgment of God. This is immediately disproved. On the other hand a "reckoning" that would be most distasteful to the Jew was that established by the Apostle in verse 26: "Therefore if the uncircumcision keep the righteousness of the law, shall not his

Romans ii. 1—iii. 9.

A | ii. 1. | a | *Krinō.*—Inexcusable, whoever judges.
b | *Krinō.*—Judging another condemns self.
c | *Krinō.*—The one judging practices same things.
B | ii. 2. *Krima.*—Judgment of God according to truth.
C | ii. 3—25. | D | ii. 3. | d | *Logizomai.*—False reckoning.
e | *Prattō.*—Judging those who practice evil.
E | ii.9—14. | f | *Ioudaioi.*—Tribulation for Jew and Greek.
g | *Ioudaioi.*—Glory for Jew and Greek.
h | *Phusis.*—Have not the law by nature.
F | ii. 15, 16. | i | *Kardia.*—Work of law in hearts.
j | *Kruptos.*—The secrets of men.
G | ii. 17—25—. | *Ōpheleō.*—Profit of circumcision.
C | ii. 25—iii. 1. | *D* | ii. 25—27. | *e* | *Prattō.*—Profit if practice the law.
d | *Logizomai.*—True reckoning.
E | ii. 27—29. | *h* | *Phusis.*—Uncircumcision by nature.
g | *Ioudaioi.*—True Jew not outward.
f | *Ioudaioi.* | True Jew hidden man.
F | ii. 29. | *j* | *Kruptos.*—Secret man within.
i | *Kardia.*—Circumcision of the heart.
G | iii. 1. | *Ōpheleia.*—Profit of circumcision.
A | iii. 4—7. | *a* | *Krinō.*—God will overcome when judged.
b | *Krinō.*—God is not unrighteous when judging the world.
c | *Krinō.*—God judges sin, though He overrules it for good.
B | iii. 8, 9. *Krima.*—Judgment of God is just.

uncircumcision be *counted for* circumcision?" This was an argument that seriously disturbed the fancied security of the Jew.

Prattō.—We pass from counting and reckoning to actual practising. The Jew was strong in his judgment of those who "practised" the evils detailed in chapter i. He vitiated his judgment, however, by "doing" the very same things. One might be justified in raising the question here, Did the Jew actually repeat the shocking crimes and immoralities of the heathen world? and the answer would be, The language of the Apostle does not necessarily mean that. He purposely uses two words in this verse. The Gentiles "practised" certain sins. The Jew "did" the same when he broke the law given to him by God, even though in actual literal details there was no likeness between their acts. The Gentile transgressed against the law of conscience and the evidence of creation; the Jew transgressed against the law of Sinai and the evidence of God's goodness, forbearance, and long-suffering. The whole matter resolved itself into a question of proportion or relativity. For this the Jew was not prepared. His method of comparison gave him a false security. God's method levelled all mankind in the dust.

Proportionate Guilt.

The O.T. Scriptures which the Jew had in his possession were not silent upon this question of proportionate guilt. For example:

> "As I live, saith the Lord God, Sodom thy sister hath not done, she nor her daughter, as thou hast done, thou and thy daughters . . . . they are more righteous than thou" (Ezek. xvi. 48—52).

The same principle is expressed in Matthew x. 14, 15:

> "And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city."

This is not an isolated reference to this controversial aspect of judgment, for Matthew xi. continues it with added clauses:

> "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you" (Matt. xi. 21, 22).

Yet further points are discovered in the references to "the men of Nineveh" and "the queen of the south" in Matthew xii. 41, 42. It is in the light of these revelations concerning the principles of future judgment, as well as in the narrower though brighter beam of the gospel of God, that we must read Romans ii. 4—11.

Ignorant Worship.

The following prayers, offered to the "gods many and lords many" of various heathen worshippers, may help to illustrate the language of the Apostle in Romans i. 19, 20, ii. 7—11, and 14, 15, and while repudiating most heartily their idolatry, make us feel that the eternal destiny of such does not depend upon the activities of a Bible Society or upon the date when a missionary spirit began to pervade the Church.

A Peruvian's prayer to the "World-animated Spirit," which title is closely parallel to that used by Paul at Athens (Acts xvii. 28):

> "O . . . . Thou who hast existed from the beginning, and shalt exist unto the end, who createst man by saying, 'Let man be,' who defendest us from evil, and preservest our life and health, art thou in the sky or in the earth, in the clouds or in the depths? Hear the voice of him who implores thee, and grant him his petitions. Give us life everlasting; preserve us, and accept this our sacrifice."

The first half of this prayer "shows the law written in the heart," for parallels from O.T. Scripture come to mind with every clause. The second half with its cry, "Art thou in the sky," etc., forcibly reminds of Romans x. 6—8, "Say not in thine heart, Who shall ascend into heaven . . . . . or descend into the deep . . . . . the Word is nigh thee . . . . . which we preach." Romans x. seems to make provision for this poor Peruvian by adding, "How shall they hear without a preacher?" The "secrets," not the external mistakes, of such as this

Peruvian will determine the judgment, according to Paul's gospel (Rom. ii. 16). Take another prayer from Buddhism:

> "We and all men from the very first, by reason of the grievous sins we have committed in thought, word, and deed, have lived in ignorance of all the Buddhas, and of any way of escape from the consequences of our conduct. We have followed only the course of this evil world, nor have we known ought of Supreme Wisdom, and even now, though enlightened, as to our duty, yet with others we still commit heavy sins."

Apart from the mention of the Buddhas, we have a very close parallel with the confession of "the wretched man" of Romans vii. One more prayer, and that from Hinduism:

> "O Lord of the universe, O all-consciousness, presiding Deity of all, Vishnu, at thy bidding, and to please thee alone, I rise this morning, and enter on the discharge of my daily duties. I know what is righteous, yet I feel no attraction for it; I know what is not righteous, yet I have no repulsion from it."

Here again, apart from the name Vishnu, are terms that remind of the O.T., and the closing sentences are almost identical with Romans vii. Vishnu, and Buddha, and Pachacamac are false, yet Romans ii. lets in a ray of light that illuminates the darkness, and gives us hope that some who have been denied the light either of the law or the gospel, may nevertheless find in the judgment of their "secrets," according to Paul's gospel, a door of hope. Nothing, however, that is written here, or in the Scriptures, permits this knowledge to alter the presentation of the gospel to those who have the privilege of "hearing," nor the heavy responsibility resting upon those who, having heard, do not believe.

If we dismiss Romans ii. 7 as impossible because of the teaching of Romans iii., it is possible we shall be perpetuating the false judgment of the Jew, who could see nothing outside the circle of "The law." We read the staid dictum of a Rabbi that "God Himself is bound by the law, that the law is eternal, that the Holy One Himself wears phylacteries in its honour," etc., with a certain patronizing smile, yet we do precisely the same with "The gospel," and as violently condemn as heresy anything that says otherwise. Two features of judgment are here pressed upon the Jew:

> (1) "There is no respect of persons with God" (Rom. ii. 11).
> (2) "God shall judge the 'secrets' of men by Jesus Christ according to my gospel" (Rom. ii. 16).

An important "if".

The first feature robbed him of any idea of favour. The second opened up possibilities that were revolutionary. Tyre and Sidon did not repent. This is an historic fact. Tyre and Sidon would have repented *if* . . . . ! That is the judgment of the One Who will judge the secrets of men! There is but one Judge Who knows the "thoughts and intents of the heart," who "tries the heart and the reins," Who can absolutely adjust inner desire to outer performance, Who may see triumph where others see disaster, and failure where others see success.

If we would but take the scriptural advice of Ecclesiastes, supplemented by these other features, we should do what the Father Himself has done, commit all judgment into the hands of Christ. This judgment demands more than any mortal can bring, to be according to truth.

Another marvellous note in this passage is the strange introduction of the gospel where we might have expected law. Neither Tyre, Sidon, Sodom, nor Gomorrah knew or believed the gospel, but we fail when we limit the word to the presentation side only. "Christ died for the ungodly," in some cases nigh two thousand years before they were born. As that is vital to your salvation and mine we not only believe it, but are prepared to defend it. He who could die for sinners yet unborn and who had not believed, could just as surely die for sinners long since dead and who had not believed, and Romans iii. 25 provides an argument to prove it, and Romans v. 12—21 leaves us overwhelmed.

Now all this time the Apostle is at work in a sphere wider than that which belongs to "justification by faith," and our readers are asked to keep these things in their right places. We preach the gospel to sinners and assure them in the name of God that its blessings are "by faith." This is our business, let us mind it, and leave the wider work to God and His righteous judgment. Peter seems to have caught a gleam of the same truth when he paid that memorable visit to Cornelius. Peter, by his own confession, at the time was "a man that is a Jew," and in his eyes Cornelius, being of another nation, was "common and unclean" (Acts x. 28). But Peter realized the truth of Romans ii. 11:

> "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with him" (Acts x. 34, 35).

Then he preached unto him "words whereby he might be saved." Paul takes the same line. He speaks of the possibility of the uncircumcision keeping the righteousness of the law, and having his uncircumcision counted for circumcision (Rom. ii. 26), and in Romans x. definitely stirs up the question of responsibility in the passage which says:

> "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?" (Rom. x. 14).

Have they not heard?

The point of either passage, however, is the same. Not the elucidation of the fate of those *who have not* heard, but the responsibility resting upon those *who have*: "Have they not heard, yea verily" (Romans x. 18—21). It is in this light that we must interpret Rom. ii. In this chapter we have two references to *phusis* "nature":

> "The Gentiles, which have not the law by nature" (Rom. ii. 14).
> "The uncircumcision by nature" (Rom. ii. 27).

Although the Gentiles, as such, have never received the law, they may fulfil much of its spirit, even though ignorant of the letter, revealing "the work of the law written in their hearts" (Rom. ii. 15), thereby judging those who in the mere letter and fleshly circumcision trans-

gressed that very law. And just as the final essence of judgment is "the secrets of men," so, "he is not a Jew, who is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, who is one inwardly (*kruptos*): and circumcision is that of the heart; in the spirit, and not in the letter" (Rom. ii. 28, 29).

This leaves one more feature, which is the question of "profit." The Apostle assured the Jew: "Circumcision verily profiteth, if thou keep the law" (Rom. ii. 25), but its distinctiveness is neutralized by transgression. Assuming that an Israelite did conform to the law, then to the question "What advantage then hath the Jew? or what profit is there in circumcision?" the answer must be, "Much every way," and first among these advantages must be reckoned the possession of the oracles of God. While the heathen were floundering in darkness, Israel could walk in the light of the Lord. The fact that some did not believe could in no wise alter the faithfulness of God. While the Apostle allows the advantages that attach to a true Jew, and the profit of being numbered among the true circumcision, he will not allow, that in the question of sin and salvation, such distinction obtains. We see the matter vividly when we place Romans iii. 1, 2, and 9 together:

A | iii. 1. What advantage? What profit? This is dispensational in character.
B | iii. 2. MUCH every way. Oracles of God.
A | iii. 9—. Are we better than they? This is doctrinal in character.
B | iii.—9. No in no wise. All under sin.

The citations from the Psalms and the Proverbs which Paul gives in support of his argument balance the citation of wickedness that concludes Romans i. Whether Psalms and Proverbs do or do not prove the charge against the Gentile world, Paul said: "We know that what things soever the law saith, it saith to them who are under the law" (Rom. iii. 19), thereby closing the mouth of Israel. The Gentiles had already been found guilty, and so at length every mouth is stopped, and all the world shown to be amenable to the sentence of God.

The way is now clear for the Apostle to resume the theme of Romans i. 16, 17. We have felt that it was out of line with his intention in writing Romans ii. for us to unduly lengthen the interval between i. 16, 17 and iii. 20 by devoting time and space to such questions as "immortality" which arise from Romans ii. 7. This and similar questions are best dealt with separately.

(2) The law, and the knowledge of sin (iii. 20).

The Apostle has at length brought in the whole world, both Jew and Gentile, guilty before God, and has but one more note to sound before going back to the glorious theme of Romans i. 17, which for the time had been suspended: "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" (Rom. iii. 20). This verse contains the final reason why man, if ever he is to be justified in the sight of God, must be justified by faith, not

works, and by grace, not law, and that reason is "for by the law is the knowledge of sin." The Apostle makes the statement here, but does not develop or explain it. It lies really in the sphere of the central theme of the epistle, yet it was necessary to bring it forward to provide the last and most complete blow to any hope of justification by works. Let us seek to understand its import.

The deeds of the law.

"Therefore" (*dioti*). It is important that we understand the bearing of this small word. "Because", *dioti* (Rom. i. 19) shows the reason why the Apostle could say that the Gentiles hold down the truth by unrighteousness, "because" God had made the truth manifest. "Because" (Rom. i. 21) shows why the Gentiles were without excuse. The reason given is that when they knew God they glorified Him not as God. "Because" (Rom. viii. 7) reveals the reason why to be carnally-minded is death; it is "because" the carnal mind is enmity against God. So in Romans iii. 20, something has already been affirmed: "All the world has been brought in guilty before God" (Rom. iii. 19), and verse 20 gives a ground or reason: "Because by the deeds of the law there shall no flesh be justified before God," and this is followed by a second reason: "For through the law is the knowledge of sin." What is intended by "deeds of the law"? The word "deeds" is *ergon*, "work," and is used frequently by the Apostle. It is most evident from the Apostle's "conclusion" in Romans iii. 20 that the deeds of the law are entirely opposite to faith. "Therefore we conclude that a man is justified by faith apart from deeds of law."

In the development of the argument the Apostle leaves "law," as such, and deals with "works" only, but in such a way as to show that the same principle is in view. "For if Abraham were justified by works" (Rom. iv. 2). These works are "works of the flesh," for verse one says: "What shall we say then that Abraham our father, as pertaining to the flesh, hath found?" So the argument proceeds: "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." Galatians, the epistle that corresponds so nearly with Romans, has these two "works" in view also:

> "Knowing that a man is not justified by the *works of the law*, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the *works of the law* shall no flesh be justified" (Gal. ii. 16).
>
> "For as many as are of the *works of the law* are under the curse" (Gal. iii. 10).
>
> "Now the *works of the flesh* are manifest" (Gal. v. 19).

When dealing with justification from a dispensational standpoint, the Apostle contrasts "faith" and "works" once more in Romans ix.:

> "The Gentiles . . . . have attained to righteousness, even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law" (Rom ix. 30—32).

It is evident from the continuation of the argument in Romans x. that God's righteousness by faith is Christ, the end of the law, whereas Israel, in ignorance of Christ, went about to establish their own righteousness. Moses makes it clear that the righteousness of the law consists not in believing, but in "doing" (Rom. x. 5), which pointed fact really means that all who are under the law must be under the curse because of this very inability to "do" the law's requirements.

The knowledge of sin.

We have not yet arrived at the last word of the Apostle's argument however. Why should it be impossible for justification to be by the works of the law? "For by the law is the knowledge of sin." Not "sins," be it observed, but "sin." The law reveals the fact that man is already "sold under sin," dominated and ruled by an awful tyrant. What is here stated, but left unexplained, is dealt with in a most heart-searching manner in Romans vii:

> "I had not known sin, but by the law: for I had not been conscious of lust except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of lust. For without law sin was dead" (Rom. vii. 8).
>
> "The commandment, which was ordained to life, I found to be unto death" (Rom. vii. 10).
>
> "We know that the law is spiritual, but I am carnal, sold under sin" (Rom. vii. 14).

This was all brought about that "sin by the commandment might become exceeding sinful" (Rom. vii. 13). We are not yet ready to plumb these depths. The Apostle wisely reveals the ground of our acceptance and peace, before he draws aside the veil that covers our own inherent wretchedness. He but makes the bare statement here in Romans iii. 20 and passes on. We can see, however, his meaning. How can anyone hope to be justified by the works of the law, when he himself is dominated by that which is fanned into rebellion by the very application of that law? The law was never given as a means of salvation or life; it was given to reveal to man the utter impossibility of attaining to righteousness by his own works, and to lead him to Christ.

Wherefore then the law?

It may be helpful to observe what the Apostle teaches as to the purpose of the law:

> "The *law* gives the knowledge of sin" (Rom. iii. 20).
>
> "The *law* worketh wrath, for where no law is there is no transgression" (Rom. iv. 15).
>
> "The *law* entered that the offence might abound" (Rom. v. 20).
>
> "The *law* stirred up the passions of sins" (Rom. vii. 5).
>
> "The *law* made sin to be known" (Rom. vii. 7).
>
> "The *law* was not designed to give righteousness, inheritance, or life" (Gal. ii. 21; iii. 18, 21).
>
> "The *law* was added because of transgressions" (Gal. iii. 19).
>
> "The *law* was a pedagogue until Christ" (Gal. iii. 24).
>
> "The *law* was not made for a righteous man, but for sinners" (1 Tim. i. 9).
>
> "The *law* made nothing perfect" (Heb. vii. 19).
>
> "The *law* had a shadow of good things to come" (Heb. x. 1).

While the above statements make it quite clear that justification and life can never come by the law, we are prevented from falling into the error of supposing the fault to lie in the law itself:

> "The law is holy . . . . We know that the law is spiritual . . . . I consent unto the law that it is good" (Rom. vii. 12, 14, 16).

The reason for failure lies in the flesh. Man himself cannot use the law to his good; it simply becomes a ministration of condemnation and death to him (2 Cor. iii.):

> "We know that the law is spiritual, but I am carnal" (Rom. vii. 14).
> "For what the law could not do in that it was weak through the flesh" (Rom. viii. 3).

A holy and spiritual law, when brought to bear upon the human heart, immediately reveals the presence there of *sin*, for "the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be, so then they that are in the flesh cannot please God" (Rom. viii. 7, 8). The word "knowledge" in Romans iii. 20 is *epignōsis*,* and suggests a full knowledge, the *epi* being intensive. Sin is seen as sin, "that sin by the commandment might become exceeding sinful." It is a dreadful awakening, and it is the death of all hopes in the flesh. Here the Apostle would bring us all, whether Jew or Gentile, down to the death of self, to find our righteousness and life in the death of Christ. The gospel of the *grace* of God, justification by *faith*, the *redemption and propitiation of Christ*, cannot be appreciated at their true worth while there remains the least lingering shred of hope in ourselves. Not until we see ourselves as the dying malefactor, condemned "justly, for we receive the due reward of our deeds" (Luke xxiii. 41), can we realize, by faith, what the cross of Christ can mean to us, or how that cross is an eternal barrier to the flesh and its deeds, the law and its works, and (blessed be God) the law also and its condemnation. The line is clean cut, the division sharp, the language plain:

> "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" (Gal. v. 4).

* *Epignōsis* in many passages means "acknowledgment" or "recognition" and may well be the meaning here.

CHAPTER V

The righteousness of God apart from law (iii. 21—28).

Under the law of conscience and the evidence of creation, the Gentile has been found to be "inexcusable" (i. 20). The Jew, with the added light of revealed truth, was also "inexcusable" (ii. 1). Neither the Jew nor the Gentile ("no not one") was found righteous (iii. 10), which verdict stopped every mouth and brought in the whole world guilty before God. Man's crying need is righteousness. No schemes or devices of his own, nor any precepts or commandments from above, can provide it. Indeed law has been seen to have as its object the making known of sin (iii. 20), and was never given with the idea that through it man might attain to righteousness (Gal. ii. 21), or to life (Gal. iii. 21), but rather that the condemnation and spirituality of the law should lead man to see his need, his utter need of Christ.

At Romans i. 17 the Apostle broke off the theme enunciated, namely, that the power of the gospel lies in the fact that the righteousness of God is revealed therein, reserving further explanation until it had been conclusively shown that righteousness was, humanly speaking, unattainable by any known means.

But now.

At Romans iii. 21, therefore, we step out of condemnation into acceptance, out of darkness into light, out of law into gospel freedom, out of fruitless works into fruitful faith. "But now" marks a change, a new dispensation. It is comparable with the glorious change indicated in Ephesians ii.:

2, 3. "In time past." Walk and conversation.
4. "But God." *Life* instead of *death.*
11, 12. "In time past." Gentiles and aliens.
13. "But Now." *Nearness* instead of *distance.*

The "time past" referred to here is explained by the following passages:

> "Who in times passed suffered all nations to walk in their own ways" (Acts xiv. 16).
>
> "And the times of this ignorance God winked at; *but now* commandeth all men everywhere to repent" (Acts xvii. 30).

The Galatian church was reminded of that period of bondage when they knew not God, which was contrasted with the present time, the change being effected by the arrival of the fulness of time and the coming of Christ (Gal. iv. 3—9). They were also told of a period "before faith came," which was contrasted with the gospel day "after that faith is come" (Gal. iii. 23—25. Who would surrender that word "now" in: "There is therefore *now* no condemnation" (Rom. viii. 1)?

The mark of time, therefore, in Romans iii. 21 is of importance. Here it is that law ends and gospel begins. Here works cease and faith operates. Here Moses withdraws and Christ reigns: "For the law was given by Moses, but grace and truth came by Jesus Christ" (John i. 17). This new era is characterized by "revelation." In Romans iii. 21 the word is "manifested," but it evidently refers back to Romans i. 16, 17, where the righteousness of God is "revealed" in the gospel:

> "The gospel of Christ . . . . therein is *revealed* a righteousness of God" (Rom. i. 16, 17).
>
> "But now a righteousness of God, apart from law, has been *manifested*" (Rom. iii. 21).

Just as the gospel of God of Romans i. 1 had been promised afore by the prophets in the holy Scriptures, so in Romans iii. 21 the righteousness of God, which constituted the very power of the gospel unto salvation, was witnessed by the law and the prophets.

The section we are now commencing runs from iii. 21 to iv. 25, the sub-section immediately in view being iii. 21—28.

Romans iii. 21—28.

A	21.	*Chōris.* Apart from law	manifested.
B	21, 22.	Righteousness of God	manifested.
		Faith of Jesus Christ.	
C	22—25.	Gratuitous justification.	
		Through faith in His blood.	
B	25, 26.	Righteousness of God declared.	
		The faith of Jesus (*see* Greek).	
A	27, 28.	*Chōris.* Apart from works of law	justified.

It will be observed that the section is bounded by the words "without law" and "without works of law." *Chōris* is better translated "apart from," the verbal form *chōrizō* being found in Romans viii. 35 and 39 ("Who shall *separate*?") and in Hebrews vii. 26 ("*Separate* from sinners.")

Apart from law.

God's righteousness has been manifested "apart from law." Due recognition of the tenses used will lead us to conclude that the "*hath been* manifested" precedes the "*is* revealed" of Romans i. 17. Now as i. 17 refers to the gospel, so iii. 21 refers to the work of Christ. In the person and work of Christ "God's righteousness hath been manifested apart from law." Anyone who knows the teaching of the Calvinistic Puritans will see in this statement a serious challenge to their doctrine of active obedience to the law of Christ imputed to the believer. This doctrine has been summarized by *Dr. Jenkyn* as follows:

> "The law said, 'Do this and live.' The sinner could not 'do this' perfectly; therefore he must die. Jesus Christ 'did this,' or obeyed the law instead of the sinner, both as his substitute and as his representative, and therefore the law could not again say to the sinner 'do this,' since it had been done for him by his representative. In this theory the sinner is accounted as if he had obeyed the law."

If this is the truth, it is evident that "the righteousness of God" and "the righteousness as a result of perfect obedience to the law" are one and the same thing, the righteousness of God by faith being nothing more nor less than the imputed obedience of Christ. If this is the teaching of the apostle Paul, we are sure that he will make it plain somewhere in his writings, and never use expressions that would, even apparently, oppose it.

> "Touching the righteousness of the law, blameless" (Phil. iii. 6).

This is Paul's inspired testimony concerning himself. It is one of a series of advantages and grounds for boasting in the flesh that he enumerates. Yet, even though he was "blameless," he tells us that he counted it "loss" for Christ, and, still pursuing the thought, says:

> "Not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God through faith" (Phil. iii. 9).

Here a "blameless righteousness of the law" is in direct contrast with "the righteousness of God." Now if the righteousness of God be the transferred obedience of Christ to this self-same law, how comes it that Paul makes no attempt to modify the statement here?

Are we justified by or from the law?

At Antioch Paul made his first statement on this momentous theme, and said: "By Him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts xiii. 39). *Richard Baxter* says on this point:

> "It is an error contrary to the scope of the gospel to say that the Law of Works or of Innocency doth justify us, as performed either by ourselves or by Christ. For that law condemneth and curseth us, and we are not justified by it, but *from* it or against it. We have no righteousness in reality or reputation, which consisteth in conformity to the preceptive part of the law; we are not reputed innocent, but only a righteousness which consisteth in the pardon of all sin, and right to life."

We do not follow the teaching of *Richard Baxter*, but we believe these words are much closer to the truth than those which he opposes. Let us look at some further statements of Paul on this matter of righteousness apart from law. His first utterance on the subject suggests the division which he followed out and enlarged in his epistles, namely:

> A justification *from* the law, and not *by* the law (Acts xiii. 39).
> Justification is not by works of law, but by faith of Christ (Gal. ii. 16).
> So far as the law is concerned believers are dead (Gal. ii. 19).
> If righteousness came by the law, Christ's death would be in vain (Gal. ii. 21).

There is nothing said in these sweeping statements to indicate that the Apostle is only referring to man's defective obedience, but rather we are led to reject law entirely, by whomsoever it may be obeyed, as a basis for gospel justification. Indeed Philippians iii. 6 lends its weight

to the thought that even though one should be found who had attained to the righteousness of the law, such would still be in need of the higher righteousness of God if ever he were to be accepted before Him. Shall we teach that what Paul flung aside as "dung" only differs in *degree* and not in *kind* from that righteousness which is upon all that believe?

God's righteousness.

"*God's* righteousness," "*His* righteousness," and "The righteousness of *God*" are expressions found in the epistle to the Romans, and should be considered together:

> "For therein is God's righteousness revealed" (i. 17).
> "If our unrighteousness commend God's righteousness" (iii. 5).
> "But now God's righteousness has been *manifested*" (iii. 21).
> "Even God's righteousness through faith of Jesus Christ" (iii. 22).
> "To *declare* His righteousness for the remission of sins" (iii. 25).
> "To *declare* at this time His righteousness, that He might be righteous" (iii. 26).
> "For they being ignorant of the righteousness of God . . . . have not submitted themselves unto the righteousness of God" (x. 3).

No proof is necessary to show that iii. 5, 25 and 26 speak of God's own righteousness. The close connection between the *declared* righteousness of iii. 25 and 26 and the *manifested* righteousness of iii. 21, and the close association of this righteousness of God with the justification of the believer ("that He might be just and the justifier") should surely cause us to pause lest we be found putting the law where God puts the gospel, and the righteousness of the law where Scripture puts the righteousness of God.

The witness of the law and the prophets.

If the righteousness of God is the obedience of Christ to the law imputed to the believer, Romans iii. 21 tells us that we have witnesses for it, independent of Paul's epistles, namely, "the law and the prophets." We get such a passage as this from Psalm xcviii. 2:

> "The Lord hath made known His salvation, He hath revealed His righteousness in the sight of the nations."

It would be a hopeless task to attempt to prove that this "revealed righteousness" was the obedience of Christ to the law. The title "The Lord our righteousness" (Jer. xxiii. 6; xxxiii. 16) likewise leaves the question entirely untouched. The Apostle evidently had some passages of "the law" and prophets in mind when he wrote Romans iii. 21. Perhaps he himself has quoted some. Let us see. In Romans iv. we have a quotation from "the law" as a witness to this righteousness of God:

> "For what saith the scripture? Abraham believed God, and it was counted to him for righteousness" (Rom. iv. 3).

Surely this first witness can have no possible reference to obedience to the law. In what way was Abraham connected with the law? In

what way was the promise in which he believed connected with the law? Not in any way.

> "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" (Rom. iv. 13).

When we read in Romans iv. 3: "*it* was counted to him for righteousness," the "it" refers to his faith in the promise of God, and not either to his own, or Christ's obedience to the law, for as we have seen the law can have nothing whatever to do with it. Paul's next witness is David:

> "Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin" (Rom. iv. 6—8).

If Paul's great doctrine of justification was based upon the imputed obedience of Christ, could he have quoted this Psalm? He goes out of his way to quote a passage which speaks of the forgiveness of sins, and the non-imputation of sin as a description of the blessedness of the imputation of righteousness without works. Who is right? Paul or the Puritans? Another quotation from "the law" is found in Romans x. There we have the righteousness which is of the law, and that which is of faith brought together, and the witness of "the law" is clear:

> RIGHTEOUSNESS OF THE LAW.—"Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them" (Rom. x. 5).
>
> RIGHTEOUSNESS OF FAITH.—"But the righteousness which is of faith speaketh on this wise . . . . If thou shall 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, FOR WITH THE HEART MAN BELIEVETH UNTO RIGHTEOUSNESS" (Rom. x. 6—10).

In what way is this a witness to the necessity for obedience to the law being imputed to a believer before he can be saved? Is it conceivable that Paul would so quote and so write if he held such a doctrine to be true? We believe that the righteousness imputed to the sinner who believes transcends the righteousness of the law: "For the law was given by Moses, but grace and truth (i.e., true grace) came by Jesus Christ" (John i. 17). The law was a covenant; it was a ministration of death and condemnation, and has been "done away." The new covenant is called a ministration of the spirit and of righteousness, and it is the failure to realize that the law, as a covenant, has been set aside that makes men believe that it is still necessary for its terms and obligations to be carried over by imputation to the ministration of the glory that excelleth (*see* 2 Cor. iii. throughout).

We shall have ample opportunity of testing this and learning the truth in our subsequent studies. Let us not fear what men may say: tradition has too long held sway, and the fear of man is its servant.

(1) The righteousness of God through faith of Christ (iii. 22).

We have considered the manifestation of the righteousness of God "apart from law." We now turn to the positive presentation of the same blessed truth and learn that this righteousness is through faith of Jesus Christ. Let us see the two statements together:

NEGATIVE—"Righteousness of God manifested apart from law" (Rom. iii. 21).
POSITIVE.—"Righteousness of God (manifested) through faith of Jesus Christ" (Rom. iii. 22).

The little particle "even" in Romans iii. 22 shows that we are dealing with the same theme as was started in Romans iii. 21, and necessitates the mental insertion of the word "manifested" to complete the sentence. The expressions "apart from law" and "through faith of Jesus Christ" are placed in direct contrast, the one showing that the law is ruled out, the other that the faith of Christ is the one great basis. This being so, we come to the question,

What is the faith of Christ?

The usual interpretation makes the faith of Jesus Christ to mean the believer's faith in Christ, or the faith which Jesus Christ has enjoined. This would interpret Romans iii. 21, 22 as: "The righteousness of God has been manifested through the believer's faith in Jesus Christ." This has neither good sense nor good doctrine to commend it. It appears that we must abandon this interpretation and come to the Word afresh.

Referring to the structure of Romans iii. 21—28 given on page 54, we see that "the faith of Jesus Christ" (Rom. iii. 22) is balanced by the expression "the faith of Jesus" (Rom. iii. 26), a phrase translated in the A.V. "believeth in Jesus." The two passages together stand in relation to the great cause of our justification—"the faith of Jesus Christ" and the experience of that justification—"to him which is of the faith of Jesus."

We are not left entirely without guidance on this subject, for the very next chapter takes up the expression in connection with Abraham in a way that leaves little room for doubt as to its true import. In Romans iv. 12 we read concerning Abraham that he was the father of those "who also walk in the steps of that faith of our father Abraham." The faith of Abraham cannot mean my faith in him, or faith enjoined by him to me; it simply means Abraham's own faith. I am enjoined to walk in the steps of that faith. Thus we have presented here the two aspects that we have already found in Romans iii. 22 and 26.

The apostle Paul, unless he were a careless writer, would not so soon have used the same expression with a totally different meaning without a word of warning. Romans iv., however, is manifestly an expansion of the argument of Romans iii. 21—28, and consequently it seems difficult to resist the conclusion, that the terms "the faith of Jesus Christ" and "the faith of Abraham" must be interpreted in the same way. In

fact the testimony of the law and the prophets spoken of in Romans iii. 21 is actually the basis of Romans iv., which cites the book of Genesis and the Psalms on this very point (iv. 3 and 6).

Pistis: Its usage in the LXX.

Paul's great teaching, justification by faith, is confessedly enshrined in the words of Habakkuk ii. 4, "The just shall live by faith." This one verse is quoted in three different connections by the Apostle, viz., Romans i. 17; Galatians iii. 11; and Hebrews x. 38. The Hebrew word that is translated *pistis* in the LXX. of Habakkuk ii. 4 is *emunah*; this, and the cognate word *amanah* are so translated many times, and with the idea of *faithfulness*, and not simply believing, e.g.:

"His righteousness and His faithfulness" (1 Sam. xxvi. 23).
"Did ordain in their set office." Margin *trust* (1 Chron. ix. 22).
"The men did the work faithfully" (2 Chron. xxxiv. 12).
"All His works are done in truth" (Psa. xxxiii. 4).
"We make a *sure* covenant" (Neh. ix. 38).

The Hebrew text of Habakkuk ii. 4 reads as the A.V.: "The just shall live by *his* faith" (or faithfulness). What that faith involved can be seen in Habakkuk iii. 17—19. The LXX. departs a little from the Hebrew and reads: "The just shall live by My faith" (or faithfulness). The Apostle, who knew both the Hebrew and the LXX., omits both the pronouns ("his" and "my"), and so can use the verse in three different contexts, emphasizing one or other of the shades of meaning as the case demands.

"The just shall live by his and by My faithfulness" is a rendering which approaches the dual teaching of Romans iii. 22 and 26. "*The faith of God*" (Rom. iii. 3) is practically synonymous with "*the truth of God*" (Rom. iii. 7), showing that Paul retained the O.T. meaning of the word. Galatians iii. 22 uses the two expressions "out of the faith of Jesus Christ" and "to them that believe": "In order that the promise out of the faith of Jesus Christ might be given to them that believe." To translate this: "In order that the promise out of believing in Jesus Christ might be given to them that believe," is not good sense, to say nothing of the demands of the context.

The context speaks of another possible source, *ek nomou*, "out of law" (Gal. iii. 21). But righteousness cannot arise "out of law"; it can only arise "out of the faith of Jesus Christ." His faith and faithfulness, not my belief in Him, is the great cause and foundation of the glorious gift of the gospel. To put the law where God puts promise, to substitute a legal righteousness where God puts one by faith, may indicate zeal, even as Israel's similar action (Rom. x. 2), but as Galatians iii. 16—18 shows, it is contrary to Scripture. Abraham's faith operated before Sinai and its covenant, to Christ in Whom the promises were made. And it is the faithfulness of Christ as the true Seed both of the woman (Gen. iii. 15), and of Abraham (Gen. xii. 7), and not His obedience to the law and covenant of Sinai that is ever uppermost in the Apostle's doctrine.

"The faith of" in the N.T.

Before passing on we will put the reader in possession of a list of all the occurrences of the expression, "the faith of . . . ." in the N.T. so that all may "search and see" (not always clear in the A.V.).

"Have *faith of* God," i.e., great faith (Mark xi. 22) (*See* parallels in Matthew and Luke).

"Upon the *faith of* His name" (Acts iii. 16). The faith of the lame man in the Lord is not mentioned; faithfulness to all His name implies is rather the thought. "His name shall be called Jesus, for He shall save His people from their sins" (Matt. i. 21).

"Shall unbelief make the *faith of* God of none effect?" (Rom. iii. 3).

"Even God's righteousness through Jesus *Christ's faith*" (Rom. iii. 22).

"Justifier of him who is out of the *faith of* Jesus" (Rom. iii. 26).

"Who walk in the steps of the *faith of* our father Abraham" (Rom. iv. 12).

"A man is not justified by the works of law, but through *faith of* Jesus Christ . . . . justified by faith of Christ" (Gal. ii. 16).

"The promise by *faith of* Jesus Christ might be given to them that believe" (Gal. iii. 22).

"Boldness of access . . . . through *His faith*" (Eph. iii. 12).

"Righteousness . . . . which is through *faith of* Christ, the out-of-God righteousness upon faith" (Phil. iii. 9).

"Buried . . . . also raised with Him through the *faith of* the inworking of God, Who hath raised Him from the dead" (Col. ii. 12).

"*Your faith*" (the faith of you) (1 Thess. iii. 2, 5, 7, 10).

"Have not the *faith of* our Lord Jesus Christ . . . . with respect of persons" (James ii. 1).

The reader will find fresh comfort and true enlightenment by realizing that "faith" is many times "faithfulness" in these passages. For example in Colossians ii. 12 we are not left in death, but God is faithful, and works in us with that mighty power which He wrought in Christ when He raised Him from the dead.

The adjective *pistos* which occurs some sixty-six times in the N.T. is translated "faithful" in over fifty occurrences. This but confirms our findings concerning *pistis*.

This righteousness of God, manifested apart from law through Jesus Christ's faith, is unto all and upon all them that believe. Several manuscripts omit the words "and upon all," but the question of manuscript evidence is beyond our province. Far too much weight is often placed upon the *number* of manuscripts that can be cited, forgetting sometimes that these may all belong to one "edition," to use a modern term. *Meyer* remarks that a gloss on "unto all" is quite needless, that is, there is no reason in the nature of the wording for any one to invent and insert the added words "and upon all." Many who are aware of the omission in some manuscripts feel justified in retaining them. The apostle Paul often uses different prepositions with the same noun in order to give fuller definition:

"Not from (*apo*) men, neither through (*dia*) man" (Gal. i. 1).
"By Him, through Him, and for Him (*en, dia, eis*)" (Col. i. 16).
"By faith, and through faith, (*ek* and *dia*)" (Rom. iii. 30).

So here in Rom. iii. 22; this righteousness is unto all, in the sense

that it ignores all distinctions of circumcision and uncircumcision, but it is not upon all except they believe.

The insistence upon personal faith in these few verses is sufficient to warrant the assertion that the justification here in view is not experienced apart from faith on the part of the one who is to be justified. The law had limits, and had a special and privileged place for the circumcision. No one can read the many items of the law that definitely exclude the Gentiles, and which emphasize Israel's peculiar privileges, without realizing that such distinctions make a righteousness by *that* law impossible for the Gentile. One of the righteous requirements of the law was the observation of rules respecting clean and unclean foods, given with the express purpose of emphasizing the difference between Israel and the nations. Such a clause in the law makes it impossible for the righteousness of the law to be transferred or to be of benefit to any outside of Israel. God's righteousness by faith of Jesus Christ knows no such distinction; it is *unto all*, whether Jew or Gentile, and is *upon all*, whether Jew or Gentile, that believe.

We must take up the reason given for this levelling doctrine in the next section. Meanwhile let us remember that the Lord is our righteousness as surely as He is Jehovah Tsidkenu to Israel (1 Cor. i. 30 and Jer. xxiii. 6).

(2) The acid test of sin and righteousness (iii. 22, 23).

When we read Romans iii. 22 and 23 together we realize that we have two related expressions: "the righteousness of God" and "the glory of God," with "sin" placed between. The righteousness of God that is here in view is "apart from law," *and so also is the glory of God.* It matters not whether we look at the narrow circle of Israel or the wider circle of mankind: "There is no difference, for all have sinned, and come short of the glory of God."

"*All have sinned, and come short.*"—A more accurate translation would read: "All sinned, and *are coming* short." These words express the great all-embracing failure of sin. It not only fails of righteousness, it is not only *anomia* (lawlessness), but it bursts upon the soul at length that all sin is like the prodigal's, it is "against heaven"; it is like David's, "against Thee, Thee only have I sinned." (When preparing the way for the great revelation of gospel grace, Paul quotes from this passage in the Psalms).

The glory of God, in law and gospel.

It might be asked, Was not the law of Sinai glorious, and given with every manifestation of glory? And we reply that this is true, but with a scriptural qualification:

> "Even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious" (2 Cor. iii. 10, 11).

The law and its glory did not reach to the height of the glory of God revealed in the gospel, neither was it transferred or carried over in any shape or form; it was "done away" and "abolished" (2 Cor. iii. 7, 11, 13). Many an earnest evangelical preacher is busy fabricating a veil out of "these things that are perishing" (2 Cor. iv. 3), and so hindering the full light of the gospel of the glory of Christ from shining out to men. If we insist that the righteous standing of the saved sinner is found in the imputed obedience of the Lord to the law of Moses, we cannot preach without reserve that both the law and its glory have been "excelled" by the gospel and "abolished"; we can but say that they have been "fulfilled" and "transferred."

From glory to glory.

Shall we say that "the face of Moses" with its fading glory can be compared with the "light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. iii. 7 and iv. 6)? Did not Moses himself testify that the glory of Sinai was unsatisfying? The law had been given with accompaniments of glory (Exod. xxiv. 16, 17), and Moses and the elders of Israel "saw the God of Israel, and did eat and drink" (Exod. xxiv. 10, 11). Yet Moses prays later, "I beseech Thee, show me Thy glory" (xxxiii. 18), and the Lord distinctly tells him that when His glory passes by, He will cover Moses with His hand—"My face shall not be seen" (xxxiii. 22, 23). Unless these two passages refer to different things there is a contradiction, but if the glory of God that Moses desired to see was something higher and greater than the glory of the law, and something nearer that glory that excelleth, then all is clear. Neither Moses, Paul nor any other creature can ever see that glory apart from the face of Jesus Christ. If the glory of God in the gospel be one and the same as obedience to the law of Moses *however attained*, either by personal obedience or by imputation, how can that glory be said to "excel"? Can it excel itself? How can the law be said to have been done "away" and "abolished"? Is a law abolished that is fulfilled and transferred? Of course we know without question that Christ, born under the law, kept that law as no Israelite had ever kept it, but the righteousness of God apart from law, and the glory of God that excelleth the law, must be kept distinct from Christ's own personal obedience to it.

Even Christ Himself in His early teaching drew attention to that glory or righteousness that excelleth. A man under law was expected to conform to the principle, "An eye for an eye and a tooth for a tooth." That was the righteous requirement of the law, and it stood for righteousness to every man that "did" it. But would that constitute righteousness so far as the gospel was concerned? Those who teach that to our account has been transferred the active obedience of Christ to the law, answer, Yes. But Christ Himself declared that such a standard was not high enough. The righteous requirement of the law was that we should love our neighbour and hate our enemy. Would this satisfy the standard of gospel righteousness even if imputed to us? It would not, for the Lord said: "But I say unto you, Love your enemies." Moses and the elders of Israel could endure the glory

of Sinai, but Moses himself could not look upon the glory that the gospel reveals, which is the ultimate standard of righteousness.

The series of statements associated with the words, "Ye have heard" and "But I say unto you," is introduced by the Lord thus:

> "I say unto you, Except your righteousness *shall exceed* the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. v. 20).

It is useless to say that this merely refers to the hypocrisy and partial obedience of the Scribes, for the disciples by this time had no need to be reminded of so self-evident a fact. Neither can true obedience be said to "exceed" hypocrisy.

In a similar way the parable of the Pharisee and the Publican is spoiled by those who say that the Pharisee did not really fast twice in the week, and that he was in reality no better than the Publican. This is false. The Pharisee was a better man. He was not unjust; he was scrupulous with regard to the law. Like Saul of Tarsus, he was "blameless." But what was the Lord's comment? "I tell you, this man went down to his house justified rather than the other" (Luke xviii. 14). The Publican was not justified by law or its works; he was justified as a sinner seeking mercy, apart from law, and finding it in the sacrifice of Christ: "God be merciful (propitious—*see* Rom. iii. 25) to me the sinner" (Luke xviii. 9—14). Men have sinned, and come short not only of the righteous standard of Sinai, but of the glory of God, and no sacrifice of law can blot out their sin, nor can obedience, however attained, justify before God.

The acid test (doxa).

Definitions of the word "glory" are apt to be somewhat nebulous. Glory, in English, like the Latin *gloria*, includes fame, splendour, and magnificence, but none of these fit the thought of Romans iii. 23. Underlying every occurrence of the word "glory" is the idea of testing and proving, especially the testing of a metal. This is true also of *dokimazō*, to try, to prove, *dokimē*, approve, *dokimos*, proof or test, and *dokeō*, *dogma*, and the like. For example:

> "The *trial* of your faith . . . . more precious than gold . . . . though it be *tried* in the fire . . . . found unto . . . . *glory*" (1 Pet. i. 7).
> "Lest . . . . I myself should become a *castaway*," i.e., unrefined, dross, unfit (1 Cor. ix. 27).

So, when we read Matthew iii. 17, let us remember that "well pleased" (*eudokeō*) indicates that Christ was attested from heaven, as having been *tried* and assayed, and that nothing but pure gold was found in Him: "This is My beloved Son, in Whom I am *well pleased*" (Matt. iii. 17). This acid test, the glory of God, has revealed throughout the whole human family the presence of base metal. In One, and One alone, was nothing but the pure gold of the righteousness and holiness of truth (Eph. iv. 24), and it will be found also in those who have put on not a righteousness of the law, but that new man which after God is created in righteousness and holiness of truth.

Romans reveals that where sin caused failure, faith triumphed. *We* should have said, perhaps, that righteousness or obedience triumphed, but no, this is neither the testimony of Romans, nor the essence of the gospel.

The very next reference in Romans to glory after iii. 23 is found in iv. 20—22. It is spoken of Abraham, a man who had no ground of boasting so far as works were concerned, but who simply believed God, and it was counted unto him for righteousness. He was at the time uncircumcised, and rested simply on the faithfulness of the Promiser.

> "He staggered not at the promise of God through unbelief: but was strong in faith, giving glory to God . . . . and therefore it was imputed to him for righteousness" (Rom. iv. 20—22).

Where sin comes short, faith gives glory to God, and is imputed for righteousness. Faith is greater than law.

The Apostle by his usage of faith in this epistle would draw our attention to an oft-forgotten phase of faith, namely, "obedience." The first and last references to faith in Romans are i. 8 and xvi. 26—"a faith obedience." This is designed, and colours every reference between these extremes. Abraham's faith obedience as recorded in Genesis xv, outweighed a whole lifetime's legal obedience; the righteousness that was imputed to Abraham, and which is also imputed to all believers, has the glory that excelleth. Righteousness by law and by works is spoken of as the person's "own," but the righteousness of God is only by faith of Jesus Christ (Phil. iii. 9). Hope also is connected with the glory of God. There springs from justification a blessed assurance, and the believer "rejoices in hope of the glory of God" (Rom. v. 1, 2).

Faith and hope operate on resurrection ground, and "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" (Rom. vi. 4). From that new position the saved can look forward to the "liberty of the glory of the children of God" (viii. 21).

When Moses prayed, "Show me Thy glory," that glory which transcended the glory of the law which he had already seen, there passed before him all the Lord's "goodness," there was proclaimed "the name of the Lord," and there was revealed the sovereignty of His grace—"I will be gracious to whom I will be gracious." This was something new. The two tables of stone were re-written, and connected with them was this proclamation of the name of the Lord (Exod. xxxiv. 1—9). But even this added revelation of glory was partial. Moses saw but the "back parts" (xxxiii. 23). This, it is true, made the skin of his face to shine. What, then, must be that glory of God in the face of Jesus Christ, that so excels this revelation to Moses as to merit the language of 2 Corinthians iii. and iv?

Just as sin is deeper than sins, so the glory of God is a standard higher than the law of Sinai. It is for us to cast aside all hopes in ought else than the Lord Jesus Christ Himself as our righteousness, our peace, and our acceptance before God. Anything less comes short of the glory of God; anything more is impossible. Let us not under-

estimate the precious blood of Christ; let us not merit the condemnation of Moses, for even he, the man of law, even he cried, "Show me Thy glory" when the law had been broken by Israel, and nothing less than sovereign grace and the gospel of God could span the gulf or fill the breach. Let us "stagger not" through unbelief, but rather by faith give glory to God.

(3) The gift by grace (iii. 24).

To appreciate the teaching of free justification revealed in iii. 24, we should read verses 23 and 24 together, taking no breath at the junction of the verses, thus: "For all have sinned, and are coming short of the glory of God, being justified freely," etc. "Coming short" and "being justified" are both in the present tense. There is no interval between the two states. The same truth is found in Romans iv. 5: "Him that justifieth the ungodly." If such be the fact, then justification by faith can never be merited. This is the truth suggested in the tenses of the verbs, and definitely revealed in the words "freely" and by His "grace."

The free gift.

The word translated "freely" is *dōrean*, and like *dōrea*, *dōrēma* and *dōron* is derived from *didōmi*, "to give." We cannot stress too strongly the blessed fact that justification is an act of grace, is a gift undeserved and unmerited. Let us not pass this feature by too easily. Let us allow the "freeness" of this rich gift to make itself felt. The word "freely" occurs in the Gospels, the Epistles, and the Revelation:

"*Freely* ye have received, *freely* give" (Matt. x. 8).
"They hated Me *without a cause*" (John xv. 25).
"I preached the gospel unto you *freely*" (2 Cor. xi. 7).
"If righteousness came by the law, then Christ is dead *in vain*" (Gal. ii. 21).
"Neither did we eat any man's bread *for nought*" (2 Thess. iii. 8).
"The water of life *freely*" (Rev. xxi. 6; xxii. 17).

The English idiom will not allow John xv. 25 to be translated, "They hated Me freely," but we can say: "They hated Me gratuitously." So in Galatians ii. 21, "Christ died *in vain*" (or gratuitously). Romans v. places great emphasis on this gratuitous act of God:

> "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, which is Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so also is the *gift*, for the judgment was by one to condemnation, but the *free gift* is of many offences unto justification" (Rom. v. 15, 16).

Here we not only have *dōrea* in verse 15, and *dōrēma* in verse 16, but also *charisma*, a gift in grace (or gracious gift), translated in both verses "free gift." We doubt whether any definition of grace is complete that does not include this element of gift—a gift that is the antithesis of

"wages" (Rom. vi. 23), a gift that is without repentance on the part of God (Rom. xi. 29). The "grace-by-faith-salvation" of Ephesians ii. 8 is not of works, but is "the gift" of God. It is the very essence of love to give. Even unregenerate men and women manifest their mutual love by the exchange of gifts. Children, parents and friends seize upon birthdays, weddings, and festive seasons as opportunities of manifesting their love by gifts. The love of God has been shown for all time in the gift of His Son (John iii. 16), and it is a repeated characteristic of the love of Christ that it gives, and gives all, even to life itself (Gal. ii. 20; Eph. v. 2 and 25).

We have been "justified freely"—gratuitously, without a cause—"by His grace." Here we need to pause again that we may receive the double emphasis upon the "grace" element of the gift. Grace is of such a nature that it is entirely vitiated by the intrusion of "works" or "wages."

> "And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work" (Rom. xi. 6).
>
> "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. iv. 4, 5).
>
> "For the wages of sin is death, but the gift of God is *aiōnion* life through Jesus Christ our Lord" (Rom. vi. 23).
>
> "For by grace are ye saved . . . . it is the gift of God" (Eph. ii. 8).

Let not a crude theology rob us of the "freeness" of this gift of grace. Romans iii. 24 *does* say that, "being justified freely by His grace, *through the redemption* that is in Christ Jesus." What it does *not* say is that this freely given justification is *through* the fact that the Lord Jesus *earned* a legal righteousness for us by His obedience to the law of Moses. Such an idea robs the grace-gift of its glory, and brings God down to the level of a bargainer with His Son, whereas it is *God* Himself Who loved the world, *God* Who sent His Son, *God* Who justifies freely, *God* Who provided the ransom.

Justification through Redemption.

Where theology teaches justification through the imputed obedience, under law, of the Lord Jesus, Romans iii. 24 declares that it is through the redemption that is in Christ Jesus. The same truth appears in Romans v. 8, 9 where we read: "Christ *died* for us. Much more then being now justified by *His blood*," and again in Romans iv. 25: "Who was delivered up because of our offences, and raised again because of our justification." Christ's death dealt with our sin. His blood at once redeems, atones and makes us nigh. Redemption sets us free, and long before the dispensation of the gospel dawned, David realized that God would *reckon* righteousness where He *forgave* sin.

> "Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin" (Rom. iv. 6—8).

It was necessary that sin should be righteously dealt with, and that

has been done, but it is the glory of the gospel that the same love that prompted our redemption and our deliverance, can provide gratuitously, freely, and without cause (except in the great love of God Himself) "a righteousness of God apart from law."

Shall we reject this loving gift because, forsooth, *we* do not see just how God could give it to us freely and without some external moving cause. We undervalue far too much the initial movement of God in our salvation. Who constrained God in the first place to provide a ransom? What works of righteousness were accomplished, and by whom, before He would send His gift of love down to die? Do we not see that in a sense more full than the context allows, we may take the words of Romans viii. 32: "He that spared not His own Son, but delivered Him up for us all, how shall He not, with Him, *freely give us all things*?" Here is God's own argument. The "free gift" of righteousness to the believer in the Lord Jesus is freely covered and provided for in the one great gift of all—His own Son. Let none think that his righteousness is not resting upon a firm enough foundation—it is! It rests upon the uninfluenced grace of God. Its bedrock is the love of God that changes not, and the fact of the gift of Christ itself is sufficient pledge, that, having given Him, God will *freely give*, not grudgingly give, or have to be persuaded to give, but freely and without a cause give all things else that are necessary to life and glory. This does not refer only to the act of justification, but covers all our pilgrim needs, and our eternal blessedness.

It has been said that the doctrine of "justification by faith" is held by both Protestant and Roman schools of thought, everything depending, of course, upon exactly what is meant by "faith." It is good therefore to be able to express what we mean concerning the freeness of this gift, and the fact that "faith" has no merit in it, by quoting, insistently, the language of Titus iii. 7: "Being justified by His *grace*." Justification by grace is what we believe and what we intend when using the more common expression "justification by faith"—"it is the gift of God."

"Thanks be unto God for His unspeakable gift."

(4) Righteousness—provided and manifested (iii. 24, 25).

When speaking of the "freeness" of the grace of justification as presented in the gospel, we used such expressions as "gratuitous," and "without a cause." Having realized the blessed fact that no "cause" for this act of God exists in ourselves, we are able to contemplate that this "causeless" grace not only finds its first great efficient cause in the heart of God Himself, but also finds its meritorious cause, if we may be allowed the expression, in the sacrificial death of Christ.

The sacrificial death of Christ is twofold. It is a redemption, and it is a propitiation, or atonement. While both are accomplished by the one offering of Calvary, they are very different in their meaning, purpose, and results.

Apolutrōsis is, both etymologically and doctrinally, deliverance of a captive by payment of a price or ransom. In the N.T. this word is used exclusively by Paul and Luke. The passages using it are as follow, and their inter-relation will provide a profitable study, which, however, we here only touch upon before passing on.

Apolutrōsis in the Epistles.

A	Rom. iii. 25.	Remission of sins that are past.		
	Rom. viii. 23.	Resurrection.		
B	1 Cor. i. 30.	Wisdom . . . . redemption.		
C	Eph. i. 7.	Forgiveness.	Present.	
	Eph. i. 14.	Inheritance.	Future.	
	Eph. iv. 30.	Conduct.	Present influenced by future.	
B	Col. i. 14.	Wisdom (i. 9; ii. 3, 8, 23) . . . . redemption.		
A	Heb. ix. 15.	Redemption of transgressions under first covenant.		
	Heb. xi. 35.	Resurrection.		

The standpoints of Romans and Hebrews are clearly indicated. Writing to Hebrews, the Apostle speaks of transgressions against the first covenant, whereas when writing to the Romans he speaks of the remission of sins of the past. Romans viii. 23 read in conjunction with Hebrews xi. 35 places the future deliverance, issuing in resurrection and sonship over against the temporal deliverance from present suffering, showing that the "better resurrection" is comparable with the "redemption of the body." Both 1 Corinthians and Colossians find in the wisdom of the world something that is antagonistic to the cross of Christ, and when read together these passages illuminate one another. The three passages in Ephesians speak for themselves.

This redemption that is in Christ Jesus sets forth one aspect of His sacrificial work; the other, its complement, is expressed in the word propitiation (*hilastērion*).

The mercy-seat.

There are two commonly-received interpretations of this word: (1) the mercy-seat (Heb. ix. 5; Exod. xxv. 18, 19; Lev. xvi. 2, etc.), and (2) propitiation (Rom. iii. 25). It is evident from the double usage of the word in Romans and Hebrews that we have type (mercy-seat) and anti-type (propitiation) clearly set forth.

A word or two with regard to the way the word *hilastērion* is used in the LXX. may be helpful. In some cases *hilastērion* stands alone; in others it is followed by *epithema* or "covering," e.g., Exodus xxv. 17: "And thou shalt make a propitiatory, a lid of pure gold." This is an example of *hilastērion* being followed by *epithema*. In Leviticus xvi. 2: "Before the propitiatory, which is upon the ark of the testimony," *hilastērion* is not followed by *epithema*, but by an explanatory clause, "which is upon the ark." In the few places where the word "propitiatory" stands alone, the context speaks of the ark, the cherubim or something to do with the tabernacle, temple, or their furniture. Moses, Ezekiel and Amos are the only users of this word in the Greek O.T. It does not mean a propitiatory victim, or offering, so much as the golden mercy-seat upon which the atoning blood was sprinkled.

The Hebrew equivalent of *hilastērion* in the twenty-one occurrences

of the word in the law of Moses is always *kapporeth*, the mercy-seat. There are only two occurrences of the word in the N.T., viz., Romans iii. 25, and Hebrews ix. 5, and as Hebrews ix. 5 most certainly adheres to the O.T. usage of the word, the meaning of Romans iii. 25 must be regarded as the same. We have gone to this length because a great number of expositors have said that while it is true that the Septuagint usage leads us to the one translation—"mercy-seat," we need not therefore assume that Paul was bound to follow that usage. This, however, is neither good argument nor sound exegesis.

Righteousness provided and manifested.

As we have seen by the structure given on page 54, righteousness is to the fore, and it is viewed from two angles:

(1) The provision of a righteousness of God by faith of Jesus Christ, which is "through the redemption that is in Christ Jesus."
(2) The declaration of God's own righteousness, while He thus graciously deals with past and present sins, which is set forth by the "propitiatory."

The two aspects come together in the words, "That He might be *just and the Justifier*."

Man has "come short"; there is none righteous among men, whether Jew or Gentile, but the mercy-seat covered the unbroken tables of stone, the unaltered covenant and testimony, so that where the atoning blood was sprinkled God was free to become "the Justifier of the ungodly," while Himself remaining "just" in all His ways.

This propitiatory has been "set forth" by God. This expression has been taken to mean "publicly exhibited to the world," and this imported meaning has then been turned against the LXX. rendering, "mercy-seat," by raising the question: Was the *mercy-seat* exhibited to the view of those for whom atonement was made? This would be a legitimate argument IF *protithēmi* meant "exhibit in public." It occurs but three times in the N.T., namely, in the passage in question (Rom. iii. 25) and in the two following passages:

"I *purposed* to come unto you" (Rom. i. 13).
"His good pleasure, which He hath *purposed* in Himself" (Eph. i. 9).

These give the scriptural meaning of the word. God "purposed," or set before Himself in His great plan of the ages, the propitiation. He set it forth in the typical mercy-seat, and it was before Him when He passed over the sins of men before Christ actually came to the earth. Its presence in His purpose justified all His ways with sinful men. The Revisers are nearer the truth when they suggest in the margin of Romans iii. 25, "foreordained," than are those who would make the word mean "publicly exhibited."

"*Through faith in His blood.*"—As the words stand in the English it is natural to read them together as though the clause, "in His blood," was dependant upon "through faith." *Dr. Liddon* suggests, with every show of truth, that both expressions are to be regarded as adverbial clauses added to *hilastērion*, "the propitiatory." "Through faith" is the

means of subjective appropriation of the atonement; "in His blood" is the objective medium of its exhibition. Thus:

THE PROPITIATION. { Received through faith—*Subjective.*
Exhibited by the shed blood—*Objective.*

This seems to be nearer the truth than that suggested by the expression "through faith in His blood."

The *initial* cause of this wondrous gift of righteousness is found in the unmerited grace of God, and is expressed in the *dōrean*, the free gift (24). The *mediating* or *meritorious* cause is found in the *apolutrōsis*, the redemption that is in Christ Jesus (24). The *receptive* cause is seen to be "through faith" in Christ as the propitiatory (25). The *righteous* cause, that makes the propitiation what it is, is found "in His blood" (25), for without that shed blood there could be neither justification nor remission. These all converge in the one *ultimate* cause, viz., the declaration of the righteousness of God Himself. It is worth while restating this so that it may be realized:

(1) The free gift
(2) The redemption
(3) The faith
(4) The blood
} unto (*eis*) { The declaration of God's own righteousness.

The essential point is "that *He* might be just," for if that could ever be questioned, of what use would "the righteousness of God by faith" be to us?

While there are several outstanding examples of severe judgment upon sinful men in the O.T., such as the Flood and the destruction of Sodom, the general character of Gentile times is indicated in Acts xvii. 30:

> "At the times of this ignorance God winked at; but now commandeth all men everywhere to repent."

"The forbearance of God" in passing over sins of the past must ever be interpreted in the light of His purpose concerning the atoning sacrifice of Christ. That justifies all His dealings with sinful men. Apart from that foreseen offering it appears doubtful whether a holy God would have been justified in continuing to provide for the life and sustenance of guilty men. Nations who never heard of Christ received the bounteous gifts of providence only because He was the coming One. Nothing but the fact of Christ's death saves the ungodly from immediate judgment. Quite apart from faith or knowledge, all creation owes all that it enjoys to the sacrifice of Christ.

A slight variation in the wording of the expression "to declare" in verses 25 and 26 calls for a moment's attention.

> Verse 25 has *eis endeixin*, unto an exhibiting.
> Verse 26 has *pros endeixin*, towards an exhibiting.

The difference in the two expressions is that *eis* looks to the ultimate goal, while *pros* is more immediately concerned with the manifesta-

tion of God's righteousness "at this time." Seeing that it was the intention of God that in the provision of gospel righteousness His own personal righteousness should not only be understood but publicly exhibited, let us who speak in His name ever maintain this truth.

God could, so to speak, have saved men without the agony and death of Christ, but His righteouness would have been impaired, which is impossible. Love provided the ransom, but righteousness saw to it that the ransom was paid—not only that a righteousness might be provided for the guilty sinner, but

> "That He might be JUST and the JUSTIFIER of him that is of the faith of Jesus" (Rom. iii. 26).

(5) That no flesh should boast in His presence (iii. 27, 28).

We now come to the conclusion of this important section (Rom. iii. 21—28).

> "Where then is boasting? It is shut out. Through what law? of works? Nay, but by the law of faith. For we reckon that a man is justified by faith apart from works of law" (Rom. iii. 27, 28).

The question of the Apostle, "Where then is boasting?" reveals the innate tendency of the human heart. Salvation has been so planned that no man, however ingenious, will be able to find a foothold for boasting except in the Lord. "Christ crucified," the foolishness of God, the offence of the cross, the centre of the very gospel, all was so arranged by God that "no flesh should boast in His presence" (1 Cor. i. 29). Christ is set forth as the one sufficient and only Saviour, Redeemer and Sanctifier. "But of Him are ye in Christ Jesus, Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. i. 30). Not only that no flesh should boast, but that "he that boasteth, let him boast in the Lord" (1 Cor. i. 31). Man can be nothing more than the unworthy recipient of God's unspeakable Gift.

In 1 Corinthians boasting in human wisdom is the great evil that is cut down:

> "And again, the Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man *boast* in men" (1 Cor. iii. 18—23).
>
> "For who maketh thee to differ? and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou *boast*, as if thou hadst not received it?" (1 Cor. iv. 7).

If trust in the wisdom of the flesh was the snare at Corinth, trust in external works of the flesh was the snare at Galatia:

> "They desire to have you circumcised, that they may *boast* in your flesh. But let it not be that I should *boast*, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. vi. 13, 14).

Ephesians ii. declares that salvation is by grace to prevent man from boasting:

> "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. ii. 8, 9).

The gift of God.

"*It is the gift of God*".—Romans iii. declares that justification is gratuitous, it is a gift—therefore boasting is excluded. 1 Corinthians iv. 7 states that all things we possess are gifts, therefore boasting is absurd. Ephesians reveals that the whole scheme of salvation is a gift, purposely arranged that no man should boast. The only boasting that is allowable is "in Christ Jesus" (Phil. iii. 3). The man who said this declared that if any man had ground of confidence in the flesh, he had more, but he proceeds to demolish all hope that the works of the flesh or law could provide anything of which man could boast before God. Paul would rather leave his all upon a refuse heap that he may be found in Christ, not having that righteousness which is of the law, but that which is through the faith of Christ.

If anyone could ever be justified by works, that one would have a ground of boasting (Rom. iv. 2), but no one ever has or ever will. In Romans iii. 27, 28 Paul has in mind the twofold boast of the Jew:

> "A Jew . . . . and makest thy *boast* in God" (Rom. ii. 17).
> "Thou makest thy *boast* in law" (Rom. ii. 23).

"In God" and "in law", Romans iii. 27—30 proceeds to shatter both these grounds of boasting. The law is dealt with in verse 27 ("By what law?"), and the boast in God in verse 29 ("Is He the God of the Jews only?").

The section under our immediate notice is the one dealing with this boast in the law, which it was the Apostle's aim ruthlessly to shatter. The Jew "rested in the law," he was "instructed out of the law," he had "a form of knowledge and of the truth of the law"; he made "a boast of the law" (Rom. ii. 17, 18, 20 and 23), but what he could not do was to "*keep* the law." "Moses describeth the righteousness which is of the law, That the man which *doeth* those things shall live by them" (Rom. x. 5). All his pride of race, of circumcision, of law, was vain and empty before the one great fact 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" (Rom. iii. 19).

"By what law?" asks the Apostle. "Of works?", and his answer is: "Nay, but by the law of faith." "The law of faith" may seem at first strange, owing to the close attention that has been given to the law of Moses, or of conscience. Faith, however, though it be totally distinct from the law of Moses, of conscience, or of works, is not lawless. Nothing that comes from God can be apart from law. Sun, moon, and stars are under law. All the activities of life are governed by law. Consequently we must be prepared to find over against the "law of works" the "law of faith," over against the "law of sin and death" the

"law of the spirit of life in Christ Jesus" (Rom. viii. 2). The setting aside of the law as a means of attaining righteousness cast no slur upon the law itself—that still remained holy, and the commandment holy, and just, and good (Rom. vii. 12).

The weakness of the law was in the flesh (Rom. viii. 3). It was not intended to be a means either of "life" or "righteousness" (Gal. ii. 21; iii. 21), but a pedagogue until the advent of Christ. The dispensation of law was a ministry of condemnation and death (2 Cor. iii.), and the spectacle of a man boasting in that which condemned him, which revealed his exceeding sinfulness, which demanded of him an obedience which he could never render, is pitiable in the extreme.

Law excludes faith.

The suggestion made by some that the gospel was a kind of mitigated law, providing an easier code, bringing the possibility of salvation nearer to human attainment, is grossly untrue. Instead of saying: "*perfect* obedience" to the law is not necessary, we must say: "*no degree* of obedience to law is necessary;" all such grounds of acceptance are excluded. Law is as exclusive of faith as a means of righteousness as works are of grace; they cannot exist together. The obedience of faith, the good works that come as a result of salvation, are of course quite another thing. The very passages that most resolutely rule out "works" as a means of salvation, urge them as an evidence and a fruit (Eph. ii. 8—10; Tit. iii. 5—8).

"The word "conclude" in Romans iii. 28 is a rendering of *logizomai*, which comes in Romans iv. 3, 4, 5 and 6, variously translated "reckon," "count," and "impute." It is a logical reckoning. It is patent to all who have eyes to see, that if "a man is justified by faith apart from deeds of law," then he has no ground of boasting in himself. All he can do is to "boast in the Lord."

With the words "a righteousness of God *apart from law*" (verse 21) the section opened, and with the words "justified by faith *apart from law*" (verse 28) it closes. Its insistence is upon faith as opposed to law, upon grace as opposed to works, upon gift as opposed to wages. May we who by nature have sinned, and come short of the glory of God (Rom. iii. 23), know what it is to be able to "boast in hope of the glory of God" (Rom. v. 2).

> "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches, but let him that glorieth glory in this, that he understandeth and knoweth Me" (Jer. ix. 23, 24).

CHAPTER VI

An explanation of the expression "imputed for" (iii. 30—iv. 25).

As such epistles as that to the Romans or to the Galatians are read, it is impressed upon the reader how strong is the desire of the flesh to find some ground of boasting, some little thing to do or endure to make salvation secure and justification complete. The Apostle has already stripped human nature of its last rags of self-made righteousness, "all the world" of "Jew and Gentile" have had their mouths stopped, and all are brought in guilty before God. Redemption by the blood of Christ, and free unmerited grace, has been revealed as the only ground of acceptance with God. Boasting, law, and works have all been excluded, and the conclusion of the matter expressed in the words of Romans iii. 28: "Therefore we conclude that a man is justified by faith without the deeds of the law."

This leads the Apostle to the question: "Is He the God of the Jews only? Is He not also of the Gentiles?" This can be answered in but one way: "Yes, of the Gentiles also; seeing it is one God, which shall justify the circumcision by (*ek*) faith, and the uncircumcision through (*dia*) faith" (Rom. iii. 29, 30). Exactly what distinction the Apostle intended by *ek* and *dia* may be difficult to decide. Not a few commentators bluntly say that there is no difference, but this hardly accords with the scrupulous choice of language that we have found marks the Scriptures of truth. Calvin suggests a shade of irony: "This is the grand difference: the Jew is saved *ex fide*, the Gentile *per fidem*!" Possibly the intention of the Apostle was to direct the Jew away from his works, and his rites, to the one great source of his justification, *ek pisteōs*, out of faith, while the Gentile, who had no background of law and tradition, was directed rather to the faith as the instrument of his justification, *dia tes pisteōs*, "through the faith," the article being added to give the sense, "through the *self-same* faith" as that of the Jew.

The law was by no means "made void" through faith. It was rather established, for, whether we look upon "the law" as the whole teaching of the O.T. or of the Mosaic covenant, or limit it to the one rite of circumcision, it is evident that the types, shadows, and living examples set forth in the law, pointed forward to the work of the Lord Jesus as the one and only way of escape and acceptance. Prejudice, however, dies hard, and so the Apostle leaves the general references to Jew and Gentile and Jewish failure (i. 18—iii. 19), and to the typical teaching of the law (iii. 21—26), and takes up the case of Abraham.

Bishop Lightfoot shows that Genesis xv. 6 was a standing feature of contention in the Jewish schools. *Philo* mentioned it at least ten times, and in 1 Maccabees ii. 52 we read: "Was not Abraham found faithful in temptations, and it was imputed unto him for righteousness?" Here we see that Genesis xv. 6 and xxii. 9, 10 are not kept distinct as they are by Paul in Romans iv. and by James in James ii. The object, too, of

Mattathias in Maccabees ii. 64 is the upholding of the law: "Wherefore, ye my sons, be valiant, and shew yourselves men in behalf of the law, for by it ye shall obtain glory."

Paul, as a Pharisee and student of Gamaliel, and one who had been "an exceeding zealot for the traditions of his fathers," knew exactly the difficulties that were in the mind of his kinsmen, and knew that to deal effectively with the case of Abraham was to deal with the very centre of the argument. To enlighten the minds of his bigoted countrymen on the true meaning of circumcision would be to rob them of their last ground of boasting. The whole of chapter iv. is taken up with the lesson drawn from Abraham's faith, but before we give either the structure of the chapter, or deal with the subject-matter, we believe a word or two upon the words "imputed" and "imputed for" will be of service in helping us to appreciate the true relation of faith and righteousness, which, of course, is the main theme of the chapter.

"Imputed" and "Imputed for".

One word, occurring eleven times in this chapter, is so important that it will warrant a separate investigation before proceeding further. *Logizomai* is translated in Romans iv. as follows:

"It was *counted* unto him for righteousness" (verse 3).
"Reward is not *reckoned* of grace, but of debt" (verse 4).
"His faith is *counted* for righteousness" (verse 5).
"To whom God *imputeth* righteousness without works" (verse 6).
"To whom the Lord will not *impute* sin" (verse 8).
"Faith was *reckoned* to Abraham for righteousness" (verse 9).
"How was it *reckoned*?" (verse 10).
"That righteousness might be *imputed* unto them" (verse 11).
"It was *imputed* unto him for righteousness" (verse 22).
"It was *imputed* to him" (verse 23).
"To whom it shall be *imputed*, if we believe" (verse 24).

"Counted," "reckoned" and "imputed" are all translations of the one word *logizomai*, and between them give a fair and full rendering of its meaning. This is not all, however, for these references divide themselves into two sets, viz., those which speak of *imputing* something, and those which speak of *imputing* for, imputing one thing for another. The two expressions are *logizomai* and *logizomai . . . . eis*. We must look at this list again, therefore, to learn the difference intended.

Imputation in its prime meaning is found in Romans iv. 6, 8, 10, 11, 23 and 24. In these passages one thing is not imputed for another: wages, righteousness and sin are actualities.

Imputed for is found in iv. 3, 5 and 22, and in these passages "faith" is imputed *for* righteousness. Romans ii. 26 supplies us with a use of the expression that must be included: "Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be *counted for* circumcision." While we must give full value to faith, we must not go to the extreme of making it, in effect, another work—if we do, we make void the gospel. We are justified gratuitously, "not of works." Faith is not a work. True, it leads to works, but that is another matter.

Before we give a modern illustration of the meaning of "reckon for," it will help us to review the usage of the Hebrew equivalents for both expressions:

Logizomai is the Greek equivalent of the Hebrew *chasab.*
Logizomai eis is the equivalent of *chasab l'.*

Now *chasab* means to reckon or to impute to one an actual possession. This can be tested in such passages as 2 Samuel xix. 19, 20: "Let not my Lord impute iniquity unto me, neither do thou remember that which thy servant did perversely . . . . I have sinned." Further references are Psalm xxxii. 2, Leviticus vii. 18, and xvii. 4. *Logizomai* is used in this same way in the N.T.:

"Let it not be imputed to them" (2 Tim. iv. 16).
"Not imputing their trespasses unto them" (2 Cor. v. 19).

When the Hebrew uses the equivalent for *logizomai eis* ("to reckon for"), the thing reckoned is put in the accusative case, and the thing *for which* it is reckoned is put in the dative with the *l'* before it: "Thou dost count me *for* an enemy" (Job xiii. 24). Sometimes the thing for which the subject is counted is preceded by the particle *ki* ("as"): "He counts me *as* His enemy" (Job xix. 11). The Apostle, therefore in Romans iv., is using an expression in common use, and the identical phrase is found in Genesis xv. 6: "And He (God) counted it to him as righteousness."

A modern illustration.*

Many of our readers will remember the days when the standard coin of the realm was the golden sovereign. It would not have been a serious matter if one had accidentally dropped a sovereign into the fire, for the resulting piece of gold would still have been worth 20s. We should not have used *logizomai eis* when speaking of this coin. We should not have said: "This golden sovereign is *reckoned* for 20s. worth," for it actually was worth 20s., whatever happened to it. It is quite different with the present paper money. To-day we have a £1 note. Its purchasing value is exactly the same as would be that of a golden sovereign. If two people went into a shop and each purchased £1 worth of goods, both parcels would be of precisely the same value, whether paid for with a paper note or a golden sovereign. It would be very unwise, however, to conclude that the £1 note was *actually* of the same value as the gold. Some have found this to be true to their cost. We have heard of one poor woman who accidentally screwed up a £1 note with waste paper and threw it into the fire: sadly enough its *intrinsic worth* was soon discovered to be only that of *waste paper.* It produced no more heat, it left no more valuable ash; it was only "reckoned for" one pound. We must not, on the other hand, think that the value of the £1 note is fictional. Behind that valueless piece of paper lie all the resources and power of the British Empire. So with faith. Faith itself is *not* righteousness, but faith is *reckoned for* righteousness.

* We retain this illustration, even no longer "modern."

The real righteousness is found in the Lord. The true merit is found in the "faith of Christ," and because of His faith, my faith may be reckoned for righteousness. Did His faith and righteousness not exist, my faith would have no value, just as the paper money has no value when a country or government collapses.

We remember in August, 1914, meeting a man on the continent, who, though possessed of £5 notes, was nevertheless penniless, simply because the outbreak of war had rendered all paper money valueless for the time being. Had the same man possessed golden sovereigns, he would have found no difficulty in getting them accepted. We would not, however, by this somewhat clumsy illustration give a wrong impression. There is no room for the slightest doubt as to the reality of that righteousness that gives to faith its value.

The word "for" in "counted for" is, strictly speaking, "unto." Just as in i. 16 the power of God is said to be "*unto* salvation," and in x. 10, man, with the heart "believeth *unto* righteousness," so this "righteousness of God" is "by faith of Jesus Christ *unto* all . . . that believe." It is no fiction; it is a very blessed fact. Righteousness is actually *imputed*, but faith is imputed *for* or *unto* righteousness.

We have departed a little from our usual method, and spent a longer time upon this illustration than space will generally permit, but we felt that the distinction was important enough to warrant it. Faith is precious, it is blessed, it is the one thing necessary to please God. At the same time let us not magnify it into a procuring cause, or a meritorious work. There, in the great Bank of Heaven, is the genuine gold of perfect righteousness, wrought by another on our behalf, that alone makes our faith of any value.

With this introduction we may approach the teaching of Romans iv.

(1) The significance of Gen. xv. 6 (Rom. iii. 30—iv. 25).

Having considered the general bearing of the argument of this section, we must now give the teaching closer study. To prevent us, in the wealth of detail employed, from missing the essential arguments, we may discover from the structure of the passage a threefold theme:

(1) The relation of circumcision to the matter in hand.
(2) The "making void" and of "none effect" of promises and faith if the law and works are introduced.
(3) The great example of Abraham who believed God and to whom it was reckoned for righteousness.

Chapter iii. opened with the question suggested by the argument of Chapter ii.: "What advantage then hath the Jew? and what profit is there of circumcision?" Chapter iv. re-opens the question, this time focusing attention upon Abraham.

The structure is as follows, omitting any elaboration of the two large members C | iv. 1—8, and *C* | iv. 17—25:

Romans iii. 30—iv. 25.

A | iii. 30. | a | Circumcision.—By faith.
| b | Uncircumcision.—Through faith.
B | iii. 31. | c | Make void.
| d | Establish.
C | iv. 1—8. Abraham believed.—Imputed righteousness.
A | iv. 9—13. | *b* | Uncircumcision. That believe.
| *a* | Circumcision.—Steps of that faith.
B | iv. 14—16. | *c* | Make void.—None effect.
| *d* | Sure.
C | iv. 17—25. Abraham believed.—Imputed for righteousness.

The Greek texts of iv. 1 vary somewhat, but if we leave the verse as it stands, we must recognize that the order of the Greek words *eurēkenai kata sarka*, requires the rendering, "gained in the way of the flesh" they cannot be joined to the word "father." It is not "Abraham our father, according to the flesh," that is in view, but the question as to what "Abraham our father gained by way of the flesh." While it would scarcely be true to say that "according to the flesh" means nothing more than circumcision, it is evident that this important rite, that meant so much to the Jew, is uppermost in the mind, and that if that can be assailed, the innermost fortress of Jewish prejudice has collapsed.

Conybere and *Howson* go so far as to translate the passage: "What then can we say that our father Abraham gained by the fleshly ordinance?" The Apostle's argument is as follows:

> "If Abraham were justified by works, boasting is not excluded in his case. But he has no such ground of boasting before God, for the Scripture tells us that Abraham *believed* God, and this faith of his was *counted for* righteousness."
>
> "Now if a man earn his pay by his work, it is not *reckoned to him* as a favour, but it is paid him as a debt; but if he earns nothing by his work, but puts faith in Him Who justifies the ungodly, then his faith is *reckoned to him for* righteousness."
>
> "Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin."

The significance of Genesis xv. 6.

We must now give attention to the actual passage that forms the basis of the Apostle's argument, viz., Genesis xv. 6. At the very outset we are confronted with a problem. Abraham believed God before the act recorded in Genesis xv. Hebrews xi. 8 is quite clear as to that, saying: "By faith Abraham, when he was called to go out unto a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." Further, Paul brings Genesis xv. and xii. together in Galatians iii. 6 and 8 without any apparent feeling of difficulty in the matter: "And the Scripture, foreseeing that God would justify the Gentiles through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." Justification by faith, therefore, is involved at the very outset of God's promises to Abraham, and in Abraham's faith in God.

The choice of Genesis xv. as the place in which to record the imputation of righteousness to Abraham seems to be the result of the following facts, all of which have a distinct bearing upon the truth at stake in Romans iii. and iv. Abraham had come to an end of *himself*—"I go childless" (Gen. xv. 2). Abraham was told by God, that in spite of apparent impossibility he should nevertheless have a son: "He that shall come forth out of thine own bowels shall be thine heir" (Gen. xv. 4). Abraham was then told to look toward heaven, and see whether he was able to number the stars; which command was followed by the promise: "So shall thy seed be" (Gen. xv. 5). Then comes the statement: "And he believed in the Lord, and He counted it to him for righteousness" (Gen. xv. 6).

The special feature of Abraham's faith.

That this feature of Abraham's faith is the underlying reason for the mention of his justification in Genesis xv. 6, Romans iv. 17—25 gives abundant proof. This passage, as will be seen by the structure, is the sequel and expansion of Romans iv. 1—8, the passage under review. Its one great point is the fact that, although Abraham and Sarah were "dead" as far as the natural expectation of parenthood was concerned, nevertheless Abraham "staggered not at the promise through unbelief." What God said Abraham believed, and it revealed the fact that the God Whose Word he trusted was to him the "God Who quickeneth the dead" (Rom. iv. 17).

To make the matter quite certain, leaving no room for doubt, the Apostle clinches the argument by saying:

> "Now it was not written for his sake alone, that it was imputed to him: but for us also, to whom it shall be imputed, IF WE BELIEVE ON HIM THAT RAISED UP JESUS OUR LORD FROM THE DEAD" (Rom. iv. 23, 24).

The insistence here is upon resurrection. The birth of Isaac was the manifestation of resurrection power, for his parents were "as good as dead": "Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable" (Heb. xi. 12). And at the offering of Isaac, this same element of faith is prominent: "Accounting that God was able to raise him up, even from the dead; *from whence also he received him in a figure*" (Heb. xi. 19).

While, therefore, justification is "by His blood," it becomes ours by faith in the God of resurrection. This is emphasized in the last verse of Romans iv. : "Who was delivered on account of our offences, and was raised again on account of our justification." It is not the truth to say: "He was raised again *for* our justification," for (*dia*) followed by the accusative, meaning "on account of". The delivering up of Christ by the Father was the demonstration of our guilt to all, for had no guilt been ours, no death would have been His. In like manner the resurrection of Christ was the demonstration before men and angels of the acquittal of all His people. The debt was paid by His death. The acquittal was received in resurrection, and it is for this reason that Genesis xv. 6, and not xii. 3 (or elsewhere), is the place where Abra-

ham's justification is revealed. He most implicitly believed in God Who quickens the dead when he believed the promise of a literal seed to himself.

We shall have to give these closing verses of Romans iv. further attention, but for the moment we must leave them and come back to iv. 1—8.

The testimony of David.

With the introduction of David, the Apostle brings forward the third division of the O.T. It must be remembered that the Hebrew Scriptures are divided into three great sections, viz., the Law, the Prophets, and the Psalms (Luke xxiv. 44). The Law and the Prophets have borne their witness (Rom. iii. 21), as seen in the case of Abraham and Habakkuk (Rom. iv. 1—8; i. 17). The quotation from David's words now brings the third and last witness to the gratuitous nature of justification.

David's testimony is particularly useful because of the precision of his language. He describes the blessedness of the man to whom God *imputeth righteousness* without works, by saying: "Blessed is the man to whom the Lord will *not impute sin*" (Rom. iv. 8). Here we have balancing terms. To impute sin is to lay sin to the charge of any one, and to treat him as a sinner. To impute righteousness must in the same way set righteousness to one's account, and treat one as being righteous. True, the sin is our own, and the righteousness was another's, but the one is no more a pious fiction than the other. Just as surely as the unsaved man is really a sinner, so the accepted believer is really righteous in Christ. Whether we shall ever disentangle the threads and be able to say just how far "imputed righteousness" becomes "imparted righteousness," or where the legal reckoning blends with personal outworking, we cannot say, but let us not lose the joy of our salvation.

Another item of equal importance is brought out by the balance of thought characteristic of Hebrew poets, supplemented by Paul's introduction.

Paul's introduction.—David describes the blessedness of the man unto whom God *imputeth righteousness without works.*

David's description.—David does not use the expression "impute righteousness" or "faith is reckoned for righteousness," but uses two expressions, the one positive: "iniquities forgiven," "sins covered," the other negative: "to whom the Lord will not impute sin."

It is evident from the Apostle's reasoning that to speak of enjoying the forgiveness of sin, and the non-imputation of sin, is another way of referring to the imputation of righteousness. Some have assumed that a man could be forgiven, and so not be under the imputation of sin, yet not be righteous. This is a misconception. The mind of God on this matter is clearly seen in 2 Corinthians v. 19—21:

> "God was in Christ, reconciling a world unto Himself, *not imputing* their trespasses unto them . . . . that we might be made *the righteousness* of God in Him."

Again, the twofold reference to sin in the quotation from the Psalm is helpful: "Whose iniquities are forgiven, whose sins are covered." The law is twofold—command and prohibition. Sins are twofold—commission and omission. It follows, therefore, that if sin cannot be imputed to a man, he has neither omitted one commandment, nor committed one breach of the law, so that instead of the non-imputation of sin leaving him neutral, it really indicates that he is righteous. A man is either a sinner or righteous; either right or wrong. There is no outside ground. Consequently forgiveness of sins is but the accompaniment of the imputation of righteousness.

The fact that no middle ground exists between sinnership and righteousness is further evidenced by the strong word "ungodly" in verse 5. Paul had been speaking of Abraham, the father of Israel and of the faith, a man whose name was held in peculiar reverence by his people. Paul was about to refer to David, another name especially beloved among Israel, yet Paul does not scruple to use the word ungodly, nor feel under any necessity to modify its application: "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness."

Ungodliness and unrighteousness are brought together in Romans i. 18. The ungodly and the righteous are brought together in Romans v. 6, 7: "There is no difference—all have sinned, and come short" (Rom. iii. 22, 23). "There is no difference—for the same Lord is rich unto all that call upon Him" (Rom. x. 12). All such "believe unto righteousness" (Rom. x. 10), and that belief is vitally connected with the fact that "God hath raised Him (Christ) from the dead" (Rom. x. 9; iv. 24). The two classes—sinners and righteous—are seen in the light of resurrection to be the dead, and the living, and, to anticipate the teaching of Romans v.—in Adam or in Christ.

While, therefore, the details may well exhaust the mind of the ablest, the issues are simple. Let us keep things in their proper place, put off the old, put on the new, and walk worthily.

> "Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous" (1 John iii. 7).

(2) Circumcision, or the repudiation of the flesh (iii. 30—iv. 25).

However strange and even repulsive the rite of circumcision may appear to us, there is no doubt that to the Jew it ranked as of the highest importance. It conferred a sense of superiority and dignity that we are convinced was utterly foreign to its intention. Seeing that so much that is vital to our peace is connected with this typical rite, we must not allow ourselves to pass the subject by because it may have somewhat peculiar features.

With the complete revelation of truth in our hands, we are possessed of the inspired comment upon circumcision which will help us in deal-

ing with Romans iv. This comment is found in Philippians iii. 3, and is immediately followed by a context parallel to that of Romans iv.:

We are the circumcision { which worship God in Spirit, and boast in Christ Jesus, and have no confidence in the flesh.

These three features are inherent in the type of circumcision. When writing to the Romans, the Apostle takes up the case of Abraham, and cites the testimony of David because of the number of Jewish members in the church at Rome. Writing to the Philippians, however, he cites neither Abraham, David, nor O.T. Scripture, but instead gives his own case as an example:

> "If any other man thinketh that he has ground of confidence in the flesh I more.
>
> (1) Circumcised the eighth day.
> (2) Of the stock of Israel.
> (3) Of the tribe of Benjamin.
> (4) An Hebrew of the Hebrews.
> (5) As to the law, a Pharisee.
> (6) As to zeal, a persecutor of the church.
> (7) As to the righteousness of the law, blameless.
>
> But what was gain to me, that I counted loss for Christ. Yea, doubtless, I count all things but loss because of the super-eminence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but dung, that I may gain Christ, and be found in Him; not having my own righteousness of the law, but that which is through the faith of Christ, the righteousness which is of God by faith" (Phil. iii. 4—9).

This quotation from Philippians presents a very comprehensive view of true spiritual circumcision, and the utter repudiation of the flesh so far as righteousness is concerned. The law referred to here is the law of Moses as a means of attaining righteousness.

The epistle to the Colossians supplements this passage by giving another point of view, showing once again the utter repudiation of the flesh, and setting aside all the ceremonial observances that militated against "worshipping."

> "Ye are complete in Him . . . . in Whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ . . . . ye are risen with Him through the faith of the operation of God, Who hath raised Him from the dead. And you, being dead to your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses: blotting out the handwriting of the decrees that was against us, which was contrary to us, and took it out of the way, nailing it to His cross . . . . Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbaths; which are a shadow of things to come; but the body is of Christ" (Col. ii. 10—17).

Ephesians ii., with its references to being dead to sins, to circumcision in the flesh, and to the breaking down of the middle wall of partition, should also be read.

We must not omit here a reference to the epistle to the Galatians, for in that epistle the Jewish fortress of circumcision is carried by storm. Titus, who was not compelled to be circumcised, though

present at the Jerusalem conference, is cited as a test case (Gal. ii. 3) Peter's defection was due to his fear of them which were of the circumcision (Gal. ii. 12). Paul now solemnly testifies:

> "Behold, I, Paul say unto you, that if ye submit to circumcision (present subjunctive—not the state of being already circumcised, for this would include Paul, but of submitting to circumcision after having heard the gospel) Christ will profit you nothing. And I repeat my testimony to every man who submitteth to circumcision, that he is debtor to do the whole law" (Gal. v. 2, 3).

That this question of circumcision had a direct bearing upon the matter of justification by faith is shown by the next verse:

> "Ye are undone from Christ whosoever ye be, who are seeking justification by law; ye are fallen from grace . . . . for in Christ neither circumcision availeth anything nor uncircumcision, but faith working by love" (Gal. v. 4—6). Or as Galatians vi. 15 has it, "but a new creation."

Circumcision is connected in its abuse and misrepresentation with "a fair show in the flesh" and "boasting in the flesh" (Gal. vi. 12, 13), whereas, as Philippians iii. most definitely states, it rightfully indicates no confidence in the flesh, and, according to Colossians ii., repudiates. the body of the flesh. The spiritual circumcision of Christ took place at the cross, and was attested and sealed at His glorious resurrection. The knowledge of Christ after the flesh is opposed to a new creation in 2 Corinthians v. 16, 17, and to a perfect righteousness of God in Him (verse 21).

The true meaning of circumcision.

With this added light we return to Romans iv. to learn the true meaning of circumcision there.

It must have come as a startling revelation to the prejudiced Jew that Abraham was justified by faith while he was, we may say, a Gentile. "How was it then reckoned unto him? . . . . not in circumcision, but in uncircumcision" (Rom. iv. 10). The absurdity of attempting to exclude the believing uncircumcised Gentile from the full benefits of faith in Christ becomes apparent immediately this fact is remembered. Circumcision was but an external "sign" and "seal" of the righteousness of faith which he had being yet uncircumcised.

This, argues the Apostle, enables us to see that Abraham can be the spiritual father of all them that believe, whether circumcised or uncircumcised: "that righteousness might be imputed unto them also." Abraham is not only the father of the circumcision by virtue of lineal descent, but "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." To the same effect are the words of the Lord in John: "They answered and said unto Him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham" (John viii. 39). John the Baptist taught the same truth: "Bring forth therefore fruits meet for repentance, and think not to say within yourselves, We have Abraham to our father" (Matt. iii. 8, 9).

We shall meet the same argument in Romans ix. 6—8 where the Apostle states: "They are not all Israel, which are of Israel, neither, because they are the seed of Abraham, are they all children, but, In Isaac shall thy seed be called. 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."

Whether it be in the Gospels or the Epistles, written before or after Acts xxviii, this truth remains constant—true circumcision means the utter repudiation of the flesh.

Circumcision and Genesis xv. 6.

The meaning of this rite becomes more striking when we see how the Apostle has linked it with Genesis xv. 6, and balanced it with Romans iv. 19. Let us seek this lesson.

The complaint of Abraham in Genesis xv. 2—4 is that he is childless and without an heir. The promise of God is that Abraham shall have a son, and in order that we may be impressed with the physical side of this promise, God says: "This shall not be thine heir (referring presumably to Eliezer); but he that shall come forth out of thine own bowels shall be thine heir" (verse 4). This somewhat strange term is used of both parents, as may be seen by referring to Genesis xxv. 23 and Ruth i. 11. The words were repeated by the Lord when He made His covenant with David: "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom" (2 Sam. vii. 12).

The more the fact is faced that Isaac, the promised seed, was to be in reality the son of Abraham, the more we shall realize the meaning of circumcision. In Genesis xvii. the covenant of circumcision is introduced (verses 10—14), and this is followed immediately by the promise that Sarah should bear Abraham a son:

> "Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear? And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac (that is, *laughter*) (Gen. xvii. 17—19).

This was the laugh of faith, for Romans iv. says of Abraham that:

> "Without being weakened in faith (for he considered not his own body, now as good as dead—he being about an hundred years old—and the deadness of Sarah's womb) looking unto the promise of God, he wavered not through unbelief" (Rom. iv. 19, 20).

Abraham's age—"being about an hundred years old"—fixes this passage in relation to Genesis xvii., where Abraham went through the rite of circumcision. He was not only very conscious that his own body was "as good as dead," but we realize that circumcision set that fact forth. If Isaac was to be born, he must be a child of promise and not of the flesh—and this he was.

Rightly understood, therefore, circumcision to the Israelite should

have been a witness to the deadness and repudiation of the flesh, and the necessity for complete trust in the Lord. Instead, the very rite that symbolized this was distorted into meaning the very opposite, and became a ground of false boasting and of "a fair shew in the flesh."

We cannot speak more plainly here. We believe all will see the lesson intended by this close association of circumcision, birth, resurrection, and promise, as over against the power and will of the flesh, law and works.

When Jacob's name was changed to Israel, it was accompanied by the shrinking of the sinew of his thigh. Triumphant Israel ever afterwards halted upon his thigh, and his descendants always avoided "the sinew that shrank" in their diet (Gen. xxxii. 32). Just as Israel's spiritual triumph was accompanied by the touching of the hollow of his thigh, so the changing of Abraham's name took place at the very time that circumcision—the repudiation of the flesh—was introduced (Gen. xvii.).

Moreover, there is a parallel between Genesis xv. and xvii. After God had made the promise to Abraham, and Abraham had believed, the Lord confirmed the promise by passing between the divided carcases of the sacrifices. During this time Abraham was *in a deep sleep*, plainly indicating that he had nothing to do or promise for himself. So, upon the change of his name and the establishing of the covenant (Gen. xvii. 1—8), there is brought in the sign and the seal of the covenant of faith, in which is set forth in typical rite the utter setting aside of the flesh.

God's blessing of gratuitous justification is limited to the true circumcision—those who boast in Christ Jesus, and have no confidence in the flesh. Ignorance of this truth led Israel to go about to establish their own righteousness, and not to submit themselves unto the righteousness of God. "*For Christ is the end of the law for righteousness to every one that believeth*" (Rom. x. 4).

(3) The promise versus the law (iii. 30—iv. 25).

In Romans iii. 31 the Apostle meets the charge of making void the law through faith. He now retorts, with effect, that law and works make faith void and the promise of none effect (iv. 14).

Our study will largely be the relation of promise to law. In the first place let us take note of what is said concerning the promise of God:

> "The *promise* that he should be heir of the world was not to Abraham, or to his seed, through the law, but through the righteousness of faith" (Rom. iv. 13).
>
> "For if they which are of the law be heirs, faith is made void, and the *promise* made of none effect" (Rom. iv. 14).
>
> "Therefore it is of faith that it might be by grace, to the end the *promise* might be sure to all the seed" (Rom iv. 16).
>
> "Being fully persuaded that what He had *promised*, He was able also to perform" (Rom. iv. 21).

We see here certain important connections. The promise is essen-

tially associated with inheritance, but not by the operation of law, for this is contrary to both faith and promise. The reason why faith is the principle is that the whole may be by grace, and grace and works of law cannot agree. The fact that the promise rests on the principle of grace and faith, and not works of law, makes it sure, and at the last the certainty of the promise is derived not from the faith of the believer, but the faithfulness of the *Promiser*. In this group of passages promise, grace, and faith are ranged against law, instability and works.

The next group is found in Romans ix.:

"To whom pertain the adoption . . . and the *promises*" (verse 4).

"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" (verse 8).

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

The relation of adoption to promise is clearly established by the structure of the passage:

Romans ix. 3—5.

A | According to the flesh—Brethren.
B | Who are Israelites.
C | To whom pertaineth the ADOPTION.
D | And the glory.
E | And the covenants.
E | And the giving of the law.
D | And the service of God.
C | And the PROMISES.
B | Whose are the fathers.
A | As concerning the flesh, Christ came.

The reason for this connection will more easily be appreciated after we have seen the teaching of Galatians. The other references repudiate the flesh. This is the item added to those already seen in Romans iv.

The third group of passages is found in Galatians:

"Christ has redeemed us from the *curse* of the law . . . that the *blessing* of Abraham might come on the Gentiles through Jesus Christ, that we might receive the *promise* of the spirit through faith" (Gal. iii. 13, 14).

"Now to Abraham and his seed were the *promises* made" (Gal. iii. 16).

"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. For if the inheritance be of the law, it is no more of *promise*: but God gave it to Abraham by *promise* . . . . the law. . . . was added . . . . till the seed should come to whom the *promise* was made" (Gal. iii. 17—19).

"Is the law against the *promise* of God? Let it not be! The Scripture hath concluded all under sin, that the *promise* by faith of Jesus Christ might be given unto them that believe" (Gal. iii. 21, 22).

"If ye be Christ's, then are ye Abraham's seed, and heirs according to the *promise*" (Gal. iii. 29).

"Abraham had two sons, the one by a bondmaid, the other by a free woman. But he who was after the bondwoman was born after the flesh; but he of the freewoman was by *promise* . . . . these are the two covenants" (Gal. iv. 22—24).

"Now we, brethren, as Isaac was, are the children of *promise*" (Gal. iv. 28).

The theme in this group is related to the covenant, and upon

examination the following items come to light. The law has a curse, and is therefore quite contrary to *the blessing* of Abraham. The latter is related to the promise of the Spirit through faith. This is a partial answer to the question of Galatians iii. 2: "Received ye the spirit by the works of the law, or by the hearing of faith?" The remaining references are to be understood in the light of the Greek law of adoption in force in Galatia at the time the epistle was written. The existence of this law and its application is not within the range of pure exegesis, and under God we owe the knowledge of its bearing upon the theme to the research of *Sir William Ramsay*. The following is a condensation of his remarks upon the passage in Galatians iii.

A man's will, diathēke (Gal. iii. 15—18).

An illustration from the ordinary laws of society, as they existed in Galatian cities, is here used: "I speak after the manner of men." While *diathēke* in other places refers to the covenant, old or new, here, "after the manner of men," it refers to the Galatian will.

The word is often found in this sense in the inscriptions. Paul speaks of this will as though it were irrevocable, and it is this difficulty that has made the commentators on the passage reject, almost unanimously, the sense implied by the figure of a will. They do not try to determine what was the nature of a will among the Galatians, but assume that it was much the same as it is to-day. Here, however, we are confronted with a legal idea that the duly executed will cannot be revoked by a subsequent act of the testator. Such irrevocability was a characteristic feature of Greek law. The appointment of an heir was the *adoption*, and was irrevocable. The testator, after adopting an heir, could not subsequently take away from him his share in the inheritance or impose new conditions on his succession.

Sir William Ramsay gives an array of proofs which we do not here stay to quote. We pass on rather to the bearing of the law on the argument of Galatians iii. If, says the Apostle, a man's will among you is unalterable, and never changed by circumstances that may come about later, how much more God's Will!

> "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" (Gal. iii. 17).

Under the law, the heir and lord of all is likened to a child under tutors and governors, but when the time arrives for him to enter into his possessions, he reaches his "adoption." Now let us put together the two references to redemption that come on either side of this argument concerning the covenant, promise and the law:

> "Christ hath redeemed *us* from the curse of the law . . . . that the blessing of Abraham might come on *the Gentiles* through Jesus Christ; that we might receive the promise of the *spirit* through faith" (Gal. iii. 13, 14).
>
> "God sent His Son . . . . to redeem *them* that were under the law, that *we* might receive the adoption . . . . God hath sent forth the *spirit* of His Son into your hearts, crying, Abba, Father" (Gal. iv. 4—6).

All dispute as to the meaning of "the promise of the spirit" is settled in the light of this parallelism. "The promise of the spirit" is "the spirit of His Son," which is explained in Romans viii. 15 to be "the spirit of adoption, whereby we cry, Abba, Father." This is placed over against "the spirit of bondage," and so is closely allied to the theme before us.

Faith and the Word.

We now return to Romans iv., realizing that promise is in an entirely different category from law, works, flesh, and bondage. The introduction of law brings about instability, for the law worketh wrath where the flesh is concerned. Faith is always associated with grace: "Therefore it is of faith, that it might be by grace." Grace alone can make anything sure, for the flesh of man is weak and untrustworthy. "To the end the promise may be sure." Let us not omit the place that the Word has in all this: "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" (Rom. iv. 18). What God *had promised*, Abraham *believed*. The same was true of Sarah: "She judged Him faithful who had promised" (Heb. xi. 11).

Again, in Romans iv. 17 the promise to Abraham is introduced by the words: "As it is written." This is a truth for all time, and cannot be uttered too often, that: "Faith cometh by hearing, and hearing by the word of God" (Rom. x. 17).

If we believe.

The Apostle draws to a conclusion, telling us that these things were not written for Abraham's sake alone, but for us also "if we believe."

"The gospel is the power of God *to every one that believeth*" (Rom. i. 16).
"The righteousness of God by faith of Jesus Christ is unto all them that *believe*" (Rom. iii. 22).
"He is just, and the Justifier of *him which believeth* (is of the faith of) Jesus" (Rom. iii. 26).
"Abraham *believed God*, and it was counted unto him for righteousness" (Rom. iv. 3).
"It shall also be counted to us, if we *believe*" (Rom. iv. 24).
"Christ is the end of the law for righteousness to every one that *believeth*" (Rom. x. 4).
"With the heart man *believeth* unto righteousness" (Rom. x. 10).
"*Without faith* it is impossible to please God" (Heb. xi. 6).
"And they that are in *the flesh* cannot please God" (Rom. viii. 6).

In addition to the Word, faith is closely associated with resurrection. This is evident in Genesis xv. 6, for the one who believed was "as good as dead." Romans iv. defines Abraham's faith as faith in "God Who quickeneth the dead." The faith that justifies now is the same:

"It shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead" (Rom. iv. 24).
"If thou shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Rom. x. 9).

Romans iv. 4—25 has been one long exposition of Genesis xv. 6.

The heads under which this exposition may be profitably studied or brought before others are:

Genesis xv. 6 in Romans iv. 4—25.

(1) *The negative.—How Abraham was not justified.*
- (i.) Not by works (Rom. iv. 4—8).
- (ii.) Not by circumcision (Rom. iv. 9—12).
- (iii.) Not by law (Rom. iv. 13—16).

(2) *The positive.—How Abraham was justified.*
- (i.) Faith as related to resurrection power of God. (iv. 17).
- (ii.) Faith as it faced human inability (iv. 19).
- (iii.) Faith as it is related to the promise and the Word (iv. 17, 18, 20).

(3) *The personal.—How may I be justified?*
- (i.) Not for his sake alone. The analogy of Scripture (iv. 23).
- (ii.) If we believe. The importance of faith (iv. 24).
- (iii.) Raised again for our justification. The place of resurrection in the gospel (iv. 25).

The structural outline of Romans iv. 17—25 is as follows:

Romans iv. 17—25.

A | Faith and resurrection (iv. 17, 18)	a | As it is written. b | Father of many nations. c | Before Him Whom he believed. d | God Who quickeneth the dead. *d* | Called things that are not. *c* | Against hope believed in hope. *b* | Father of many nations. *a* | As that which was spoken.
B | Faith and the death of self (iv. 19—21).	e_1 | Not weak in faith. f_1 | Considered his own body as dead. f_1 | Also deadness of Sarah's womb. e_2 | Not stagger through unbelief. e_2 | Strong in faith (*eudunamao*). f_2 | Glory to God. f_2 | Fully persuaded. e_1 | Strong to perform (*dunatos*).
B | The analogy of faith (iv. 22—24).	g | It was imputed to him. h | Not written for his sake alone. h | But for us also. g | It shall be imputed to us.
A | Faith and the purpose of resurrection (iv. 24, 25).	i | Who was delivered. j | For our offences. *i* | And raised again. *j* | For our justification.

CHAPTER VII

Boasting in hope of the glory of God (v. 1—11).

We now approach the closing section of this great opening up of the basic doctrine of the gospel, viz., Justification by faith. The battle for the first important phase of the truth has been fought, and now the blessed fruits are brought to light. Upon the basis of justification by faith the Apostle proceeds to show its result in the blessed fruit of the Spirit:

"PEACE with God, through our Lord Jesus Christ."
"ACCESS by faith into grace."
"STANDING."—"Wherein we stand."
"HOPE."—"We rejoice in hope of the glory of God."

Fortified therefore by all that this new relationship means, the believer finds new strength. He can even rejoice in tribulation, for he has learned that "all things work together for good, to them that love God." The love of God is shed abroad in his heart, and he begins his first lesson in the school of divine logic: "Much more therefore": "For if when we were enemies .... much more. ...." He begins to taste the blessedness of an ever-present salvation flowing from an ever-living Saviour:

"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" (Rom. v. 10).

Perhaps the most important, or at least the first lesson to learn, is the essential relation between the two states suggested by the verbs "to be," "to have," and "to receive."

"Therefore BEING justified by faith, we HAVE peace .... we HAVE access" (Rom. v. 1, 2).
"Much more, BEING reconciled .... we HAVE now received the reconciliation" (Rom. v. 10, 11).

There is MS. authority for the R.V. rendering of Romans v. 1: "Let us have peace with God." If this rendering be accepted, the teaching of the Apostle instead of being weakened is strengthened, for he now assumes justification by faith to be established beyond argument, and is exhorting the believer to press forward and enjoy its fruits. There are a good many reasons, however, for rejecting it; one, that can be followed by most, being the coupling of *di'ou kai* "through whom also" with the words *ten prosagōgēn* "we have access", which would demand the words, "let us have access" for which no MS authority exists. It is truth for which we can never be too grateful that as a result of being justified by faith, we *have* peace with God, and can well heed the exhortation, "Let us have peace" (experimentally).

Romans v. 1—11 (the closing portion of this outer section) accomplishes a transition by introducing reconciliation. While it is unwise to generalise, speaking broadly we might say that i.—iv. deals with the justification of sinners; the transition, v. 1—11 the reconciliation of enemies; and the inner section, v. 12—viii. 39, the emancipation and victory over sin itself; i.—iv. is the gospel for the sinner; v. 12—viii. 39, the gospel for the believer; v. 1—11, the transition, gathering up the teaching and emphasizing the objective aspect of the death of Christ:

"Christ died FOR the ungodly" (Rom. v. 6).
"Christ died FOR us" (Rom. v. 8).
"Justified by His blood" (Rom. v. 9).
"Reconciled by the death of His Son" (Rom. v. 10).

When next the death of Christ is brought in, identification with that death is greatly emphasized:

"Buried with Him by baptism INTO death" (Rom. vi. 4).
"Planted together in the LIKENESS of His death" (Rom. vi. 5).
"If we DIED WITH Christ" (Rom. vi. 8).
"Reckon ye yourselves to be DEAD indeed unto sin" (Rom. vi. 1—11).

It will be seen that a very different doctrine is emphasized in Romans vi. The recognition of this fact will help us as we consider the teaching of Romans v. 1—11, the passage now before us.

The structure of Romans v. 1—11.

It is now time to ascertain the structure of the passage, so that our study may be kept within the true lines of argument. In the "conclusion" of Romans iii. "boasting" is excluded (iii. 27). In the introduction of Romans iv. Abraham is found to have no ground of boasting before God. But in the verses before us boasting in the Lord appears three times. As a reference to Philippians iii. 1—3 will show, this is the position of the true circumcision. The structure is as follows:

Romans v. 1—11.

A1 | v. 1, 2. BOASTING. | a | In hope.
| b | Reconciliation experienced (*prosagōgē*).
B1 | v. 3. Not only so.
A2 | v. 3—10 BOASTING. | a | In tribulation.
| b | Reconcilation effected (*katallassō*).
B2 | v. 11. Not only so.
A3 | v. 11. BOASTING. | a | In God.
| b | Reconciliation received (*katallagē*).

Our study, therefore, will be an inquiry into the ground established in Scripture for this threefold boasting.

"The hope of glory."

Some change of the greatest moment has taken place in the standing of man before God, for in Romans iii. 23 it is written of both Jew and Gentile: "All have sinned, and *come short* of the glory of God," while here it is written that we "rejoice *in hope* of the glory of God." For an examination of the meaning of "glory" in Romans iii. 23 and v. 2 we

must refer our readers to Chapter V hereof. All that we need do here is to remind ourselves of the three passages (Rom. iii. 23; iv. 20—22; and v. 2) which form a connected line of teaching:

(1) Man by nature through sin has come short of the *glory* of God.
(2) Abraham by faith that justified gave *glory* to God.
(3) Believers similarly justified rejoice in hope of the *glory* of God.

Where sin and legal works of the flesh failed to pass the "test," the righteousness of faith is fully accepted. So Romans v. 1 opens with the fact of justification, and proceeds to develop its fruits.

It is essential that we observe the order of words here: "Being .... we have .... we stand .... we rejoice." "Being" comes first. What we "are" in Christ lies at the root of all we "have" in Him. Peace and access are related together as cause and effect, and both are phases of reconciliation. This is seen by comparing Romans v. 1—11 with Ephesians ii.:

Romans v.	**Ephesians ii.**
Boasting only in the Lord.	Not of works, lest any man should boast.
Hope of glory.	Having no hope.
Peace.	He is our peace.
Enemies reconciled.	Enmity slain.
Access.	Access in one Spirit.
Reconciliation.	Reconciled both in one body by cross.

The first result of justification by faith is stated in Romans v. 1: "We have peace." The English idea conveyed by the word "peace" is not quite the same as that of the Hebrew word *shalom* or the Greek word *eirēnē*. Our first thought concerning peace is "calm," "repose," "tranquillity," but God's thought goes deeper and is expressed in Isaiah xxxii. 17: "The work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever." "Work" here signifies the thing made, and "effect" indicates the service that results from it. The two words "work" and "effect" are used together in Isaiah xxviii. 21: "His strange *work* .... His strange *act*."

Peace is not quietness, but produces it. The underlying idea of peace is found in the word *shalom*, which is translated: "be at peace," "finished," "restore," "pay," "recompense," "make good," and "perfect." The idea is expressed in the one word "completeness." Instead of peace being a mere cessation of hostilities, ready to break out again, it indicates a complete settlement of the issue by restoration, finishing, perfecting. It is the work of righteousness: "Therefore being justified by faith, we have peace with God." Sin with its guilt and condemnation can never again intrude, and the consciousness of this blessed standing leads to "quietness and assurance." Paul, who knew the meaning of Hebrew, could therefore rightly substitute the "bond of perfectness" in Colossians iii. for the "bond of peace" in Ephesians iv. While having their own special meanings they are nevertheless closely allied. The usage of the word "peace" in the Greek Scriptures indicates that it means something more than the absence of strife. It is

opposed to *kaka*, "evil," in Isaiah xlv. 7, Jeremiah xxix. 11. It is also opposed to *thlipsis*, "tribulation," in Zechariah viii. 10; John xvi. 33. In Romans v., Ephesians ii. and Colossians i. the usage leads us to see that it indicates:

> "The new relationship between man and God brought about by the atonement (reconcilation)."—*Cremer.*

The word "with" in the expression "peace with God" is not *meta*, "in association with," implying something held in common, or *para*, "by the side of," but *pros*, "towards," implying that God is the great object before the renewed mind, which is reaching out for fullest fellowship. It is the word used by John in that glorious passage: "The Word was *with* God"; not only "with" in the sense of place, but "with" in the completeness of personal choice and agreement.

Pros reappears in the word "access" of Romans v. 2, where the original reads *prosagōgē*. Peter has expressed similar truth in 1 Peter iii. 18: "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us (*prosagō*) to God." Here, righteousness provided by the great sacrifice of Christ is the procuring cause of this "access." So in Hebrews x. the perfect acceptance of the believer, because of the one sacrifice offered for sins for ever, leads to "boldness to enter into the holiest by the blood of Jesus."

The access of Romans v. is "into this grace wherein we stand." The believer's "standing" is no longer in Adam, but in Christ; no longer in law, but in grace, and because of the fulness of the Saviour's work, and the grace of God that is his in Christ, he, the erstwhile sinner who had come short of the glory of God, is now enabled to "rejoice upon hope of the glory of God." "In hope" is not exact enough, for in verse 3 we have the expression: "we boast *in* tribulations also." We need to distinguish the boasting that is resting upon (*epi*) hope of the glory of God, and that boasting which is in (*en*) tribulations. There is an allusion here to Abraham, "who against hope, *on* (*epi*) hope believed" (Rom. iv. 18).

Romans i. 1—v. 2 is expressed as follows in the figurative language of the Psalms:

> "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And He hath put a new song in my mouth, even praise unto our God" (Psa. xl. 2, 3).

> "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by Whom also we have access by faith into this grace wherein we stand, and boast upon hope of the glory of God" (Rom. v. 1, 2).

Here is our ground of boasting, here is our "standing," here is our "introduction" (as access has been translated); here is peace, the completely finished thing. Not one word has been uttered of experiences; all rests upon Christ and the grace of God. Not until this has been established does anything experimental come into view. Only the one who is rejoicing *upon* hope can rejoice *in* tribulations also.

The second boasting of the structure must next be examined.

Meanwhile let us not forget that those who have been thus "made nigh" should "draw near," and let us glory in the completeness of our acceptance in Christ which gives us "boldness and access with confidence by the faith of Him" (Eph. iii. 12).

(1) Patience and proof (v. 1—11)

To quote, detachedly, the words of Romans v. 3, "we glory in tribulations," is to misrepresent Scripture: at the very least we must go on to say, "we glory in tribulations *also*." No sane man boasts in tribulations for their own sake; this boasting depends upon the earlier one:

"We boast *on* hope of the glory of God."
"We boast *in* tribulations also."

The hope is our foundation and rock upon which we stand secure. Tribulation is but an environment, the storm that tests never moves us from our strong tower.

In 2 Corinthians xii. 9 Paul says that he boasts in his infirmities, but again such a statement, apart from its context, does not convey the truth. Paul was not a man who nursed his misery, who was only happy when he was ill or sad; the context reveals the reason of his strange boast:

> "He said unto me, My grace is sufficient for thee; for My strength is made perfect in weakness. Most gladly therefore will I rather boast in my infirmities, that the power of Christ may rest upon me."

In Romans iv. 18 hope resting upon the flesh is placed over against hope that trusts in the God that quickeneth the dead: "Who against hope believed on hope." In Romans v. we start with hope securely fixed in the grace of God, and then, by tribulation and trial, make that hope experimentally ours. "We boast on *hope* of the glory of God . . . . tribulations . . . . . patience . . . . . experience . . . . . *hope*." Hope is depicted as an anchor, and the storms of tribulations test, and prove that true hope "enters into that within the veil" (Heb. vi. 19). An anchored ship stems the current; the unanchored ship drifts.

Tribulation.

It will be necessary to survey the teaching of Scripture as to tribulation. *Thlipsis* is translated "tribulation," "affliction," "persecution," etc., and comes from a word meaning to squeeze or press. The contrast between tribulation and peace, seen in the two aspects of teaching in Romans v., is found in John xvi. 33: "In Me ye might have peace. In the world ye shall have tribulation."

Affliction, or tribulation, accompanying the reception of the Word is an indication of the election of God: "Knowing, brethren beloved, your election of God, for our gospel came not unto you in word only . . . . having received the Word in much affliction, with joy of the Holy Ghost" (1 Thess. i. 4—6).

Tribulation because of the Word is a test: "Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the Word, immediately he is offended" (Matt. xiii. 21).

Tribulation will never be allowed to separate the believer from his Lord: "Who shall separate us from the love of Christ? Shall tribulation . . . .? Nay, in all these things we are more than conquerors through Him that loved us" (Rom. viii. 35—37).

Tribulation, if endured in a true Christian spirit, appears light, for it has a real relation with the glory yet to be: "For our light affliction, which is but for a moment, worketh for us a far more exceeding age-abiding weight of glory; while we look not at the things which are seen" (2 Cor. iv. 17, 18).

Tribulation, being a part of the appointed process of Christian development, should not move us: "That no man should be moved by these afflictions: for yourselves know that we are appointed thereto" (1 Thess. iii. 3).

Romans xii. 12 says: "Rejoicing in hope; patient in tribulation." Just as Hebrews xii. declares that chastening and discipline are the necessary accompaniment of true sonship, and that though, for the time being, discipline seemeth "not joyous, but grievous, nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby," so Romans v. shows that though tribulation may come as a test to the believer who is justified by faith, yet it will work patience and give proof that shall establish him in this blessed position of grace and acceptance. Just as 2 Corinthians iv. 17 tells us that affliction works out for us a weight of glory, so Romans v. 3 tells us that tribulation works out patience.

Patience and proof.

Patience is closely connected with hope. The well-known prayer in 1 Thessalonians i. 3 comes to mind immediately: "Your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ." Just as "faith without works is dead, being alone," so hope without patience becomes barren and fruitless. The man who has the blessed hope in his heart will not be so concerned with the ups and downs of life. Gains or losses, success or failure, that would have meant so much while unsaved, now become, relatively, of small consequence.

By comparing Romans v. 3 with James i. 3 we get light upon both tribulation and patience:

> "Knowing that *tribulation* worketh patience."
> "Knowing that *the trying of your faith* worketh patience."

The passage in James sheds light on another part of Romans v.: "Patience works experience." Now the word "experience" is *dokimē*, and the word "trying" is *dokimion*, which indicates that there is a process of testing going on all the way. Tribulation, when it tests faith and finds it true, works patience. Patience, when it is tested, manifests this proof, and leads on to experimental appreciation of that hope which is ours already, by grace.

Peter expresses similar truth in his first epistle, chapter i. 2—9. There, as in Romans, is the "living hope through the resurrection of Jesus Christ." There, too, is the hope of glory, "an inheritance incorruptible . . . . . reserved in heaven for you." There, again are accompanying trials, "for a season, if need be," and these manifold temptations are "that the trial (*dokimion*) of your faith, being much more precious than of gold that perisheth, by means of fire being tried (*dokimazō*) may be found unto praise and honour and glory (*doxa*) at the revelation of Jesus Christ." Here another item of truth is added, the words "trial," *dokimion*, and "glory," *doxa*, being allied.

The teaching of Romans v., then, may be expressed in some such terms as these:

> "By being justified by faith through Christ, you have a perfect standing, and, in Him, you can even boast upon the hope of a full approval after the most searching test of God (*doxa*). Let not this future acceptableness be wasted; let it have its full effect now upon your life and service. Tribulation and the trial of faith will be like fire that *tries* gold, and the experimental proof (*dokimē*) thus made will produce in you a blessed assurance."

There is, however, no false introspection advocated here. We are to be thankful for the trial that reveals the true gold, but we are not to look to experiences to justify us before God. When we do look within it is to see, not self, but "the love of God shed abroad": not the work of the flesh, but the fruit of the work of "the Holy Ghost which is given unto us." This is the spirit of sonship, as we shall learn later. The believer who thus has the answer of a good conscience, and who sees the fruit of the Spirit, "faith, love, patience" (1 Tim. vi. 11; 2 Tim. iii. 10; Titus ii. 2) is nevertheless brought back swiftly and surely to the great foundation of all his hope, and is once again told, uncompromisingly, that his whole standing is in grace, is by pure, unmerited, favour. So it is that, immediately following this experimental passage, we read: "For when we were yet without strength, in due time Christ died for us," and the argument proceeds to a double "much more":

> "Much more, being justified by His blood, we shall be saved from wrath through Him."
> "Much more, being reconciled, we shall be saved by His life."

The one great basis.

Readers who have the work entitled *The Apostle of the Reconciliation* will find the structure of Romans v. 6—10 set out on page 205. We set it out afresh here, omitting some detail in the last member, in order that the contrast between the "scarcely" and "peradventure" of man's love may be the better contrasted with the "much more" of the love of God. We make this comment lest any reader should be disturbed at finding an *apparent* difference in the two structures. We may here state that we shall not hesitate to modify, alter, or extend any published structure, as closer search reveals clearer outlines, and we are sure that our readers will appreciate the Berean spirit actuating this resolve.

Romans v. 3—10.

A | v. 3—6. a | God's love shed abroad.
b | YET without strength.
c | Christ died for ungodly.
B | v. 7. Scarcely. Peradventure. } Man's attitude to "righteous" and "good."
A | v. 8. *a* | God's love commended.
b | YET sinners.
c | Christ died for us.
B | v. 9, 10. Much more. Much more. } God's attitude to "enemies" and "reconciled."

This passage is often made the basis of a gospel address to the unsaved, and it is truly a blessed message of saving grace, but what we want to remember here is that it was primarily written by the Apostle to those who were already justified and saved. They are reminded that when they were *yet* without strength, Christ died for them, and that if they have "begun in the spirit, they are not now to be perfected in the flesh" (Gal. iii. 3). They were received by Christ as they were, "sinners and ungodly," "without strength" and "enemies." Here there can be no room for the flesh or its distinctions.

The Apostle has this fact in mind when, having disposed of the "doubtful disputations" that arose solely from fleshly distinctions, he says: "Wherefore receive ye one another, *as* Christ also received us to the *glory of God*" (Rom. xv. 6, 7), and this "glory of God" is, by Romans v. 2 and 3, seen to be the "hope of the glory of God." "Now the God of the hope fill you with all joy and peace in believing" (Rom. xv. 13).

The love of God, as "poured out" and "commended," which enters into the argument of Romans for the first time in chapter v., is in view right through the heights and depths of doctrine in chapters vii. and viii., and emerges once more, when the very foundations have been laid bare, in the glorious burst of praise:

> "Who shall separate us from the love of Christ? Shall *tribulation*? (the very argument of Romans v.). Nothing shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. viii. 35—39).

Between these two utterances we are to plumb the depths of original sin, and creature failure. We are to hear uttered, in almost the same breath, "O wretched man that I am," and "There is therefore now no condemnation," but the great basis of all our hope remains the same, viz., "Christ died for us." We may learn more of what that death involves as we read Romans vi., but at the end we still "look off unto Jesus" rather than look within.

Romans v. prepares us for Romans viii. in this, that it speaks of a salvation not only through the death of Christ, but "by His life," which truth finds its echo in the glorious words of Romans viii. 34: "Christ that died, yea rather, that is risen again, Who is even at the right hand of God, Who also maketh intercession for us."

There is a descending scale in the description of sinners in Romans v. 6—10 that is instructive. Four titles are used, two being negative, saying what men are not, or have not, and two being positive, expressing what they are in nature and practice:

Negative.	WITHOUT strength.—To save self.
	UNGODLY.—To serve God.
Positive.	SINNERS.—By nature.
	ENEMIES.—In practice.

For all men, in all their needs, without making any distinctions, Christ died. Their justification is in His blood, their salvation by His death and risen life, their reconciliation through the death of God's Son.

It is here that the transition between Romans i.—iv. and Romans v. 12—viii. 39 is effected. We pass on from the justification and forgiveness of sinners and ungodly to the reconciliation of enemies and the victory over sin and death.

(2) The reconciliation received (v. 1—11)

We must now give our attention to the teaching of Romans v. on the subject of reconciliation, and as a preface to the study we must obtain a scriptural understanding of (1) the meaning of the different words translated "reconciliation"; and (2) the associations of the doctrine of reconciliation. The following Greek words enter into the make-up of the word considered: *katallassō*, *apokatallassō*, *katallagē*, *allassō* and *allos*. The root of the word is *allos*, which means "other," and indicates a change. *Allassō* is translated "change," as follows:

ALLASSŌ.—
"*Change* the customs" (Acts vi. 14).
"*Changed* the glory" (Rom. i. 23).
"We shall be *changed*" (1 Cor. xv. 51, 52).

As can be seen by the three examples given, the word indicates a change of a very radical kind. The change from law to grace was profound; the changing of the glory of God to the likeness of animals was a terrible departure; while the changing of the body at the resurrection is beyond our understanding.

KATALLASSŌ.—
"Enemies *reconciled* . . . . being *reconciled*" (Rom. v. 10).
"*Reconciled* to her husband" (1 Cor. vii. 11).
"God hath *reconciled* us" (2 Cor. v. 18).
"God was in Christ *reconciling*" (2 Cor. v. 19).
"Be ye *reconciled* to God" (2 Cor. v. 20).

KATALLAGĒ.—
"The *atonement*" (Rom. v. 11).
"The *reconciling* of the world" (Rom. xi. 15).
"The word of *reconciliation*" (2 Cor. v. 18, 19).

APOKATALLASSŌ.—
"*Reconcile* the both" (Eph. ii. 16).
"*Reconcile* all things" (Col. i. 20).
"You . . . . hath He *reconciled*" (Col. i. 21).

The translation of *katallagē* by "atonement" in the A.V. is somewhat misleading to-day, as the word no longer means "To make at one" as it did in Shakespeare's day. The fact that the A.V. uses the word

"reconcile" in the immediate context shows that the translators must have chosen the word "atonement" in Romans v. 11 with intention. They evidently felt it necessary to link the O.T. typical offerings that foreshadowed the true atonement with the one great antitypical offering of Christ.

We must accept the R.V. as being more in accord with modern usage, but we must avoid blaming the translators of the A.V. for the changes that come in language, for which, naturally, they cannot be held responsible.

Generally speaking, the Hebrew word translated "atonement" corresponds with the Greek word translated "propitiation" in Romans iii. 25. No man can be said to "receive" the atonement in the modern sense of the word; he does receive the at-one-ment, the result of the atoning sacrifice of Christ, which the reading of Romans v. 11 in the A.V. intended to teach.

Cremer's note on the two words *katallassō* and *apokatallassō* is suggestive:

> "*Apo*, referring to the state to be left, and *kata* to the state to be sought after . . . . *katallassō* is the setting up of a relationship of peace not before existing; *apokatallassō* is the restoration of a relationship of peace which has been disturbed; cf. *apokathistēmi*, *apokatorthoō*."

Exclusive to Paul.

Of all the N.T. writers, it will be observed that the words *katallassō*, *katallagē* and *apokatallassō* are used only by Paul, for to him was committed the fulness of grace that provided for the sinner and the ungodly complete acceptance in Christ. Moreover, to Paul was entrusted that stewardship toward the Gentiles which

(1) Dealt with their alienation from God in Adam, apart from personal sins (Rom. v. 12).

(2) Dealt with their alienation from God as Gentile nations (Rom. i. 18 and xi. 15).

(3) Dealt with their alienation from God by sins committed (2 Cor. v.).

(4) Dealt with the alienation perpetuated by the distinctions of circumcision and uncircumcision, which was abolished in the new man of the mystery (Eph. ii.).

(5) Dealt with the alienation of the whole church of the one body from its destined sphere "in the heavenlies, far above principalities and powers" (Col. i.).

The study of the first of these, the reconciliation that set aside the alienation introduced by Adam, lies immediately before us in Romans v. 12 and will be dealt with presently. For the moment, therefore, we pass on to consider the remaining four items.

The reconciliation of the Gentile nations as such.

The question of reconciliation takes us back to the days of Abraham. Up to Genesis xi. no one nation was more favoured than another, but in the days of Nimrod and Babel it appears that the nations gave up God by plunging into idolatry, and that therefore God gave up the nations, leaving them to walk in darkness. This is not only taught in

Romans i. 18—32, but in Acts xvii. 30, where the Apostle speaks of a period when the nations walked in darkness and ignorance, while Israel had light and law. In Genesis xii. we have the call of Abraham, and the promise that of him the Lord would make a great nation. While this had ultimate Gentile blessing in view, it operated for the time in restricting the purpose of God to Israelitish channels, and as Israel came into prominence and favour the Gentile nations lapsed more and more into ignorance.

Just as the giving up of the nations coincided with the taking up of Israel, so, in its turn, the reconciling of the nations is made known as Israel fall into ignorance, and are set aside: "For if the casting away of them (Israel) be the reconciling of the world, what shall the receiving of them (Israel) be, but life from the dead?" (Rom. xi. 15). This is the reconciliation viewed nationally.

The reconciliation of the Gentiles viewed as sinners.

> "So that, if any one be in Christ, there is a new creation; old things have passed away; behold, it has become new! Yet all things are of that God Who is reconciling us to Himself through Christ, and is giving us the ministry of the reconciliation (same word as 'atonement' in Rom. v. 11); how that God was in Christ, reconciling the world unto Himself, not reckoning their offences to them, and placing in us the word of reconciliation. On behalf of Christ, therefore, are we ambassadors for Christ, as if God were beseeching through us, we pray on behalf of Christ, Be ye reconciled to God. For Him Who knew no sin, on behalf of us He made (to be) sin, in order that we might become (the) righteousness of God in Him" (2 Cor. v. 17—21).

These words are a great depth: they must either be studied with some measure of fulness, or left in all their grace. For our present purpose they speak for themselves, and the parallels with Romans that suggest themselves will be sufficient comment.

The full reconciliation pertains to the mystery.

The word *apokatallassō* is reserved for the revelation of the mystery. Ephesians ii. establishes the complete and full agreement between every member of the body of Christ by totally destroying all fleshly distinctions, and creating one new man in Christ. This church is reconciled to God in one body, complete and perfect. Colossians i. brings reconciliation to its goal, by the final adjustment of the church of the one body in the new creation, with its heavenly associates—the principalities, powers, and invisible yet mighty dwellers in the superheavenlies.

If Romans v. speaks of boasting in the hope of the glory of God, Colossians i. overwhelms us with it. There, as in Romans v., aliens and enemies are fully reconciled. "The access" of Romans v. is filled out to the full in Ephesians ii. 18, iii. 12. The "grace wherein we stand" of Romans v. is eclipsed by the "meetness for the inheritance of the saints in the light," and the presentation of the reconciled believer "holy, and blameless, and irreproachable, in His presence" is a marvellous expansion of the believer's perfect standing in Christ. The hope of glory of Romans v. finds its echo in Christ, "the hope of glory," in Colossians i. 27. Just as tribulations are closely associated with access

and reconciliation in Romans v., so we find them in Colossians i. 24: "I now rejoice in my sufferings for you, and am filling up the remainder of the tribulations of Christ in my flesh, on behalf of His body, which is the church."

Paul's apostleship to the Gentiles is first of all indicated in Galatians i. and ii., and 2 Corinthians xi. and xii. The stress upon Abraham and the Gentile in Galatians and Romans shows the reconciliation in progress. A great preparation for its acceptance is made in 1 Corinthians, followed by its proclamation in 2 Corinthians, and it underlies the whole of the teaching in the epistle to the Romans, which we summarize as follows:

Romans and reconciliation.

(1) RECONCILIATION AND THE NATIONS.
Romans i. 18—32 shows the Gentiles' utter need. Romans iii. 29, 30 shows the levelling effect of the gospel, and Romans xi. 15 the reconciliation in its dispensational character.

(2) RECONCILIATION AND THE LAW.
The presence of the law, and its connection with the old covenant and works of the flesh, emphasized fleshly distinctions as between circumcision and uncircumcision, and barred reconciliation (Rom. iii. 10—20; iv. 15; v. 20; vii. 7).

(3) RECONCILIATION AND PRACTICE.
The acceptance of the Gentiles by God is seen in Romans xv. 16, and, in turn, their acceptance by believing Hebrews is prayed for in Romans xv. 30, 32. All were to be received as Christ had received them, so that with "one mouth" both Jewish and Gentile believers might glorify God (Rom. xv. 6, 7).

(4) RECONCILIATION AND THE SECRET.
The secret of Romans xvi. does not refer to Ephesians iii, but to the inner teaching of Romans v. 12—viii. 39. The relationship of Adam to the race provides a type of the relationship of Christ to the race, and leads on as a direct result of the reconciliation of Romans v. 11: "We have now received the reconciliation"; "Much more being reconciled, we shall be saved by His life" (Rom. v. 10, 11).

Reconciliation operates now, as a basis, not a goal in itself. Reconciliation is to be received, to be enjoyed, as the ambassador beseeches us to be reconciled to God. The reconciliation of the world came into operation when the national privileges and distinctions of Israel passed away, but it must not be confused with the resulting blessings that have come in its train. There is "much more" than reconciliation.

If we have received this reconciliation, we have entered into peace with God. No sin is reckoned against us. We have become the righteousness of God in Christ; before us is the hope of glory, and for our present and continuous salvation He Who died for us now lives for us. The argument of Romans v. 10 is echoed in viii. 31, 32:

> "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" (Rom. v. 10).
>
> "What shall we then say to these things? If God be for us, who can be against us? 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?" (Rom. viii. 31, 32).

THE INNER SECTION—(v. 12—VIII. 39)

CHAPTER VIII

(1) Adam and Christ (v. 12—21).

We now enter the great inner section of this epistle, and deal with that revelation of the mystery which was kept secret since age-times (Rom. xvi. 25). We leave behind the question of sins for the deeper question of sin, the disobedience to the law of Sinai for the one transgression of the garden of Eden. Moses and Abraham fade from view, and Adam is revealed as the channel of sin and death and its dominion. Here we are to learn the utter ruin of the creature as something deeper than the failure of the Gentile under the law of conscience, or of the Jew under the law of Moses. Here we shall plumb the depths of the depravity of our nature, here we shall come face to face with the dread fact that in our flesh dwelleth no good thing. This is a more terrible revelation than that of Romans iii. 12. There we read that there is none that *doeth* good; here we are to learn that, apart from deeds altogether, there is none that *is* good or that has any hope or possibility, in himself, of pleasing God.

The cry of Romans vii. 24: "O wretched man that I am, who shall deliver me from the body of this death?" will startle us, as though we heard the echo of our own heart's cry beat back to us. One great dominant theme runs through Romans v. 12—viii. 39, and this may be expressed in the language of Romans viii. 2: "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Our studies will reveal what is the nature and effect of this law of sin and death, and what is the nature and effect of this law of the spirit of life. The one we shall see is derived from Adam, the first man, the other comes alone from Christ as the last Adam, and the second Man. Both of these titles of Christ belong to Him in resurrection triumph, and lead up to the words: "The sting of death is sin; and the strength of sin is the law, but thanks be unto God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. xv. 56, 57).

Here, in this quotation of 1 Corinthians xv, is written the first summary of Romans v. 12—viii. 39. Romans v. 12—21 shows that by one man sin entered into the world and death by sin—"The sting of death is sin." Romans vi.—viii. proclaims that sin shall not have dominion over those who are not under the law, but under grace, and that the law hath dominion over a man as long as he liveth, which dominion can be broken only by death and resurrection—"The strength of sin is the law." Romans vii. ends in the cry for deliverance, which is answered, in Romans viii., by the law of the spirit of life in Christ Jesus, the spirit of sonship, whereby we cry Abba, Father, the present intercession of Christ—"saved by His life"—ending with the

triumphant words, "more than conquerors," echoing 1 Corinthians xv. 57: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

The deep things of God.

We enter, therefore, upon the study of Romans v. in no unchastened spirit of curiosity. Too often the deep things revealed in Romans v. have been abused by immature reasonings concerning election and predestination, all of which partake somewhat of the spirit of rebellion rather than humility. Here we are going to be told simple facts, not the underlying principles hidden in the heart of God. And yet, in His condescension, Romans v. 12 does open with a revelation of the grace that included all in Adam that they may be included in Christ. This gracious purpose is found in the words of Romans v. 12: "Wherefore as" (*Dia touto hōsper*). *Dia touto* means "because of this," "on this account," and is translated "wherefore" in Ephesians i. 15 and vi. 13, where the connection with that which goes before is obvious.

The Ephesian saints were sealed until the redemption of the purchased possession, and had the earnest of their inheritance in the spirit of promise. *Because of this* Paul could pray that they might know what is the hope and the glory of this inheritance, and the power of present anticipation. So in Ephesians vi. 13, the wrestling—not being with flesh and blood, but with spiritual wickednesses—the necessity for the whole armour of God is introduced by the words, "because of this." In Romans itself *dia touto* is found in i. 26, xiii. 6, and xv. 9 translated "for this cause," and in iv. 16, "therefore," where the reader will find that the full sense is given by rendering the words each time "because of this." *Hōsper*, "as," is translated "like as" in Romans vi. 4, and when read with Romans v. 12 brings into vivid contrast the two chief actors in the scene, Adam and Christ:

> "*As* by one man sin entered into the world, and death by sin" (Rom. v. 12).
>
> "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" (Rom. vi. 4).

The theme introduced by "as" in Romans v. 12 is continued in verses 19 and 21:

> "For *as* by one man's disobedience" (Rom. v. 19).
> "That *as* sin hath reigned unto death" (Rom. v. 21).

We now return to Romans v. 12, and ask why this section is introduced by the word translated "because of this," "like as." The answer is "reconciliation"—the last word of Romans v. 1—11. Enemies reconciled by the death of Christ, and saved by His life—"because of this reconciliation, as Adam . . . . . so Christ." Because one man's one sin could involve all, in him, in death, so one Man's one act of righteousness could involve all, in Him, in life. That is the simple issue. It is further developed to prove that the work of Christ goes further, and deals with "many offences" as well. Moreover, there is no act of faith in being involved in either Adam's one act, or Christ's

one act, but there is, in addition, "the receiving" of the gift and consequent "reigning in life." All this we have yet to see.

The argument exhibited.

Before we go further, however, it will be necessary to have Romans v. 12—21 before us, as without some guide we shall find the argument very involved. Moreover, it is vital to our peace and victory to see the teaching of this passage with some degree of clearness, and we shall not consider the space ill-used if we give the entire passage instead of the mere outline. It would further complicate this already complicated passage to depart from the A.V. here, or to insert any notes whatever: all this we reserve and subordinate to the one necessity—a survey and large view of Romans v. 12—21 as a whole.

Romans v. 12—21.

A. | v. 12—14.	a | "Wherefore, as, through one man, sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. b | For until the law sin was in the world: but sin is not imputed when there is no law. c | 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.
B | v. 15.	d | But not as the offence, so also is the free gift. e | For if through the offence of one many be dead. f | Much more the grace of God, and the gift by grace, which is by one Man, Jesus Christ, hath abounded unto many.
B | v. 16, 17	*d* | 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. *e* | For if by one man's offence death reigned by one. *f* | Much more they which receive abundance of grace and of the gift of righteousness, shall reign in life by one, Jesus Christ.
A | v. 18—21	*a* | 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. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. *b* | Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound. *c* | That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

It will be seen that verses 15—17 form a large parenthesis, the theme of verses 12—14 being resumed and restated in verses 18—21. *Conybeare* and *Howson* in a note to Romans v. 12 say:

> "Much difficulty has been caused to interpreters here by the *hōsper* (which introduces the first member of the parallel) having no answering *houtos* (nor anything equivalent to it) to introduce the second."

The difficulty vanishes when we perceive by the structure that the argument is restated in verses 18—21, where the needed "even so," that is absent in verses 12—14, is found in its proper place. We shall make fewer exegetical errors, and practise a truer humility, if, as our guiding principle, we take the words of Psalm cxix. 128: "I esteem all Thy precepts concerning all things to be right; and I hate every false way."

(2) The one man (v. 12).

The first item of teaching in Romans v. 12 is contained in the reference to Adam—"By one man." The most casual perusal of the chapter can hardly fail to bring under notice the repetition of this feature, and a careful examination shows that in the ten verses 12—21, there are no less than twelve occurrences of this word "one" in various connections:

"By *one* man sin entered into the world" (Rom. v. 12).
"If through the offence of *one* many be dead" (Rom. v. 15).
"The gift by grace, which is by *one* man, Jesus Christ" (Rom. v. 15).
"Not as it was by *one* that sinned" (Rom. v. 16).
"The judgment was by *one* to condemnation" (Rom. v. 16).
"For if by *one* man's offence, death reigned by *one*" (Rom. v. 17).
"They which receive . . . shall reign in life by *one*" (Rom. v. 17).
"By the offence of *one* judgment came upon all men" (Rom. v. 18).
"By the righteousness of *one* the free gift came upon all men" (Rom. v. 18).
"As by *one* man's disobedience" (Rom. v. 19).
"So by the obedience of *one*" (Rom. v. 19).

Emphasis to the extent of twelve references to one subject in ten verses can hardly be equalled in passages dealing with any other doctrine. What is there in chapters v. 12 to viii. 39 to demand this forceful preparation? It is found in Romans vi., for there we shall learn that there is something deeper and fuller than *substitution*, and that is *identification*, a truth that is vital to this section of the epistle. Statements such as "baptized into His death," "planted together in the likeness of His death," "our old man crucified with Him," "if we be dead with Christ," which are found in chapter vi., require substantiation by something more intimate than substitution. Justification is related to the death of Christ "for us," but "newness of life," and freedom from "the dominion of sin," are more strictly the result of identification with Christ.

The doctrine of identification.

This doctrine of identification, if it is to be something more than a legal fiction, must be shown to exist as a fact, and this is demonstrated by the scriptural doctrine of the organic unity of the human race. Just as we found Genesis i. essential to the teaching of Ephesians and Colossians, so shall we find the literal facts of the creation of man vital to the teaching of Romans v. 12 and viii. 39. The essential oneness of

the race with Adam is the insistent note of Romans v. 12—21. It reappears in Romans vi. in the reference to the "old man"; we have it in Romans vii. 14 in the confession "sold under sin," and it is plainly visible in Romans viii. 19—21 in the references to the groaning creation and its subjection to vanity. Eve was created in such a way that she should share this essential oneness of the race with Adam. The careful genealogies of Genesis v. and x. are vital to this truth. Looked at from this standpoint salvation hangs upon the genealogies of Matthew i. and Luke iii., and Paul found this truth important enough to include in his address to the Athenians—"He hath made of one (blood) all nations of men."

From time to time the theory is revived that the account of the creation of man in Genesis i. does not refer to the same man as does Genesis ii. The reference to the "image of God" in Genesis ix. is an allusion to Genesis i. In Genesis v. there is an explicit statement concerning the identity of the Adam of Genesis i. with the Adam of Genesis ii.:

> "This is the book of the generations of Adam. In the day that God created man, in the likeness of God made He him; male and female created He them; and blessed them, and called their name Adam, in the day when they were created" (Gen. v. 1, 2).

This is a direct reference to Genesis i. The passage proceeds:

> "And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth" (Gen. v. 3).

This is a most positive reference to the Adam of Genesis ii. and iii., and the teaching that has recently been revived that there are two Adams in view must be repudiated as mischievous error.

The organic unity of the race with the first man Adam being established, we must next ascertain whether Christ, as the Second Man and the Last Adam has any vital and real union with the race. If we find it to be so, identification becomes a glorious fact. Underlying this doctrine lies the Hebrew conception of the Kinsman-Redeemer, which makes it imperative that Christ should have been made partaker of flesh and blood. The truth is set forth most clearly in Hebrews ii. 14, 15:

> "Forasmuch as the children are partakers of flesh and blood, He also Himself likewise took part of the same, that through death He might destroy him that had the power of death, that is the devil, and deliver them who through fear of death were all their lifetime subject to bondage."

The Seed.

Christ, to fulfil all His great mission, must come as the Seed of the woman, the Seed of Abraham, the Seed of David, the Son of man and the Son of God. The kingdom purpose required that His genealogy should go back to David and Abraham (Matt. i. 1), but the gospel committed to Paul necessitated that He should have a lineage that went back to Adam (Luke iii.) The virgin birth of Christ made it possible for Him to be related to man, without partaking of the awful entail that came to the race from Adam.

The doctrine of Romans v. is impossible apart from the organic unity of the human race, the headship of Adam, and the new headship of Christ. This doctrine we express in the one word "Identification." What this identification carries with it we learn in chapters vi. and vii.; here we are but learning the basic fact.

Closely associated with this unity and headship is the scriptural revelation of the two seeds in the earth. This is seen in Genesis iv., for 1 John iii. 12 says, "Cain was of that wicked one." Physical connection with Adam does not constitute participation in his headship or prove inclusion in his seed:

> "They are not ALL ISRAEL, which are OF ISRAEL, neither because they are the seed of Abraham, are they all children; but in Isaac shall thy seed be called. That is, They which are the children of the flesh, they are not the children of God: but the children of the promise are counted for a seed" (Rom. ix. 6—8).

Cain, Ishmael and Esau were "children of the flesh," but that does not constitute them the true seed. The true seed are the children of promise, they are "in Isaac" if true Israelites, and "in Christ" in the wider application of the figure. The Lord had dealings with men who were literal descendants of Abraham, yet children of the Devil. He allowed that they were Abraham's seed, yet He denied that Abraham was their father:

> "We be Abraham's seed . . . I know that ye are Abraham's seed . . . Abraham is our father. . . . If ye were Abraham's children ye would do the works of Abraham . . . ye do the deeds of your father . . . ye are of your father the Devil" (John viii. 33—44).

There are men who, though "of Adam," are not "in Adam": such was Cain. For all "in Adam" Christ became Kinsman-Redeemer, and their names are in the book of life. We shall find in Romans v. that the interchange in the use of "all" and "many" is because at one time the whole of the true seed are in view by themselves, "all," and, at another, the whole of the physical descendants of Adam, when the true seed are differentiated and spoken of as "the many." There are, moreover, differences observable among the true seed. Just as one star differs from another, though both be in glory, so we shall find that, when it is a question of "receiving" and "reigning," "many" is used, but when it is a matter of justification unto life "all" is the word employed.

All in, but not all of, Adam.

When once we see that "all in Adam" does not include all that are "of Adam," every text of Scripture can be accepted at its full value. We do not become Universalists and spoil the insistent teaching of Scripture concerning the Kinsman-Redeemer. We have no need to alter the wording of 1 Corinthians xv. 22. All "in Adam" and all "in Christ" are co-extensive. Only by closing our eyes to the divine principle of Romans ix. 5—7 can we assert that "all Israel" of Romans xi. is as universal as the physical connection. If the objection is put forward that Romans ix. 5—7 refers to an election, we have only to read on in Romans xi. 28 to find that "all Israel" is an election, too.

The same is true of all "in Adam." As a whole they are an election, a seed of promise, while at the same time different destinies and callings await them by that "election within an election" of which we have spoken before.*

When we examine Romans v. 12—viii. 39, it is evident that we are pursuing a very different phase of truth from that which occupies Romans i.—v. 11. In the opening section the words "faith" and "believe" occur 35 times, whereas there is but one reference to them in the whole inner section v. 12—viii. 39, and that in quite a different sense from the doctrinal use in i.—iv. "We believe that we shall live with Him" (Rom. vi. 8). This is because we are dealing, not with faith, but with headship, representation, and identification. Adam's sin and death cover me with all their hopeless misery, whether I "believe" it or not, and Christ is the new Head of all the true seed, quite irrespective of their faith. Faith lays hold of added blessings; it has to do with sins committed, not the one sin of Adam, and with reigning in life. But of all this we shall see more presently.

Some find a place of blessing in the millennial kingdom, corresponding to those who "reign in life." Some are not raised from the dead until the thousand years are finished, yet it is evident from Revelation xx. that some of these have their names in the book of *life*, even though they have missed the *reign*. Personal overcoming is connected with reigning, whether in Revelation xx. or in Romans vi.—viii., and we need to distinguish things that differ if we are fully to understand the great work of the Lord.

Let us not allow doctrine belonging to other aspects of our need to intrude into Romans v. There we are prepared to learn the truth concerning the "one man," whether of Adam, and his legacy of sin and death, or of Christ, and His blessed legacy of righteousness and life. Let us be glad and rejoice that "because of this,"—the great principle of reconciliation—God shut up all the seed in Adam's guilt, that He might just as surely shut them all up in Christ's righteousness.

(3) The sin that entered into the world (v. 12).

The first reading of the Scriptures leaves one with an overwhelming sense of the complexity of things. Angels and men, heaven and earth, God and Satan, law and grace; in one place a kingdom upon earth, and in another a sphere of blessing far above all heavens; these subjects with their individual ramifications are not easy to follow. Patient and prayerful study, however, with a consistent endeavour rightly to divide the Word of truth, brings into prominence the underlying purpose. The moment the present six days' creation comes into existence, this purpose is seen working itself out. It explains the necessity that Adam should have been made in the image of God. It illuminates the temptation in the garden of Eden, it makes the history of the children of Israel a real and necessary factor, and unites in one common whole all

* See *Dispensational Truth*, Chapter XV.

the dispensations, whether they look for a renewed earth, or for a glory at the right hand of God. It links all the ages together from that phase which dates from before the foundation of the world to that in which time shall be no more.

It is very possible that the reader, while assenting to all this, may ask, But how does this concern Romans v. 12? To explain this is our present object; but to make our meaning clear it is necessary that the reader should remember (in general outline at least) what has been previously shown concerning the two great sections of Romans.

Romans i.—v. 11 and ix.—xvi. 24 constitute the outer section of the epistle. In this section we read of sins, of propitiation, of Abraham, Isaac and Jacob, of Israel, of Jew and Gentile. Romans v. 12—viii. 39 constitutes the inner section of the epistle. There we read no more of Abraham, Isaac and Jacob, but of Adam. There sins are in the background, the entry and dominion of sin being the theme. There Sinai and its law are scarcely perceptible, but Eden and its prohibition are prominent. The outer teaching of Romans is associated with the gospel of God which He had promised afore by His prophets in the holy scriptures (Rom. i. 1, 2; iii. 21). The inner teaching of the epistle is associated with the revelation of a secret kept silent during the age-times, but made known with the publication of the epistle to the Romans (Rom. xvi. 25—27).

Upon examination it will be discovered that all the mysteries mentioned in Scripture lead back to one place and one period, and may be ranged under one or other of two heads, viz., *The mystery of iniquity* and *The mystery of godliness*. While these two mysteries differ much as light does from darkness, they are nevertheless comparable, for both pursue one goal.

The mystery of *iniquity* may be expressed in the language of 2 Thessalonians ii. 1—12, of which we quote a part:

> "The son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he as God sitteth in the temple of God, showing himself that he is God . . . . whose coming is after the working of Satan . . . . that they should believe the lie . . . . ."

The mystery of *godliness* may be expressed in the language of 1 Timothy iii. 16:

> "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

Revelation xiii. is the prophetic fulfilment of the mystery of iniquity, and Philippians ii. 5—11 the prophetic declaration concerning the fulfilment of the mystery of godliness. Whilst the one is a blasphemous usurpation, the other is the inherent and inherited right of the Lord.

The mystery of Romans xvi. 25—27, indicates that the inner teaching of Romans (Rom. v. 12—viii. 39) has something to say about this great conflict of the ages. Romans v. 12 opens with a reference to Adam, and Romans viii. closes with a triumph that includes angels,

principalities and powers. The opening words of Romans v. 12 are: "Wherefore, as by one man sin entered into the world," and the question we propose to answer from the Scriptures is: "What sin was it that entered into the world?"

The word *eiserchomai*, which is translated "entered into" in Romans v. 12, is translated "enter" 107 times, and "enter in" 17 times; and a study of the concordance will make it quite plain that the meaning of the word is that of someone or something passing from one place to another. The mind picture conjured up by the word "entered into" in Romans v. 12 is of sin waiting outside this world of Adam, ready to enter in at the first opportunity, and actually accomplishing this entry by the disobedience of the man.

Romans v. 12 takes us back to Genesis iii. The actors in that tragic scene are the serpent, the man, and the woman. Whatever views we may entertain as to the literality of the serpent, Revelation xx. 2 and 2 Corinthians xi. 3, 14 make it plain that Satan, either as the shining one, or using the serpent as a medium, was the tempter. Satan had sinned and fallen long before the creation of man, and his sin is expressed in the words of Ezekiel xxviii. 2:

> "Thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God."

This is a blasphemy echoed by Babylon, by Pharaoh, and by other types of the *future* man of sin, and the *past* fallen cherub. "The sin" that entered into the world was the one basic sin of all sins, the idolatrous claim of the Devil. It was dangled before the eyes of the woman —"Ye shall be as God" (Gen. iii. 5).

We read in 1 John iii. 8 that "the Devil sinneth from the beginning," and that even though the Saviour was manifested to take away our sins, He had an additional work to accomplish:

> "For this purpose the Son of God was manifested, that He might destroy the works of the Devil" (1 John iii. 8).
>
> "Through death He might destroy him that had the power of death, that is, the Devil" (Heb. ii. 14).

Idolatry, a root sin.

While the names of sins may be legion, sin that lies at the root is one—it is idolatry. At first this may be questioned. Idolatry is the setting up of self in the place of God. The whole fabric of the Mosaic legislation rested upon the opening commandment of the decalogue: "Thou shalt have no other gods before Me" (Exod. xx. 3). This command might be broken by the crude worship of graven images, but it could be broken just as surely by the act of coveting, as Ephesians v. 5 and Colossians iii. 5 (with Exod. xx. 17) make plain. One man may express his idolatry by bowing down to "stocks and stones"; another by bowing down to stocks and shares.

Murder attacks the image of God, for

> "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made He man" (Gen. ix. 6).

False witness is "the lie" in expression, and Satan the self-worshipper is—

> "a murderer from the beginning . . . . when he speaketh a lie, he speaketh of his own, for he is a liar, and the father of it" (John viii. 44).

Ethical teaching stresses the right relation of man with his neighbour, but Bible teaching reveals that man's right relationship with his neighbours is possible only as he is in right relationship with God.

It is common knowledge that where one finds idolatry, one finds immorality, indeed, the Lord uses adultery to envisage the sin of idolatry when dealing with His people Israel.

When Moses descended from the mountain and saw the worship of the golden calf, he did not destroy one table of stone; he destroyed both, for in breaking the first commandment Israel, like Adam, had let "the sin enter into their world, and death by sin."

The history of the nations is exactly the same. In Romans i. 18—32 we find the same sequence:

> "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: 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, professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man . . . . dishonour their own bodies . . . . 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. For this cause God gave them up to vile affections . . . . reprobate mind . . . . filled with all unrighteousness, fornication . . . . murder . . . . disobedient to parents . . . ."

As with Adam, so with the nations, they let "the sin enter into their world" and then proceeded to break every commandment that was "written in their hearts" (Rom. ii. 15).

"The sin" which entered into the world when Adam fell was a blow aimed at the prerogative of Christ. "The Image of the invisible God" (Col. i. 15). This sin attacked the glory of God in the person of Adam, who was made in the image of God, and in the dispensation of the mystery we have the first definite reversal of this satanic sin:

> "And have put on the new man, which is renewed in knowledge after the image of Him that created him" (Col. iii. 10).

Ephesians iv. 27 glances back to the entrance of sin when it says: "Neither give place to the Devil."

There is no need to enlarge upon this further. Once we get the right view of the matter in Genesis iii. the truth becomes patent. It is more than piety; it is the soul of our high calling that Christ is all and in all. Colossians ii. reveals a veritable pantheon of "gods many," with their "Touch not, taste not, handle not," all of which are placed upon the throne that should be occupied by none except the Lord. Members of the one body, with Ephesians v. 5 before them, will realize that John's words, "Keep yourselves from idols" (1 John v. 21), may be but a variant of the exhortation, "Putting away the lie" (Eph. iv. 25).

The mystery of the inner teaching of Romans deals with this sin which is behind the fall of man and the chaos of Genesis i. 2. In Romans v. 14 and 21 sin and death are said to "reign." In Romans vi. 9 and 14 sin and death are said to have "dominion." Just as there is a oneness about righteousness, so is there about iniquity. "The sin" that underlies all "sins" can be well expressed in the words that describe the attitude of Amalek:

> "Because the hand of Amalek is against the throne of the Lord" (Exod. xvii. 16, margin).

(4) Death, in Adam, and in Christ (v. 12—14).

We have given consideration to the doctrine that inheres in the repeated reference to "one man" in Romans v. 12—21. We now have to consider what this one man did: "By one man sin *entered into* the world." Immediately we are aware of a blessed connection found in Hebrews x. 5: "Therefore when He *entered into* the world." Here we have a highly illuminating contrast. As we think of Adam, his disobedience, his offence, his condemnation, and how the consequences of that one act passed through to all his seed, we gratefully remember that Christ ("this Man," Heb. x. 12) contrastingly came to do the will of God, and by doing it sanctified all the true seed.

In contrast with the one act of disobedience and the one offence of Romans v. 15 we have in Hebrews x. 10 and 14 the "one sacrifice" and "offering" of the Lord Jesus Christ, "once." There is, moreover, in Hebrews x. the same insistence that we found in Hebrews ii. 14: "A body hast Thou prepared Me." There can be no identification of the sons of Adam, with the Son of God except He, too, shall become flesh. Prominence is given to this in Romans viii. 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" accomplished. Christ must become one with us before we can become one with Him. Bethlehem must come before Calvary. He must be the first-born of Mary before He can become the firstborn from the dead.

Returning to Romans v. 12—14, we seek, exactly, the truth that it contains, and we find that it is summed up in the words of verse 15, "death reigned." The whole argument of Romans v. 12—21 is to show the end of the reign of sin and death, through Adam; and the establishment instead of the reign of grace, through righteousness unto life through Jesus Christ our Lord. This reign of sin and death is the uppermost thought in Romans vi.:

> "Death hath no more *dominion* over Him" (Rom. vi. 9).
> "Let not sin *reign* in your mortal body" (Rom. vi. 12).
> "For sin shall not have *dominion* over you" (Rom. vi. 14).
> "Ye were the *slaves* of sin" (Rom. vi. 20).

Romans vii. introduces an added dominion, namely, that of "law," for, as 1 Corinthians xv. 56 says, "the strength of sin is the law":

"The law hath dominion over a man as long as he liveth" (Rom. vii. 1).
"I find then a law, that, when I would do good, evil is present with me" (Rom. vii. 21).
"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" (Rom. vii. 23).

Romans viii. shows the one and only way to freedom from this dominion:

"The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. viii. 2).

The four outstanding words of chapters v., vi., vii. and viii. are: chapter v., *Death*, chapter vi., *Sin*, chapter vii., *Law*, and chapter viii., *Spirit*. In chapter v. it is a matter of death and life, in chapter vi. of sin and righteousness, in chapter vii. of law and grace, and in chapter viii. of flesh and spirit.

Death reigns because of sin. That is the outstanding fact of Romans v. Its glorious sequel in Christ is given in the closing verse:

"That *as* sin hath reigned unto death, even *so* might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Rom. v. 21).

Death by sin.

This is the statement of Genesis ii. 17, "In the day that thou eatest thereof thou shalt surely die." It is the solemn assertion of Romans vi. 23, "The wages of sin is death." So important is this doctrine and so far-reaching its effect that we shall count no effort too great that leads us into clearer understanding. Let us therefore first address ourselves to the consideration of the various words used for death, and the various ways in which they are employed in these chapters. We shall first give every reference as it stands in the A.V. without alteration or comment; then, with these words "which the Holy Ghost useth," we may seek grace to enter into their teaching.

Apothnēskō.

"If through the offence of one many *be dead*" (Rom. v. 15).
"How shall we that *are dead* to sin live . . . ." (Rom. vi. 2).
"He that *is dead* is free from sin" (Rom. vi. 7).
"If we *be dead* with Christ" (Rom. vi. 8).
"Christ being raised from the dead *dieth* no more" (Rom. vi. 9).
"For in that He *died*, He *died* unto sin once" (Rom. vi. 10).
"If her husband *be dead* she is loosed" (Rom. vii. 2).
"If her husband *be dead* she is free" (Rom. vii. 3).
"Now we are delivered . . . that *being dead* wherein we were held" (Rom. vii. 6).
"When the commandment came, sin revived, and *I died*" (Rom. vii. 9).
"If ye live after the flesh, ye *shall die*" (Rom. viii. 13).
"Who is he that condemneth? It is Christ *that died*" (Rom. viii. 34).

Thanatoō.

"Ye are *become dead* to the law by the body of Christ" (Rom. vii. 4).
"If ye through the Spirit *do mortify* the deeds of the body" (Rom. viii. 13).
"For Thy sake we *are killed* all the day long" (Rom. viii. 36).

Nekros (substantive).

"Like as Christ was raised up from *the dead*" (Rom. vi. 4).
"Knowing that Christ being raised from *the dead* dieth no more" (Rom. vi. 9).
"As those that are alive from *the dead*" (Rom. vi. 13).
"Even to Him Who is raised from *the dead*" (Rom. vii. 4).
"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" (Rom. viii. 11).

Nekros (Adjective).

"Likewise, reckon ye yourselves *to be dead* indeed unto sin" (Rom. vi. 11).
"For without law sin *was dead*" (Rom. vii. 8).
"If Christ be in you, the body *is dead* because of sin" (Rom. viii. 10).

Thnētos.

"Let not sin therefore reign in your *mortal* body" (Rom. vi. 12).
"Shall also quicken your *mortal* bodies by His Spirit" (Rom. viii. 11).

Thanatos.

"Sin entered into the world, and *death* by sin, and so *death* passed upon all men" (Rom. v. 12).
"*Death* reigned from Adam to Moses" (Rom. v. 14).
"If by one offence *death* reigned by one" (Rom. v. 17).
"Sin hath reigned unto *death*" (Rom. v. 21).
"We were baptized into His *death*" (Rom. vi. 3).
"We are buried with Him by baptism into *death*" (Rom. vi. 4).
"Planted together in the likeness of His *death*" (Rom. vi. 5).
"*Death* hath no more dominion over Him" (Rom. vi. 9).
"Whether of sin unto *death*, or of obedience" (Rom. vi. 16).
"The end of those things is *death*" (Rom. vi. 21).
"The wages of sin is *death*" (Rom. vi. 23).
"Work in our members to bring forth fruit unto *death*" (Rom. vii. 5).
"I found to be unto *death*" (Rom. vii. 10).
"Was then that which is good made *death* unto me?" (Rom. vii. 13).
"Working *death* in me by that which is good" (Rom. vii. 13).
"Who shall deliver me from the body of this *death*?" (Rom. vii. 24).
"Hath made me free from the law of sin and *death*" (Rom. viii. 2).
"For to be carnally minded is *death*" (Rom. viii. 6).
"For I am persuaded that neither *death* . . . shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. viii. 38, 39).

Here is a list of forty-six references in the short space of these three and a half chapters; a list formidable enough in itself to establish its supreme importance without further argument.

In Romans v. 12—21 we found the whole section dominated by the word "ONE." We can now see that the entire passage is concerned with the death brought in by ONE (Adam), and the death we die in ONE (Christ). Every additional item of truth, every turn of expression, every modification of a word bears upon this great basic doctrine, life from death. Service, liberty, victory, all are associated with this two-fold theme.

Instead of attempting an analysis of the words and their contexts here, we feel it will be better if we come fresh to the subject in a

separate chapter. We will conclude with a reference to the teaching of Romans v. 12—14 which, till now, has been passed over in silence:

> "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: For until the law sin was in the world: but sin is not imputed where there is no law. 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" (Rom. v. 12—14).

Eph hō, "for that," margin "in whom." This phrase is variously translated "whereon," "wherein," "wherefore," "for that," "in whom," and "whereof." It is made up of two words, "upon" and "which." It marks "the basis, or foundation, and also the ethical basis, the occasion or cause of an action or emotion, also the moving principle or suggesting motive" (*Dr. E. W. Bullinger's Lexicon*). It does not mean "in whom"; it reasons that if death is universal all must in some way be under the imputation of sin. Immediately the argument takes up an objection. Sin is not imputed where there is no law, yet sin was in the world before the law of Moses, as is witnessed by the presence of death during all that period. Moreover death reigned over those who did not sin after the similitude of Adam's transgression. What does this imply?

"Sinning after" sounds a little like copying Adam, but that is not the sense of the expression. "According to" is a better rendering. The passage referred to is Hosea vi. 7, and its recognition here saves fruitless speculation: "They, like Adam, have transgressed the covenant." Those who sinned thus are Israel. Those who did not sin thus are the Gentiles who "have not the law." Yet it mattered not, for both Israelite and Gentile alike were seen to be under the dominion of death. Nor is this all. Untold millions have died in infancy; many more have never known a moment's sanity, yet these also died. It is therefore evident that death has come in not because of Israel's law-breaking or the individual sins of Gentiles, but because of SIN, and that it goes back to Adam alone. "By one man SIN entered into the world and DEATH by sin." Except to show the superabounding grace of God (verse 16), Romans v. 12—21 does not treat of sins, but SIN: what I *am*, not what I have *done*, a difference that must be observed both when dealing with ourselves, and when considering the work of Christ.

Romans iii. 12 says "there is none that *doeth* good." Romans v. 12—21 says "there is none good," quite apart from deeds. Likewise the battle in Romans vi. and vii. is not against external actions merely, but against a "law" in the members that leads to slavery, contradicting the very desires and intentions, and which is altogether too much for human nature to withstand.

Closely associated with the fact that death is here, quite irrespective of our personal evil actions, is the statement: "Adam, who is the figure of Him that was to come." This is seen in a very full sense in 2 Corinthians v. 14: "For the love of Christ constraineth us, judging this, that if *one* died on behalf of all, *then all died.*

While there are many characteristics of Adam which are typical of Christ, it would be an intrusion, rather than a help, to bring them for-

ward here. The one thing that matters here is expressed in 2 Corinthians v. 14. Just as Adam, the head of the race, involves all "in him" in death by reason of his one sin, so Christ, the last Adam and the second man, the new Head of the race, involves all "in Him" in life by reason of His ONE act of righteousness.

The following paraphrase by *Henry Linton* may clinch the teaching so far as we have gone:

> "But first, in proof that death passed upon all men by reason of one's transgression, let it be noted that sin and death were in the world before and until the giving of the law, which they would not have been, had no command been broken. And yet death reigned from the time of Adam to that of Moses, over all, even over those (infants, for instance) who had never sinned as Adam did, nor in their own persons broken any law, a plain proof that they died *in him*, and were regarded and treated as sinners by reason of his transgression; so that in this respect he was a type of the promised Messiah, all believers being made alive in the one, as all mankind died in the other."

The reader will be sensible of the weakness of the last sentence. There is no need to add the word "believers," for we have already seen that the term "all in Adam" refers to a promised seed for whom, without exception, Christ became Surety and Kinsman-Redeemer. Apart from that it is helpful. "Believing" does not belong to this section of Romans, but to the earlier section which deals with individual sin, justification and forgiveness.

CHAPTER IX

He that is dead is freed (v. 12—viii. 39).

We now take up the important study of the usage of the word death in Romans v. 12—viii. 39, and, if the reader is to make full use of these aids to study, it will be necessary that the list of words translated "death," "die" and "dead" on pages 113 and 114 be referred to. As will be seen, *apothnēskō* occurs 13 times:

> "If through the offence of one, the many be *dead*" (Rom. v. 15).
> "How shall we that are *dead* to sin live any longer therein?" (Rom. vi. 2).

In both cases, there is a death which we die *in another*; the first through Adam's offence, the second through identification with Christ. In the first, the many are dead *because of* sin; in the second they are dead *to* sin. There is no other way of escape from both the penalty and the dominion of sin. Death is a necessity:

> "He that is *dead* is freed from sin" (Rom. vi. 7).

The word "freed" here means something more than "set at liberty." It is the word *dikaioō*, "justify," used in vi. 18, where the freedom spoken of has the sense of acquittal. Ecclesiasticus xxvi. 29 states that "an huckster shall not be freed from sin," and the statement appears in the Talmud that "when a man dies, he is freed from the commands."

In Romans vii. 1—3 the same truth is presented from the other point of view. There, instead of the wife dying to the law, the law (in the person of the husband) dies, and so she is loosed from the law of her husband, and "if her husband be dead, she is free from that law."

This relation of death to justification and the dominion of the law, expresses a truth which is of fundamental importance:

> "He who *dies* hath become justified from sin" (Rom. vi. 7.)

The justification is from "sin," not from "sins." Now all men die, and because of "sin," not "sins"; so that every one that dies in this way is "justified from sin." The penalty has been paid, and even if no soul were saved, sin would have been righteously dealt with. This, however, leaves man dead. He has no claim upon life; he possesses no righteousness before God. The fact that a murderer, when hanged, is "justified" in law does not give him life again. He who has *died to sin in Christ*, however, is freed, or justified, from sin, its penalty, and its dominion, and has a share in the new life that Christ came to bestow. This is the superabounding grace of the gospel, for immediately there follows the statement of vi. 7:

> "But if we *died* with Christ, we believe that we shall also *live* with Him" (Rom. vi. 8).

Why should we thus believe, and why should this death with Christ give such assurance?

> "Knowing that Christ being raised from the dead dieth no more, death lords it over Him no more, for in that He died, He died to sin once, but in that He liveth, He liveth unto God" (Rom. vi. 9, 10).

Death ends dominion.

Death ends dominion. The dead slave is free from his master, and all his claims. The next three references emphasize this. Paul addresses the Jew particularly, as knowing the law. His figure is that of the law of marriage. A woman is bound by the law of her husband, and if she should, during her husband's life, enter into marriage relationship with another man, she is called an adulteress. But, if the husband should die, she is "loosed," and "free," and may, without blame, be joined in marriage to another man.

This truth is brought to a focus in verses 5 and 6. The A.V. of verse 6 reads: "that being dead wherein we were held"; the margin—Or "being dead to that." The reading *apothanontos*, says *Alford*, has no place in the discussion, as it appears to be but a conjecture of *Beza's*. We therefore translate verse 6:

> "But now we have been discharged from the law, having died to that wherein we were holden."

The two remaining passages (viii. 13 and 34) we leave for the time, as they belong to the sphere that results from this deliverance rather than to the deliverance itself.

It will be worth while attempting a summary of the doctrine of identification with Christ, in death, contained in the references of Romans vi. 2—vii. 9, just passed in review. Romans vi. 2 declares the simple fact that we are dead to sin, and verse 7 adds the blessed detail that he that is dead is justified from sin. This twofold relationship, "to sin" and "from sin," cannot result from any act of our own, for we are already under the dominion of sin and death, through relationship with the first man, Adam. We learn, therefore, in the next reference, that another Head has been provided, in grace, and that this death to sin, and justification from sin, is due to our having "died with Christ" (vi. 8). Then comes the assurance that this deliverance is complete and lasting. Christ, in Whom we died, was raised again from the dead, and the Scripture affirms that He dieth no more, death having no more dominion over Him. He died to sin once, and now liveth unto God; and in this He is still our blessed Head and Representative, so that we not only died with Him, but we are raised with Him.

The great principle that death breaks all law's dominion is illustrated by the law of marriage, and our complete and perfect deliverance is found in the fact that we are dead to that which once held us—"dead to the law by the body of Christ" (vii. 4 and 6). This reference (vii. 4) is the only passage of the three under the heading *thanatoō* that is included in our theme, the two in chapter viii., like the two under the heading *apothnēskō*, belonging rather to the application and outworking of the fact.

With regard to the next list—the occurrences of *nekros* (substantive) —it will suffice for the moment to say that the word means a "corpse," a "dead person," or "body," and that all the references are to be taken literally. In the following list, however, where *nekros* is used as an adjective, the word is employed doctrinally. Just as Christ was raised from out from the dead, literally, so likewise reckon ye also yourselves to be as a dead body, a corpse, unto sin. Without the law and its incitements, sin was corpselike and inactive, and viii. 10 applies the truth once more, declaring that if Christ be in us, the body is like a corpse, so far as sin is concerned, but alive because of the Spirit. In other words, the resurrection of Christ from the dead is re-enacted in the case of all who are united with Him.

Immortality in Resurrection.

The word *thnētos*, "mortal," appears here as a corrective. Identification with Christ in His death and resurrection, while it has immortality as its goal (1 Cor. xv. 51—54), does not render this corruptible body, inherited from Adam, immortal here and now. We must all be changed, either by this mortal putting on immortality, or by this corruptible putting on incorruption. Only in resurrection will the full fruit of identification with Christ be experienced:

> "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption . . . . it is sown a natural body, it is raised a spiritual body" (1 Cor. xv. 42—44).

It will mean disaster if we assume that "this mortal body" is no longer ours, and that we have attained a "spiritual body" of "resurrection glory." Nevertheless the dominion of the law of sin and death has been cancelled, and we may, even now, in mortal bodies, prove the truth of the victory of Christ. Once again the two references are distributed according to theme, that in chapter viii. being the application, the present power of life operating in mortal bodies by His Spirit— "the life I now live in the flesh, I live by the faith of the Son of God."

The next list speaks only of death itself. All the references in chapter v. refer to the actual result of Adam's sin. Three succeeding references as surely refer to Christ's death, and our baptism, burial and "planting together" into it. Thus, being joined together with Him in His death, and learning that death hath no more dominion over Him, we rejoice to know that we, too, have passed out of its dread dominion.

We stay but for two other references in the long list, viz., vii. 24 and viii. 2. They express utter need and complete supply, the prayer and its answer:

> "Who shall deliver me from the body of this death?" (Rom. vii. 24).
> "The law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death" (Rom. viii. 2).

All these passages will come up again for fuller exposition as we come to them in order of the chapters: the foregoing analysis is but to prepare the way, and indicate the trend of the subject. It is not now

possible to attempt any further study of the subject, or attempt to apply what we have seen. As to practice, it is entirely beyond the power of anyone to do more than assemble the facts. It is the work of Him Who is the Spirit of all truth to breathe on the dry bones and make them live. Faced with mortality and the workings of death, as we are in these chapters, we are more than ever made conscious that He alone is sufficient for these things.

(1) The fall in Adam, and The standing in Christ (v. 12—21).

The word translated "sin" in Romans v. 12 is *hamartia*, and it is illuminating to observe the way in which the word in the singular is used in the epistle:

Rom. i. 1—v. 11. Four occurrences.
Rom. ix.—xvi. Two occurrences.
Rom. v. 12—viii. 39. Forty occurrences.

It is evident that while sin comes into view in the section that deals with the gospel, it is by no means prominent, whereas the forty occurrences in the inner section reveal how vital it is to the theme there. The associate of sin in Romans v. 12 is death, *thanatos*. This word occurs as follows:

Rom. i.—v. 11. Once.
Rom. ix.—xvi. No occurrence.
Rom. v. 12—viii. 39. Twenty occurrences.

We have already drawn attention to the absence of the words "faith" and "believe" from this inner section. This we will set forth in the same manner as we have the words above:

Pisteuō.—"To believe."

Rom. i. 1—v. 11. Nine occurrences.
Rom. ix.—xvi. Eleven occurrences.
Rom. v. 12—viii. 39. One reference.

Pistis.—"Faith."

Rom. i. 1—v. 11. Twenty-six occurrences.
Rom. ix.—xvi. Thirteen occurrences.
Rom. v. 12—viii. 39. No occurrence.

In place of *pisteuō*, "to believe," the inner section of Romans uses *eidō*, "to know," or "to perceive"; "Knowing that Christ being raised from the dead dieth no more" (Rom. vi. 9), and *ginoskō*, "to know personally": "Knowing this, that our old man is crucified with him" (Rom. vi. 6). The two words *eidō* and *ginoskō* come together in Romans vii. 7:

> "I had not known sin (*ginoskō*, a personal knowledge that influences one), but by the law, for I had not known (*eidō*, known anything of, perceived) lust, except the law had said, Thou shalt not covet."

While faith is most intimately connected with salvation (Rom. i. 16, x. 10), and righteousness (Rom. i. 17, iii. 22) in the inner section, perception, knowledge, reckoning, and yielding take the place of faith and believing. In Romans iv. God alone does the "reckoning," "imputing," and "counting", whereas in Romans vi. 11 it is the believer himself who is exhorted to "reckon" himself dead indeed unto sin, but alive unto God through Christ. Romans vi. 13 speaks of "yielding," vii. 6 speaks of "serving," which yielding and serving are foreign to the earlier portion of the epistle. We must allow these facts place; our understanding must be governed by them, and not by what we think, feel or expect.

Importance of the Structure.

Let us now return to Romans v. to learn a little more of its teaching. Verses 13—17 form a parenthesis, and we must see to it that we do not miss its lesson. The parenthesis is in two parts, each part being subdivided into three sections, and each corresponding section commencing with the same words. Surely we ought to praise God for so graciously placing these guides in His Word where at first the difficulties seem overwhelming.

Romans v. 15—17.

d | 15. "But not as" (*All ouch hos*).
e | 15. "For if by the (fall) of one" (*Ei gar to tou henos*).
f | 15. "Much more" (*Pollō mallon*).
d | 16. "And not as" (*Kai ouch hos*).
e | 17. "For if by the (fall) of one" (*Ei gar to tou henos*).
f | 17. "Much more" (*Pollō mallon*).

"But not as the offence, so also is the free gift."

"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."

THE OFFENCE (*paraptōma*).—This word is used as an equivalent or variant of *hamartia*, "sin," in verse 12. It is sin given a further definition. *Hamartia*, like the Hebrew *chattah*, means "to miss the mark," "to come short." This is called a "transgression" in verse 14, because it was not a sin of ignorance. This word transgression is *parabasis*, from *parabainō*, "to go beside," "to deviate." It is called an "offence" (*paraptōma*) in verse 15. This word is sometimes translated "sin" (Eph. i. 7, ii. 5; Col. ii. 13), "trespass" (Eph. ii. 1; Col. ii. 13), "fault" (Gal. vi. 1; Jas. v. 16), and "fall" (Rom. xi. 11, 12).

Parapiptō, the verb from which "offence" comes, is found in Hebrews vi. 6, "fall away," and in the LXX. it sometimes has the meaning of apostacy. *Piptō* means "to fall.": To fall, as a house (Matt. vii. 27). To fall, as a seed sown (Matt. xiii. 4, 7, 8). To fall, as crumbs (Matt. xv. 27). To fall on one's face as a suppliant (Luke v. 12). To fall into a ditch (Luke vi. 39). To fall after stumbling (Rom. xi. 11). To fall, in contrast with standing (Rom. xiv. 4). The word is sometimes translated "to fail" (Luke xvi. 17). In combination with *ek*, "out of," *en*, "in," and *epi*, "upon," the word retains the radical idea of "fall,"

and there is no reason for departing from this sense when translating *paraptōma*. Accordingly we shall not use the word "offence," but "fall aside," wherever *paraptōma* occurs in our reading.

One other word is used in Romans v. to complete the tale of sin, and that is "disobedience" (v. 19): "For as by one man's disobedience" —words that show that "disobedience" is but another aspect of "the sin" that brought death into the world. *Parakoē* is the word translated "disobedience" in Romans v. 19, and means literally "to hear aside." *Parakouō*, the verb, is translated "neglect to hear" in Matthew xviii. 17. Faith comes by *hearing* (Rom. x. 17). Salvation in both phases comes by *hearing* (Eph. i. 13, iv. 21). To "hearken" in the O.T. is synonymous with obedience. Adam "heard aside," as *parakouō* means, and this is definitely stated in Genesis iii. 17—19:

> "Because thou hast *hearkened* unto the voice of thy wife . . . . in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."

This is the *parakoē*, the "hearing aside," of Romans v. 19.

The *parabasis*, the "stepping aside," is seen in Genesis iii. 6:

> "And when the woman saw that the tree was good for food . . . . she took . . . . and did eat, and gave also unto her husband with her; and he did eat."
>
> "Adam was not deceived, but the woman having been deceived became in the transgression" (*parabasis*) (1 Tim. ii. 14),

and Adam with her.

The *paratōma*, the "fall aside," is seen in Genesis iii. 8:

> "Adam and his wife hid themselves. . . ."

and its sequel in Genesis iii. 24, "So he drove out the man."

Para, and the meaning of sin.

Here we have three definitions of that one sin that brought death into the world, each definition being compounded with *para*, which means "aside." Adam when he sinned "came short," that is its first meaning. He *stepped* aside, when he *heard* aside, and as a result he *fell* aside, and involved us all in his fall. As surely as Abel and Seth were born outside the garden of Eden, and involved with the curse on the ground, so all Adam's sons find themselves outside with him.

Hamartia.—Falling short, sin.
- *Parabasis*.—Transgression.—"A stepping aside."
- *Paraptōma*.—Offence.—"A falling aside."
- *Parakoē*.—Disobedience.—"A hearing aside."

For this cause was Christ "given aside" (*paradidōmi*):

> "The Son of God, Who loved me, and *gave Himself aside* for me" (Gal. ii. 20).

For this cause was Christ "given aside" by Judas:

> "The Son of man is betrayed (*paradidōmi*) into the hands of sinners" (Matt. xxvi. 45).

For this cause was Christ "given aside" by the Father:

> "He that spared not His own Son, but delivered Him up (*paradidōmi*) for us all" (Rom. viii. 32).

God's answer to Adam's sin, transgression, and fall is the gift and the "giving aside" of His Son. Consequently, we find this stressed in Romans v. 15—17. There, in contrast with "sin," is the free gift:

> "And not as it was by one that sinned, so is the gift" (*dōrēma*) (Rom. v. 16).

In contrast with the "fall" is the overflowing grace gift:

> "But not as the fall, so is the free gift (*charisma*), for if by the fall of one many died, much more the grace of God (*charis*), and the gift (*dorea*) in grace (*charis*), which is by one Man, Jesus Christ, abounded unto many" (Rom. v. 15).
>
> "The free gift (*charisma*) is of many fallings unto justification" (Rom. v. 16).
>
> "Those who received the abundance of grace (*charis*), and the gift (*dōrea*) of righteousness, shall reign in life through the One, Jesus Christ" (Rom. v. 17).

Words are heaped together here to emphasize the freeness and the graciousness of the gift of Christ, and His righteousness to fallen man. It reaches its climax in Romans v. 20: "Where sin abounded, grace did superabound (*huper eperisseusen*)." This free gift of Christ not only undoes all that Adam did, but goes far beyond. Adam brought in death; Christ brings in life. Adam brought condemnation; Christ brings in justification of life. Adam puts death on the throne; Christ puts His people on the throne. Adam's one fall is counteracted by Christ's one righteous act: Adam's disobedience by Christ's obedience. And just as surely as by the disobedience of Adam we were all "constituted sinners," so by the obedience of Christ are we all "constituted righteous."

There is no "legal fiction" about our sinnership and its condemnation, neither is there as to our righteousness in Christ. Where once we "fell," in Adam, we "stand," in Christ (Rom. v. 2), and in grace. Here we learn that not only did Christ deal with Adam's one act, but with all the subsequent sins and fallings of His people. What grace, what love, what a Saviour! Surely this hard and difficult task of analysis and word study, if conducted in the true spirit, cannot but lead us to His feet, crying, "Worthy is the Lamb that was slain!"

Concluding, let us observe the statement in Romans v. 20 concerning the place of the law, so that all will be clear for the study of Romans vi. when we deal with it. Here we have one more compound of *para*: "The law came in alongside, in order that the fall might abound." The law was never given to save, or to give life; it came to reveal the utter impossibility of the flesh to do anything, except sink deeper into the mire. "What the law could not do" (Rom. viii. 3).

Romans vii. is largely occupied with the law as a means of revealing the utter need we have of Christ. The story is now complete, and so important is it that we venture to repeat the series already given, add-

ing the place of the law, that we too may rest alone in the grace-gift of God.

> THE NEED.—Adam's sin is threefold. It is a *parabasis*, a *paraptōma*, a *parakoe*, that is, a stepping aside, a falling aside, a hearing aside.
> THE NEED MADE EVIDENT.—The law was brought in first, alongside, *pareiserchomai* (*see* Gal. ii. 4).
> THE NEED SUPPLIED.—In the "giving aside," *paradidōmi*, of the Son of God.

The very nature of our study, with its careful tabulation of words, their derivations, usages, and meanings, must of necessity make these preliminary studies of the inner section of Romans somewhat heavy. But the words of God pave the way that leads to glory, and surely the possibility of condemned and fallen sinners "reigning in life" and becoming "more than conquerors" should be enough warrant for incurring ten times the fatigue involved both in study and in reading. In this connection we would quote a few lines from *The Berean Expositor* dealing with the subject of the High Priest of Israel, in the hope that they may help to keep all hearts in the right attitude before the Lord, even while we search and dig to ascertain the meaning of His wondrous Word:

> "If we could only and ever keep the close association that this makes between the High Priest and the Scriptures, every study would become a sanctuary; the spirit would rejoice as the understanding was illuminated; worship and work, grammar and grace, glossaries and glory would be blessedly intermingled, and the lexicon and concordance would be but rungs in the ladder that leads from earth to heaven, to the right hand of the Majesty on high."

(2) The reign in life (vi.—vii.).

By reason of the nature of the material in this inner section of Romans and the necessity for accuracy, our studies have been somewhat involved, and there is always a possibility that some reader may in the mass of detail miss the great essential. Without losing anything of the accuracy and information we have gathered, we may profitably seek for this essential feature. It is found in v. 17:

> "For if by the fall aside of one, death reigned by one; much more they which receive the abundance of grace and the gift of righteousness shall reign in life by one, Jesus Christ."

All leads up to, and away from, that one statement, "They shall reign in life." It is not merely to live, not merely to have *aiōnion* life, not merely to have justification of life, but to *reign* in life. So we have the revelation that "death reigned" and "sin reigned" and "grace reigns," that we may see how the dominion of sin may be broken, and how those who were once in its thrall may now rise as conquerors and reign. Chapter vi. is devoted to this reign in life; so also are chapters vii. and viii. The subject is approached from all angles; it is the truth which animates the whole section.

We prepare for the teaching of Romans vi. by observing the conditions for reigning in life given in Romans v. First, we learn from verse 21 that the reign of sin and death has been displaced by the reign of grace unto life, through righteousness, by Jesus Christ as Lord. This is the great basis; but the reign of the redeemed in life is something more. It is a solemn fact that every redeemed believer does not reign in life. He may be justified, constituted righteous, and saved, yet he may not "reign." It is important therefore to see the conditions governing this position. In verses 12, 13, 14, 15, 18, 19, 20 and 21, there is not a single personal or individual reference to the believer, whether to his own personal sin, or faith, or acquiescence, or agreement, or acceptance. All is outside of his volition; it is either in Adam or in Christ. The first personal note is struck in verse 16 in the reference to "many fallings aside," the personal sins of individuals as distinct from the one sin of Adam. The second personal reference occurs in the next verse: "They which receive . . . . shall reign."

Receiving and Reigning.

These two words and their connection are important—"receive" and "reign". The word "receive," *lambanō*, needs to be translated by a more active word to give it its true force. *Dechomai* in the original corresponds most closely to the word "receive," in the sense of receiving something brought by another, whereas *lambanō* more properly signifies to take, to apprehend, to grasp, to hold. *Labein* is translated in Revelation iv. 11: "Thou art worthy *to receive* glory, and in Revelation v. 9: "Thou art worthy *to take* the book." So in Philippians iii. 12 *lambanō* is translated "attained," and in Philippians iii. 12, 13, prefixed by *kata*, it is rendered "apprehend." If we would "reign in life," then we must take, lay hold of, obtain, and accept the "abundance of grace and the free gift of righteousness" in all their victorious fulness. We may be "saved so as by fire" without it, but who could feel any gratitude for the great love of God in Christ, and not desire to "lay hold of that for which he has been laid hold of by Christ Jesus"?

Before we attempt an analysis of the teaching of Romans vi. we must seek to discover the divine disposition of its subject-matter, which we call the structure. There are so many suggested divisions of this chapter that it is all the more important that the true key should be sought and found. The key is contained in the four times quoted expression, "God forbid" (vi. 2, 15, vii. 7, and 13). The words "God" and "forbid" do not occur in the original. *Darby* renders the expression each time, "Far be the thought." *Rotherham* has, "Far be it." *Mē genoitō*, "Not may it become." The phrase must be considered as written with a shudder, an expression of horror at the mere suggestion. "Let it not come to that" is perhaps the nearest equivalent in English. With this as a guide, we find the structure of chapters vi. and vii. to be as shown on next page.

It will be seen that in the four answers there are three repeated features: knowledge, death, and work:

Romans vi. and vii.

A1 | vi. 1. Shall we continue in sin that grace may abound?
B1 | vi. 2. Let it not come to that.
C1 | vi. 2—14. Answer. Know ye not? Dead to sin (*katargeō*).
A2 | vi. 15. Shall we sin because under grace?
B2 | vi. 15. Let it not come to that.
C2 | vi. 16—vii. 6. Answer. Know ye not? Dead to the law (*katargeō*).
A3 | vii. 7. Is the law sin?
B3 | vii. 7. Let it not come to that.
C3 | vii. 7—12. Answer. I had not known. I died (*katergazomai*).
A4 | vii. 13. Was that which is good made death unto me?
B4 | vii. 13. Let it not come to that.
C4 | vii. 13—25. Answer. We know. The body of this death (*katergazomai*).

Knowledge.

vi. 3. "Are you ignorant?" (*agnoeite*).
vi. 16. "Do you not perceive?" (*ouk oidate*).
vii. 1. "Are you ignorant?" (*agnoeite*).
vii. 7. "I had not known" (*egnōn*).
vii. 7. "I had not perceived" (*edein*).
vii. 14. "We perceive" (*oidamen*).

Death.

vi. 2. "We died" (*apethanomen*).
vii. 4. "You died" (*ethanatōthētē*).
vii. 9. "I died" (*apethanon*).
vii. 13, 24. "Death" (*thanatos*).

Work.

vi. 6. "May become inoperative" (*katargēthē*).
vii. 2. "She is outside its operation" (*katērgētai*).
vii. 8. "Works" (*kateirgasato*).
vii. 13. "Working" (*katergazomenē*).

The examples given in this list do not by any means exhaust the references; they are only those that come nearest to the opening sentence of the clause. When each section is considered separately every reference will be dealt with.

Add to your faith—knowledge.

Some of the Lord's people tend to underestimate the value of knowledge, and emphasize faith as though that were all-sufficient. We have already seen that faith dominates the opening section of Romans, but we must equally bow to the fact that knowledge holds a similar place in Romans vi.—viii. Faith is the first step, knowledge the second; and while there are wonderful things that are received solely by faith, that must not lead us to underrate the equally valuable things that come by knowledge. So Peter says, "Add to your faith virtue, and to virtue knowledge" (2 Pet. i. 5). And also: "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ" (iii. 18). Paul follows the same sequence: "After I heard of your faith . . . . I pray . . . . may give unto you a spirit of wisdom and revelation in the knowledge of Him . . . . that ye may know" (Eph. i. 15—23). So, in replying to the suggestion of Romans vi. 1, the Apostle asks: "Are you ignorant, that so many of us as were baptized into Jesus Christ, were baptized into His death?" Ignorance of that basic fact will rob the believer of the remotest chance of reigning in life.

The Apostle uses the word "ignorant" several times in Romans, and in each instance we find that ignorance leads to trouble and misunderstanding (Rom. i. 13—16). Ignorance of the Apostle's attempts to

visit Rome seems to have led to a suspicion that he was not quite prepared to preach the gospel "at Rome also," and that he was somewhat ashamed of the gospel when he considered the magnificence of Rome. This suggestion he entirely dispels.

Ignorance of the fact that the goodness of God leads to repentance made some despise the longsuffering and forbearance of God, and erroneously conclude that "wrath" could have no place with Him (Rom. ii. 4—11). The Apostle, dealing with the important fact that death ends the jurisdiction of Mosaic law, asks, "Are you ignorant, brethren, how that the law hath dominion over a man as long as he liveth?" (Rom. vii. 1). The Hebrew believers were timid in breaking free from the dominion of the law, and the Apostle uses the figure of marriage to show them their true position. Israel had a zeal of God, but not according to knowledge, for they were ignorant of God's righteousness, and so remained under the delusion that by their own efforts they could produce a righteousness acceptable before God (Rom. x. 3). Ignorance of the purpose of God regarding the future restoration of Israel would have led the Gentile believers into a false conception of their place in the scheme of things during the Acts period. They are shown in Romans xi. 25 that the full Gentile dispensation had not then commenced. In connection with the repudiation of the old man with which Romans vi. deals, the Apostle in Colossians iiii. 9, 10 says:

> "Ye have put off the old man with his deeds, and have put on the new man, which is *renewed in knowledge* after the image of Him that created him."

Adam's fall was an act of disobedience; seeking knowledge apart from righteousness and apart from God. The history of man, since that tragic moment, has been characterized by an insatiable thirst for knowledge; drinking only to thirst again. Man boasts of his scientific advance; the store of knowledge now at his disposal is immense, yet with all this advance sin abounds, death reigns, evil grows, and the world sinks in decay and ruin.

Those who have been justified by faith and are now "in Christ" have received a renewal of knowledge, linked with a time before the fall, after "the image of Him that created him." They know Christ; they know the truth. As the Lord Himself said:

> "Ye shall know the truth, and the truth shall make you free" (John viii. 32).
>
> "If the Son therefore shall make you free, ye shall be free indeed" (John viii. 36).

Romans vi. contains truth which, if known, makes free. We shall therefore seek grace from the Lord to enter into this knowledge for ourselves, and also that we may be enabled to pass on this liberating truth to others.

> "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. xv. 57).

CHAPTER X

Key Words.

(1) The Body (v. 12—viii. 39).

The doctrine of Romans v. 12—viii. 39, is so vital to the subsequent teaching of the epistles of the mystery, that we feel that every reasonable avenue must be explored that will yield fuller and more accurate knowledge of the mind of the Spirit on this subject. Among the subjects that by their frequency of occurrence and important bearing claim individual attention are the following:

THE BODY; THE MEMBERS; THE MIND; THE SPIRIT; THE FLESH; AND LIFE.

Let us concentrate our attention for the moment upon the usage of the word "body," for around this revolves much vital truth, and associated with it has sprung up a great deal of false teaching.

When the epistle is being considered in the ordinary course of exposition, we shall receive instruction upon many vexed questions that relates to the body. For the moment we are rather surveying the material, noticing what we may of its teaching in general, in order to gather any light that may be shed upon the theme by the distribution of the words, and the correspondence of passages.

Reading through Romans v. 12—viii. 39 we find the body of the believer mentioned seven times, and the body of Christ, as the Representative of His people, once. As we consider these eight occurrences more closely, we observe that the body is called "mortal" twice, and that the verb, which strictly means, "put to death," is also used twice. We are sufficiently acquainted with the wonderful structural basis of all Scripture to regard these features as aids to our understanding, and when these corresponding passages are placed in their proper position, the following structure results:

The eight references to the body.

Romans v. 12—viii. 39.

A | vi. 6. The *body* of sin made inoperative.
  B | vi. 12. Let not sin reign in your mortal *body*.
    C | vii. 4. Put to death to the law by the *body* of Christ.
      D | vii. 24. Who shall deliver me from this *body* of death?
A | viii. 10. The *body* indeed is dead by reason of sin.
  B | viii. 11. He shall quicken your mortal *bodies*.
    C | viii. 13. If ye through the Spirit do put to death the deeds of the *body*.
      D | viii. 23. Waiting for the adoption, the redemption of our *body*.

As we contemplate this handiwork of God, as we begin to realize the marvels of inspiration, as we contemplate the progress of truth indicated here, from the cross to resurrection glory, from the crucifixion of

the old man to the redemption of the body, the study becomes a sanctuary, and we pause in our investigations to bow the head in silent praise.

A few remarks upon the bearing of these related members is all that is called for here. Let us compare the first two corresponding members, A *A*.

> "Knowing this, that our old man is crucified with Him, that the body of sin might be made inoperative, that henceforth we should not be enslaved to sin" (vi. 6).

Here what is most stressed is the negative side of the truth: the old man crucified, the body of sin rendered inoperative, the negation of sin's service. The negative side of truth, however, is not sufficient. The putting off of the old man must be completed by the putting on of the new; the powerlessness of the body of sin requires the inflow of a new energy; the emancipation from sin's slavery must be followed by the opening up of a spiritual sphere if life is to be operative. So, in the corresponding member, the Apostle continues:

> "So then they that are in the flesh cannot please God. 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. But if Christ be in you, the body indeed is dead by reason of sin, but the spirit is life by reason of righteousness" (viii. 8—10).

Here we have not only the negative but the positive side. It is still taught that the body is dead by reason of sin, but if Christ be in us, if the spirit of God dwell in us, that spirit is life by reason of righteousness, the righteousness of God in Christ, apart from which we are hopeless and undone.

The same lesson from another angle awaits us in the next pair of references, B *B*:

> *First the Negative.*—"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof" (vi. 12).
>
> *Then the Positive.*—"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" (viii. 11).

In both passages the mortal body is in view. Mortality is not put off at conversion. The body, still mortal, may be delivered from the reign of sin and obedience to its lusts, and the body, still mortal, may be quickened by the spirit of the risen Lord. Whatever ambiguity some may find in Romans viii. 11, causing them to hesitate in applying this truth to the present time, there is no ambiguity in Galatians ii. 20:

> "Christ liveth in me . . . . the life I now live in the flesh."

The words, "I now live in the flesh," admit of no alternative interpretation. The doctrine of the quickening of the mortal body has been mishandled by most of the "healing" cults, but this does not justify us in modifying it in the opposite direction out of fear or protest. We still need the truth, and need it all.

"Let not sin reign," must be followed by "He shall quicken," for

just as the reign of sin ends in death, so grace reigns through righteousness unto life.

The third pair of passages, C *C*, are linked together by the recurrence of the verb that means "to put to death":

> "Wherefore my brethren, ye also have been put to death to the law by the body of Christ, that ye should be married to another, even Him Who is raised from the dead, that we should bring forth fruit unto God" (vii. 4).
>
> "For if ye live after the flesh, ye shall die; but if ye through the Spirit do put to death the deeds of the body, ye shall live" (viii. 13).

Here we have set before us two aspects of a tremendous subject, and too much importance cannot be placed upon the verbs used. In vii. 4 the verb is passive; in viii. 13 it is active. We ourselves were put to death to law and to sin in the body of Christ our Representative. In this we had no part; all was accomplished for us, and all by grace. The active verb is used when the subject is the "deeds" of the body, not the believer himself. The one is the outworking of the other.

There are many of the Lord's people who are distressed almost to the verge of insanity, because they have been taught that they must crucify themselves—a doctrine quite contrary to Scripture, and, if true, rendering the crucifixion of Christ *for* us vain. What we are to do, as a result of His death and resurrection, and the emancipation they have brought us, is to put to death the "deeds" of the body; and this, not by crucifixion, but "through the spirit," the spirit of resurrection. The cross deals with the old man; but the new man has to do with the risen Christ.

The fourth pair of passages, D *D*, completes the series. The first passage plumbs the depths of despair; the second is radiant with the hope of glory:

> "O wretched man that I am! Who shall deliver me from this body of death?" (vii. 24).

In answer comes the passage in the next chapter:

> "We groan within ourselves, waiting for the adoption, namely, the redemption of our body" (viii. 23).

This is the great lesson of the section. The body of sin may be rendered inoperative, but there is no teaching that suggests it can be improved or altered. Sin need no longer reign in this mortal body, but nothing less than actual resurrection will ever enable the Christian to "put on immortality." The quickening of the mortal body here, by reason of union with the risen Christ, does not in any sense remove the absolute necessity for resurrection. Though we may have been put to death to law in the body of our great Representative, there will ever be the need to put to death the deeds of the body while in this life. There is no deliverance, no escape, except by the one way—"the redemption of the body." Just as, rightly understood, redemption in its prior evangelical sense is quite incompatible with mere reform, improvement, or development, so this second redemption of the body precludes all idea of improving or the divesting of this present mortal

body. It remains mortal even after salvation. The "outward man" of Paul was perishing, like that of the ungodly.

We do not find substantiation in Scripture for the claims of the various cults of healing. Rather are we told that true, full, and complete deliverance from "this body of death" will only be realized at the true adoption, the redemption of the body. The most effective anticipation of that blessed day of emancipation we may gather from the Apostle's words: "the spirit of adoption"; "the spirit of Him that raised up Jesus from the dead"; "the life I now live in the flesh, I live by the faith of the Son of God, Who loved me and gave Himself for me" (Gal. ii. 20).

Nothing deeper or fuller than a survey of the subject has been attempted in this study, yet we already have a sense of rest and satisfaction in the bare contemplation of the completeness of the material, and its onward movement to resurrection glory. This we trust will deepen and grow as the other key-passages are considered.

(2) The Members (v. 12—viii. 39).

In the previous studies we were much helped by observing the manner of the distribution of the word "body" in this section of the epistle. We are now to consider a closely related key-word, "the members." Examination shows that *melos*, "member," occurs in the section seven times. The occurrences are as follows:

> "Neither yield ye your *members* as instruments of unrighteousness to sin: but yield yourselves to God, as those that are alive from the dead, and your *members* as instruments of righteousness to God" (Rom. vi. 13).
>
> "For as ye have yielded your *members* slaves to uncleanness, and to iniquity unto iniquity, even so now yield your *members* slaves to righteousness unto sanctification" (Rom. vi. 19).
>
> "For when we were in the flesh, the passions of sins which were by the law, did work in our *members* to bring forth fruit unto death" (Rom. vii. 5).
>
> "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*" (Rom. vii. 23),

and they are grouped as follows:

A1	vi. 13, 19. YIELDING.	a1	*Negative.* Instruments of unrighteousness.—To sin.
		b1	*Positive.* Instruments of righteousness.—To God.
		a2	*As slaves* to uncleanness and iniquity.—Unto iniquity.
		b2	*So slaves* to righteousness.—Unto sanctification.
A2	vii. 5. WORKING.		Passions of sins, work.—Fruit to death.
A3	vii. 23. WARRING.	a3	*Law of mind.*—War.
		b3	*Law of sin.*—Captive.

In the description of the relation of the members of the body to the great theme of sin and death, and righteousness and life, the figures used are changed from "instruments" to "slaves," from "slaves" to "fruit," from "fruit" to "war."

Once again, we attempt nothing in the way of exposition, except to point out the connections that are near the surface, and indicate the

trend of the teaching. Although the occurrence of the word "member" is limited to seven times, examination of the context of each reference leads to the discernment of four pairs, vii. 5 forming but one part of an argument started in verse 4, where the words "fruit to God" contrast with "fruit to death." For clearness sake we will set out these four pairs so that examination of them shall be facilitated:

1ST PAIR.—Your members as instruments of unrighteousness.
Your members as instruments of righteousness (Rom. vi. 13).
2ND PAIR.—Your members slaves to uncleanness.
Your members slaves to righteousness (Rom. vi. 19).
3RD PAIR.—Bring forth fruit unto God.
Bring forth fruit unto death (Rom. vii. 4, 5).
4TH PAIR.—Another law in my members.
The law of sin which is in my members (Rom. vii. 23).

Let us look at the contexts of these four pairs. The first pair of references, namely, those that occur in Romans vi. 13, have as their context an emphasis upon the reign and dominion of sin:

"Let not sin therefore *reign* in your mortal body" (Rom. vi. 12).
"Sin shall not have *dominion* over you" (Rom. vi. 14).

This dominion and reign takes practical effect through the members of the mortal body. Those particularized in Scripture are: the right eye (Matt. v. 29); the right hand (Matt. v. 30); the foot, the hand, the ear, the eye, the nose, the less honourable members, uncomely members (1 Cor. xii. 15—24); the tongue (James iii. 5, 6).

A further list is given in Colossians iii. 5, but there a figure of speech is used, and the members which commit certain sins are passed over and the sins themselves substituted. We must therefore include this verse in our list of members: "Fornication, uncleanness, inordinate affection, evil concupiscence and covetousness." These members, and their frightful working, belong to the reign and dominion of sin, but with the new disposition to righteousness, the self-same members belong to the reign of grace. How blessed to know that there is such a possibility! Apart from that knowledge, Romans vii. 24 would be our continual cry.

The context of the second pair of references (Rom. vi. 19) speaks of slavery and freedom:

"His *slaves* ye are . . . . Ye were the *slaves* of sin . . . . Being then made *free* from sin . . . . Ye were *free* as to righteousness . . . . Now being made *free* from sin, and become *slaves* to God" (Rom. vi. 16—22).

In both the first and second pair we find the idea of "yielding":

"Neither *yield* ye your members . . . unto sin, but *yield* yourselves unto God" (Rom. vi. 13).
"To whom ye *yield* yourselves servants to obey" (Rom. vi. 16).
"As ye have *yielded* your members servants to uncleanness" (Rom. vi. 19).

This word and the doctrine associated with it come to light again in Romans xii. 1, where it is translated "present."

Here is a new cause for praise. The reign of sin, with its cruel bondage, gives place to the reign of grace and righteousness, with its glorious freedom. The gospel proclaims liberty to the captive, it sets the prisoner free, free to serve.

In the third pair, namely, Romans vii. 4, 5, the figure employed is changed from that of the slave, to that of the relationship of husband and wife. The key-thought, however, is not so much the enjoyment of marital privileges, as it is that of "freedom from the law" that bound to the first husband, in order to be at liberty to marry a second time, the two husbands standing for law and Moses, and grace and Christ. As a result of the "death" of the law, the believer is free to be joined to the risen Christ; and the fruit of the old union with law is contrasted with the fruit to God. Finally we are shown the unalterable antagonism of these two forces. In the members pulsates the law of sin, and that law of sin is ever seeking to bring the believer into captivity; seeking to subject the mind to the flesh. Galatians speaks of this antagonism in terms of the "flesh" and "spirit" (Gal. v. 17).

The entrance of sin and death into this world is here seen as a terribly literal and practical fact. It lays hold of every member of the body, whose allegiance it claims. The word and deed, the eye and ear, that should glorify God, have all been commandeered. The end, too, of these things is death. We are to learn that the law of the spirit of life in Christ Jesus has set us free from the law of sin and death, and if that be so, it should be our reasonable service to present these bodies of ours to the Lord for His glory.

The fourth pair stresses the close relation that exists between the law of sin and the members of the body, even though the mind may be already delighting in the law of God after the inward man.

We do not stay to say more now, our intention being to pass these key-words in review before we come to the chapters containing them. There are others to consider, and until they are studied in their contexts we shall not feel sufficiently equipped to attempt examination of these mighty themes.

(3) The Mind (v. 12—viii. 39).

When studying the key-words "body" and "members," our task was simplified by the fact that only one Greek word is used in each case, and the translation is consistent throughout. There are two words used for "mind" in this section, *nous* and *phronēma*, and it will be of service to explain something of their distinctive meanings:

> "*Nous* belongs to the same root as *ginōskō*, and signifies (i) the organ of mental perception and apprehension, the organ of consciousness preceding actions, specially the organ of moral thinking or contemplation. (ii) Then *nous* means thinking, moral thinking and knowing, understanding, sense. In Paul's epistles it has a clearly developed meaning, reflective consciousness, 1 Cor. xiv, 14, 15, 19, as distinct from the impulse of the spirit" (*Cremer*).

"The *nous* takes cognizance of external objects, and denotes the reasoning faculty. Its chief organ is the brain, but all the senses serve it actively or passively. *Nous* is the human side of God's Spirit in man: as to its source, it is Spirit; as to its action in man for intellectual purposes it is mind, i.e., the product of the Spirit" (*Dr. E. W. Bullinger*).

"*Phronēma*, what one has in mind, what one thinks and feels: hence mind, thought, feeling, will; knowledge or wisdom as being the product of the mind" (*Dr. E. W. Bullinger*).

For our present purpose this explanation will be sufficient. When we are studying the subject more closely, we shall pursue our ordinary method of studying the words as they are used in Scripture. *Nous* occurs in Romans vii. 23 and 25:

"But I see another law in my members, warring against the law of the *mind*" (Rom. vii. 23).

"So then with the *mind* I myself serve the law of God; but with the flesh the law of sin" (Rom. vii. 25).

Phronēma occurs in Romans viii. 6, 7, and 27. *Phroneō*, the verb, to think or to mind, occurs in viii. 5—7 and 27:

"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. For the *mind* of the flesh is death, but the *mind* of the spirit is life and peace. Because the *mind* of the flesh is enmity against God" (Rom. viii. 5—7).

"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" (Rom. viii. 27).

These references complete the occurrences in this section, and, without assuming to understand their distinctive meanings before seeking the light of other references, we can at least observe that *nous* comes in chapter vii., and *phronēma* and *phroneō* in chapter viii. In vii. we see the mind at the centre of the being; in viii. the mind in its manifestations; what is in it, what it feels and chooses. Fuller light will come when we observe the usage of these words elsewhere:

Nous.—"And even as they did not *approve to retain God in their knowledge, God gave them up to a *disapproved mind, to do those things that are not seemly" (Rom. i. 28).

"Ye henceforth walk not as other Gentiles walk, in the vanity of their *mind*, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the hardness of their hearts: who having cast off all feeling gave themselves up to licentiousness" (Eph. iv. 17—19).

These passages supplement one another. In the first, God gave them up to a reprobate mind, and the result was that they gave themselves up to all uncleanness with greediness. The mind cut off from God and the knowledge of Him is death; it is alienation from the life of God. So Romans viii. 6, 7 declares that the mind of the flesh is death and enmity.

We next discover that the *nous*, when under the dominion of the

* "The play on *dokimazō* and *adokimos* can hardly be expressed in any other language. It is not the lost faculty of discerning, but a mind judicially abandoned." (*Alford.*)

flesh, can constitute a serious menace to Christian doctrine and practice:

> "Let no man beguile you of your reward . . . . vainly puffed up by the *mind* of his flesh, and not holding the Head" (Col. ii. 18, 19).
> "Perverse disputings of men of corrupt *minds*, and destitute of the truth" (1 Tim. vi. 5).
> "So do these also resist the truth: men utterly corrupted in *mind*, reprobate as regards the faith" (2 Tim. iii. 8).
> "Even their *mind* and conscience is defiled . . . . unto every good work reprobate" (Tit. i. 15, 16).

Here it is evident that the mind is the seat of the trouble. It is useless to attempt to deal with the members while the main-spring is out of gear. Romans and Ephesians, which we found to be parallel in describing the evil (Rom. i. 28 and Eph. iv. 17—19), are parallel also in their description of the remedy:

> "Be not conformed to this age, but be ye transformed by the renewing of your *mind*, that ye may approve what is that good, and acceptable, and perfect will of God" (Rom. xii. 2).

Notice, in passing, the recurrence of the word "approve." A glance back to the references given will show that an unapproved, and hence an unapproving, mind is the cause of the mischief: and here we see the mind being renewed.

A close parallel in Ephesians is found in chapter iv.: "To be renewed in the spirit of your mind . . . . which according to God is created in righteousness and holiness of the truth" (Eph. iv. 23, 24). With this should be read the parallel passage in Colossians iii. 10: "And have put on the new man, which is renewed in knowledge after the image of Him that created him."

We have probably all at some time wondered why the test and temptation of Adam, with its awful consequence, should have centred around the question of knowledge. Does it not appear from these passages that the Creator, and Satan in his measure, knew that the mind was the citadel? If this is taken, the members of the body immediately become slaves to sin, and not until the mind is renewed and the knowledge of God and the ability to approve His Will are regained, is it of any use to think of words, or deeds. God's order places first the mind, the inner man, the new man; then, in resurrection, the body in its full measure.

Romans xii. 2 gives us the fashioning and transforming of the mind now (*suschēmatizō*, *metamorphoumai*). Philippians iii. 21 reveals the fashioning and conforming of the body in the future (*metaschēmatizō*, *summorphos*).

With the renewing of the mind (*nous*) there comes the renewing of the *phronēma*, and of *phroneō*, the thinking. Immediately following the reference to the renewal of the mind (*nous*) in Romans xii. 2 comes the adjustment of the thinking (*phroneō*) in verse 3: "Think (*phronein*) soberly" (*sōphronein*). "Soberly" is simply the word "to think," with the word for salvation prefixed: Think now with a saved or healed mind. Such a mind is entirely opposed to pride (*see* Rom. xii. 3 and 16, where *phroneō* is used).

The association of *nous*, the mind, with *phroneō*, the resultant thinking or feeling, is seen in Romans xiv. 5, 6:

> "Let every man be fully persuaded in his own mind (*nous*). He that regards (*phroneō*) the day, regards (*phroneō*) it into the Lord."

The mind in its actions, attitudes and intentions is seen in Philippians ii. 2, 5, iii. 13, 16 and 19:

> "*Mind* the same thing." "Let this *mind* be in you." "Be thus *minded* . . . . otherwise *minded*." "Let us *mind* the same thing." "Who *mind* earthly things."

Colossians iii. 1, 2 sums up the new attitude of the Christian: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your mind (*phroneō*) on things above, not on things on the earth."

(4) Spirit (v. 12—viii. 39).

A most important key-word is now before us. With one exception, which occurs in Romans vii., all the references to *pneuma* are found in Romans viii., the message of which they characterize. In this chapter there are 21 occurrences, which is roughly one reference for every two verses.

Romans vii. 6 sums up the argument, viii. 4 sets it out in doctrinal terms, and the remaining references expand its several features. Let us see for ourselves:

(1) *The summing up of the argument of Romans v.* 12—vii. 5.

> "But now we are free from the law, having died to that in which we were held, so that we may serve in newness of spirit, and not in oldness of letter" (Rom. vii. 6).

(2) *The doctrinal setting-out of this summary.*

> "For the law of the spirit of life in Christ Jesus, set me free from the law of sin and death" (Rom. viii. 2).

(3) *The expansion of essential features of this setting-out.*

(i) The relation of this spirit to law.
(ii) The relation of this spirit to liberty.
(iii) The relation of this spirit to life.

(i) LAW.—"That the righteous requirements of the law may be fulfilled in us, who walk not after the flesh, but after the spirit" (Rom. viii. 4).

(ii) LIBERTY.—"For you received not a spirit of bondage again to fear . . . . the freedom of the glory of the children of God" (Rom. viii. 15—21).

(iii) LIFE.—(*a*) Newness of life.
(*b*) Sphere of this life.
(*c*) Nature of this life.
(*d*) Expression of this life.

(*a*) *Newness of life.*

"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" (5).

"For the minding of the flesh is death, but the minding of the spirit is life and peace" (6).

"If Christ be in you, the body is dead because of sin: but the spirit is life because of righteousness" (10).

"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" (13).

"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 heart knoweth the mind of the Spirit, because He maketh intercession for the saints according to the will of God" (26, 27).

(*b*) *The sphere of this life—In spirit.*

"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" (9).

(*c*) *The nature of this life—Resurrection.*

"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" (11).

(*d*) *The expression of this life—Sonship.*

"As many as are led by the spirit of God, they are the sons of God" (14).

"Ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption (or sonship), whereby we cry, Abba, Father" (15).

"The Spirit itself beareth witness with our spirit, that we are the children of God" (16).

"And not only they, but ourselves also, which have the firstfruits of the Spirit, even we oursleves groan within ourselves, waiting for the adoption (or sonship), to wit, the redemption of our body" (23).

Before leaving this analysis it may be helpful to indicate which passages in the above list refer specifically to the Holy Spirit Himself, and which to His gifts. It is not our practice in these pages to quote extensively from the writings of others, and though we are continually indebted to all sorts and conditions of men, the studies in this present work are essentially first hand and our own. Those of our readers, however, who know *Dr. E. W. Bullinger's* contribution to the teaching of Scripture concerning the usage of *pneuma*, will realize that he has summed up the matter so ably that it would be difficult to go over the ground independently. We therefore depart from our usual practice and give the following seven ways in which *pneuma* is employed in the N.T., in the form of an extract from *Things to Come*, Vol. X., page 61:

"The use of pneuma in the New Testament.

Let us next note the various ways in which the Greek word *pneuma* is employed; i.e., the way in which it is used (apart from its meanings, or the sense which is given to it: i.e., *its usage*):

(i) It is used alone, in two ways;
  (1) Without the article: simple *pneuma*.
  (2) With the article: *to pneuma, the pneuma*.
(ii) It is employed with *hagion, holy*, in four ways:
  (1) *pneuma hagion* (holy Spirit): Matt. i. 18, and in 49 other places.
  (2) *hagion pneuma* (Spirit holy); 1 Cor. vi. 19, etc.
  (3) *the hagion pneuma*: Matt. xxviii. 19, etc.
  (4) *the pneuma the hagion*: Matt. xii. 32, etc.
(iii) It is used with the pronouns: *e.g., the pneuma of me, i.e.*, my *pneuma*: Matt. xii. 18, etc.
(iv) It is used with the prepositions, which affect its sense:
  (1) *en pneumati*, by or through the Spirit: denoting agency.
  (2) Adverbially, as meaning spiritually and sometimes, like *en dolō*, craftily (2 Cor. xii. 16); thus turning the phrase into an *adverb*.
(v) It is employed in combination with the Divine names in seven different forms; of which four have the article, and three are without: *e.g., pneuma Theon*; *pneuma Christon*, etc.
(vi) It is employed with ten other nouns in the genitive case, which (*by enallage*) qualify the meaning of *pneuma*. These again are used with and without the article: *e.g.*, a *pneuma* of sonship (Rom. viii. 15), *i.e.*, a sonship-*pneuma*.
(vii) It is employed with a second noun with which it is joined by a conjunction (*hendiadys*). Thus used it becomes a superlative adjective."

These are seven different ways in which *pneuma* is used, and which *Dr. Bullinger* tabulated for our better guidance. The *use* of the word reveals the various ways in which God has employed it in making His truth known. The *usage* indicates the various senses in which this word is employed.

Pneuma is used of God Himself.—"God is *pneuma*" (John iv. 24).
Pneuma is used of Christ in resurrection. "A life-giving Spirit" (1 Cor. xv. 45).
Pneuma is used of the Holy Spirit and His gifts and operations.

The gifts of the Holy Spirit must ever be distinguished from the Holy Spirit Himself. Acts ii. 4 is a good example:

> "And they were all filled with *pneuma hagion*, holy spirit, the gifts, and began to speak in other tongues as the Spirit, the Giver, gave them utterance."

This usage is fairly widely accepted. What we want to press upon the notice of the believer is that many times the word *pneuma* refers to the new nature:

"That which is born of *The Pneuma* is *pneuma*" (John iii. 6).
"The *pneuma* of sonship" (Rom. viii. 15).

Let us now return to the chapters of Romans that are our present study, and, before we leave this analysis of *pneuma*, go through the list again, to place each reference according to its usage:

vii. 6. "Serve in newness of *pneuma*.—The contrast, "oldness of letter," shows that the expression is adverbial, "a spiritual manner" (*see* Rom. ii. 29 and 2 Cor. iii. 6).

viii. 2. "The law of the *pneuma* of life."—Here we have the sense that is specially associated with Paul's ministry, and indicates the law of the *new nature*, which is in contrast with the law of sin and death. Spirit is contrasted with flesh, and Christ with Adam.

viii. 4. "According to flesh . . . . according to *pneuma*."—Here again, the two natures are in view.

viii. 5, 6.—Here flesh and spirit are again contrasted, this time the mind that pertains to the spirit, or new nature, being in view. The end of one is death, the end of the other peaceful life.

viii. 9.—"In (the) *pneuma*" is here contrasted, as before, with flesh, and then is given two titles. *Pneuma Theon* and *pneuma Christon*, spirit of God, and spirit of Christ. Here, still, the subject is the new nature. It is called Divine (of God), and Christ spirit.

viii. 10.—We now have a contrast between "the body," which is dead because of sin, and "the spirit," which is life because of righteousness.

viii. 11.—This new nature is here definitely associated with resurrection, and the indwelling of that spirit brings quickening, even to the mortal body.

viii. 13.—The life lived by *pneuma*, that new nature which is not flesh, and which is so intimately connected with the risen Christ, is an "earnest" of future resurrection—"Ye will live."

viii. 14.—The flesh leads the children of disobedience; the *pneuma Theon*, the new nature which is of God and which is spirit, leads the sons of God.

viii. 15.—Compare the "freedom *pneuma*" with the "sonship-*pneuma*," which but crystallizes into two terms all that has been said before. The sonship spirit, is the spirit of God, the spirit of Christ, the spirit of resurrection, of life and of peace, and is found not "in Adam," but "in Christ" alone.

viii. 16 is the first mention of the Holy Spirit Himself. The Spirit Himself beareth witness with our spirit." He it is also Who is spoken of in verses 26 and 27.

viii. 23 reveals that the new nature, the spirit of sonship, is a "firstfruits," an "earnest," a pledge of future literal resurrection, "to wit, the redemption of our body."

It will be seen that the doctrine of the spirit is very intimately interwoven with the doctrine of Romans viii., and we feel sure that due recognition of its importance will fully justify the space afforded to its survey. The fuller bearing of each reference on the unfolding of the wondrous teaching of the inner section of Romans must await more detailed exposition. We trust, however, that sufficient has been seen to justify clearly the distinction between the operation of the Spirit here, and the outpouring of His gifts at Pentecost.

(5) The Flesh (v. 12—viii. 39).

The fact that "the flesh" is antithetical to "the spirit" means that in our survey of the references to "the spirit" in these chapters, we have necessarily made many references to "the flesh." The subject, however, is too vital to pass over, and we therefore propose a survey of the occurrences of the expression "the flesh" in much the same way as we have dealt with other key-words of Romans v.—viii.

The truth unfolded in the references to the flesh may be visualized as follows:

A | vi. 19. The weakness of the *flesh*.
B | vii. 5. In the *flesh* passions of sin.
C | vii. 18. In my *flesh* DWELLETH no good thing.
D | vii. 25. With the *flesh* I serve the law of sin.
A | viii. 3. The weakness of the law because of the *flesh*.
a | viii. 3. Christ sent in likeness of *flesh of sin*.
b | viii. 3. Condemned.
c | viii. 4. Law's requirements fulfilled.
a | viii. 5. The life and mind of the *flesh*.
b | viii. 6. Death.
c | viii. 7. Law's requirements unfulfilled.
B | viii. 8. In the *flesh* cannot please God.
C | viii. 9. Not in the *flesh*. Spirit of God DWELLETH in you.
D | viii. 12, 13. Not debtors to the *flesh*: its wages is death.

Its utter weakness, hopeless enmity and incurability are seen at a glance, and a fuller examination will but intensify the conviction that nothing short of a miracle of grace can accomplish salvation for those in such abject bondage.

In Romans v. 6—8 there is this fourfold description of those for whom Christ died: "Without strength," "ungodly," "sinners," "enemies."

There is a fourfold division of the subject in Romans v.—viii., and while there may not be an actual parallel, yet weakness (vi. 19, viii. 3), enmity (viii. 5, 6), sinnership (vii. 25), and ungodliness (viii. 8) are very evidently associated with "the flesh."

The expression "in the flesh" is a comprehensive one. In some cases it may merely convey the sense of being alive upon this earth, without any moral significance (1 Cor. vii. 28; 2 Cor. xii. 7; Gal. ii. 20). In Romans v. 12—viii. 39, however, it is the state in which man is found before he is united to the Lord that is referred to, and therefore the expression is there used in a moral sense.

When the Apostle says in vii. 18 that he knows that in his flesh dwelleth no good thing, he is not speaking of flesh and blood physiologically, but of the carnal man, in whom resides no moral good whatever. It is a comfort to observe the two "dwellings" of vii. 18 and viii. 9. The references to the flesh are, however, so interwoven with the argument of the epistle, that further and fuller exposition is not easy until we settle down to a careful study of the whole teaching of the section.

Cremer, in his *Biblico-Theological Lexicon*, subdivides the meaning of *sarx*, "flesh," into six different phases. Omitting the great mass of quotation and detail with which he illustrates and proves his points, the reader may find the following digest of service:

Sarx.

(i) *Flesh.* Jas. v. 3. Flesh and bone, the substance of the body, Luke xxiv. 39; Eph. v. 30.

(ii) *Corporeity according to its material side*, which, as an organic whole is called *sōma*, body. So 1 Cor. xv. 39. The corporal part of man, Acts ii. 26.

(iii) *It mediates and brings about man's connection with nature.* Gen. ii. 23, 24; 1 Cor. vi. 16. So the contrast between "children of the flesh," Rom. ix. 8, and "children of the promise," Rom. iv. 19. It indicates kinship, Rom ix. 3; xi. 14; i. 3, and all mankind are designated "all flesh," John xvii. 2.

(iv) *It denotes human nature in and according to its corporeal manifestation.* 1 John iv. 2. "Jesus Christ came in the flesh." 1 Tim. iii. 16. "Manifested in the flesh."

(v) *All that is peculiar to human nature in its corporeal embodiment* is said to belong to it. This is specially the aspect of Paul's epistles and his use of *sarx*. It is in contrast with the new creation, 2 Cor. v. 16, 17. It stands in contrast with *pneuma*, spirit, the divine nature, in a metaphysical and moral sense. Rom. viii. 3; Gal. iii. 3, v. 17. Thus *sarx* comes, at length, in distinct and presupposed antithesis to *pneuma*, to signify—

(vi) *The sinful condition of human nature, in and according to its bodily manifestation.* So we have "the flesh of sin," Rom. viii. 3; "satisfying of the flesh," Col. ii. 23, "an occasion of the flesh," Gal. v. 13. Such expressions as "the mind of the flesh," Rom. viii, 6, 7; "the lusts of the flesh," Gal. v. 16, 24, and "the wills of the flesh," Eph. ii. 3, may be explained by the fact that *sarx* denotes sinfully conditioned human nature.

In addition to *sarx*, "flesh," we must take note of *sarkikos* and *sarkinos*, "fleshly" and "fleshy". Thus we have *sarkinos*, 2 Corinthians iii. 3, "the fleshy tables of the heart": *sarkikos*, "not as spiritual but as carnal" (fleshly) (1 Cor. iii. 1). The reading in Romans vii. 14 is doubtful. The received text reads *sarkikos*, "fleshly," but the critical texts read *sarkinos*, "fleshy." Textual criticism appears simple until it is attempted, and then it sometimes baffles the keenest research and intuition. We shall discuss the alternative readings of Romans vii. 14 in their proper place; here we give only the meanings of the two words.

What an awful picture of human nature does this study reveal! But what a blessing beyond words it is to know that the statement can be true of us:

> Ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwell in you" (Rom. viii. 9).

(6) Life, Live, Quicken (v. 12—viii. 39).

The great theme of Romans is given in i. 17: "The just shall live by faith." In the opening chapters of the epistle we have learned what constitutes this righteousness, and what this faith is, but the matter of life and living is the theme of the inner section, viz., v.—viii. We have to consider therefore in this article the key-words "life" and "live," *zōē* and *zaō*:

Zaō, "To live" (Twelve occurrences).

"How shall we, that are dead to sin, *live* any longer therein?" (Rom. vi. 2).

"In that He died, He died unto sin once: but in that He *liveth*, he *liveth* unto God" (Rom. vi. 10).

"Likewise reckon ye also yourselves to be dead indeed unto sin, but *alive* unto God through Jesus Christ our Lord" (Rom. vi. 11).

"Yield ourselves unto God, as those that are *alive* from the dead" (Rom. vi. 13).

"The law hath dominion over a man as long as he *liveth*" (Rom. vii. 1).

"Woman . . . . is bound by the law to her husband as long as he *liveth*" (Rom. vii. 2).

"If, while her husband *liveth*, she be married to another man, she shall be called an adulteress" (Rom. vii. 3).

"I was *alive* without the law once: . . . . sin revived, and I died" (Rom. vii. 9).

"We are debtors, not to the flesh, to *live* after the flesh" (Rom. viii. 12).

"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*" (Rom. viii. 13).

These twelve occurrences fall into three groups, as they deal with sin, law and the flesh:

SIN.	(a) Negative. vi. 2; vi. 11.
	(b) Positive. vi. 10; vi. 13.
LAW.	Dominion. vii. 1, 2, 3.
	Death. vii. 9.
FLESH.	(a) Negative. viii. 12, 13.
	(b) Positive. viii. 13.

Zōē, "Life" (Eleven occurrences).

"They which receive abundance of grace and the gift of righteousness shall reign in *life* by One, Jesus Christ" (Rom. v. 17).

"Even so by one righteousness the free gift came upon all men unto a justification of *life*" (Rom. v. 18).

"That as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal *life*, by Jesus Christ our Lord" (Rom. v. 21).

"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*" (Rom. vi. 4).

"Being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting *life*" (Rom. vi. 22).

"The gift of God is eternal *life*, through Jesus Christ our Lord" (Rom. vi. 23).

"The commandment, which was ordained to *life*, I found to be unto death" (Rom. vii. 10).

"The law of the spirit of *life* in Christ Jesus, hath made me free from the law of sin and death" (Rom. viii. 2).

"The mind of the spirit is *life* and peace" (Rom. viii. 6).

"The spirit is *life* because of righteousness" (Rom. viii. 10).

"Neither death, nor *life* . . . . shall be able to separate us" (Rom. viii. 38, 39).

The references in chapter v. deal with the question of reigning: reigning in life, and the reign of grace. The references in chapter vi. deal with walking and serving.

The reference in chapter vii. deals with the failure of the law to give life. The references in chapter viii. deal with the liberating law of the spirit of life.

Zōopoieō, "To make alive," "To quicken" (One reference).

"He that raised up Christ from the dead shall also *quicken* your mortal bodies by His Spirit that dwelleth in you" (Rom. viii. 11).

One feature is indelibly stamped upon these references to life, and that is, that resurrection life (alive from the dead) alone counts with God. Romans v. 12—viii. 39 deals with Adam and Christ from one angle; 1 Corinthians xv. deals with Adam and Christ from another angle, but both angles project their lines of teaching to meet in the glorious truth of life from the dead.

At the risk of apparent repetition, and because we feel the subject to

be so important, we draw attention to the way in which death and life alternate with one another in these passages. "Life" stands for resurrection life:

"*Death* reigned . . . . reign in *life*" (v. 17).
"Sin hath reigned unto *death*, even so might grace reign . . . . unto eternal *life*" (v. 21).
"*Dead* to sin . . . . *live* any longer therein?" (vi. 2).
"Buried . . . . unto *death* . . . . walk in newness of *life*" (vi. 4).
"He *died* to sin once; . . . . He *liveth* unto God" (vi. 10).
"Reckon . . . . yourselves . . . . *dead* . . . . unto sin, but *alive* unto God" (vi. 11).
"Yield yourselves . . . . as . . . . *alive* from the *dead*" (vi. 13).
"End of those things is *death* . . . . end everlasting *life*" (vi. 21, 22).
"Wages of sin is *death* . . . . gift of God is eternal *life*" (vi. 23).
Bound by law so long as husband *liveth* . . . . loosed if he be *dead* (vii. 2, 3).
"I was *alive* without the law . . . . sin revived and I *died*" (vii. 9).
"Commandment ordained to *life*, I found to be unto *death*" (vii. 10).
"Law of spirit of *life* . . . . law of sin and *death*" (viii. 2).
"Mind of flesh is *death*, mind of spirit is *life*" (viii. 6).
"Body *dead* because of sin, spirit is *life* because of righteousness" (viii. 10).
"If ye *live* after the flesh ye shall *die* . . . . if . . . . *mortify* the deeds of the body ye shall *live*" (viii. 13).
"Neither *death*, nor *life*" (viii. 38).

The importance of this fact, and its bearing upon the doctrine of Romans, we shall see more clearly later, but this column of references itself is a standing witness.

Dr. E. W. Bullinger, in his *Lexicon and Concordance*, says of these words:

> "*Zaō*, to live (akin to *aō*, *aēmi*, to breathe) to have *zōē* (life). Not 'to be happy,' but to have life in all or any of its manifestations, from the life of God down to the lowest vegetable. Not 'to exist,' for a thing can exist without living. To live, is to have that peculiar property communicated by God to some parts only of His creation. He originates and sustains all life by giving it out of Himself. 'In Him we live, and move, and have our being.'"

Cremer says: "*Zōē* is only the antecedent condition or basis of *bios*." *Bios* being the manner of life a man leads, and of course necessitating the presence of life within before it can express itself. The difference between the two words is seen in zoology and biography. We might write the zoology of any creature, but we can write the biography of man only. *Cremer* further says of *zōē* that it is "life, the kind of existence possessed by individualized being, to be explained as self-governing existence, which God *is*, and man *has* or *is said to have*, and which, on its part, is supreme over all the rest of creation."

We have now reviewed the occurrences, general teaching, arrangement and meanings of six key-words, "body," "members," "mind," "spirit," "flesh" and "life." There are other important words, but with these six more or less defined, we may hope to see the truth of these vital chapters, under God's blessing, with some degree of clearness.

CHAPTER XI

The fourfold question concerning sin and law (vi. and vii.).

It will be remembered that upon reaching the end of Romans v. we called a halt in order that some important key words of the section (Rom. v. 12—viii. 39) should be considered. We have looked at the use of the word "body"; at the use of the word "members"; the word "mind"; the word "spirit"; the word "flesh"; and the words "life," "live" and "quicken." With the light received from the study of these key words we must now proceed, although it must be remembered that there are others, such as "sin" and "law," and these will of necessity demand careful thought during the exposition of the next three chapters.

For the moment our studies are limited to chapters vi. and vii., these forming a distinct section in that inner portion (v. 12—viii. 39). These two chapters are occupied with a series of questions that arise out of the doctrine enunciated at the close of Romans v., namely:

> "Moreover the law entered, that the offence might abound, but where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Rom. v. 20. 21).

The position and nature of the law, the connection between sin and grace, the reign and dominion of sin and death, and the end—"eternal life," together with their inter-relations with sanctification, licence, bondage, and other matters of great importance, are canvassed in this set of questions and answers.

However involved the subject-matter may be, it is manifest to all who give the matter a moment's consideration, that the structure of these two chapters must hang upon the four-fold question with its fourfold "God forbid" which we find in Romans vi. 2, 15: vii. 7 and 13, and which occupies the whole of these two chapters. Moreover, it will be seen that each question arises out of a statement of doctrine made by the Apostle. We accordingly set out the structure, omitting the expansion of the larger clauses for the time being: (see next page).

We have retained the A.V. translation "God forbid," but would draw attention to the fact that *mē genoitō* simply means: "Let it not become so." Looking at the four great answers which constitute the bulk of these chapters, we find that the first is occupied with the dominion of sin and of death, the second with the dominion of law, the third and fourth with the law of God and the law of sin, and the conflict and the deliverance connected with them respectively. The intention of the writer in the use of the word *katargeō* in vi. 6, where he speaks of the body of sin being "destroyed," is illuminated by the sequel in Romans vii. 2 and 6, where it is used of the "loosing" and

Romans v. 20—vii. 25.

A1 | v. 20, 21. STATEMENT.—Where sin abounded grace did much more abound.
B1 | vi. 1. QUESTION.—Shall we continue in sin that grace abound?
C1 | vi. 2. REPUDIATION.—God forbid (*mē genoitō*).
D1 | vi. 3—14. ANSWER.— | The dominion of sin and death (vi, 9, 14).
| The body of sin "destroyed" (*kat-argeō*) (vi. 6).
| Newness of life (vi. 4).
A2 | vi. 14. STATEMENT.—Ye are not under the law but under grace.
B2 | vi. 15. QUESTION.—Shall we sin because not under law but grace?
C2 | vi. 15. REPUDIATION.—God forbid (*mē genoitō*).
D2 | vi. 16—vii. 6. ANSWER.— | The dominion of the law (vii. 1).
| The law "delivered from" (*kat-argeō*) (vii. 2—6).
| Newness of spirit (vii. 6).
A3 | vii. 6. STATEMENT.—We were delivered from the law.
B3 | vii. 7. QUESTION.—Is the law sin?
C3 | vii. 7. REPUDIATION.—God forbid (*mē genoitō*).
D3 | vii. 7—12. ANSWER.— | The law of God and the law of sin (vii. 7, 12).
| The conflict (vii. 8, 11).
| "I died"; "unto death"; "slew me" (vii. 9—11).
A4 | vii. 12. STATEMENT.—The law is holy . . . . just and good.
B4 | vii. 13. QUESTION.—Was that which is good made death unto me?
C4 | vii. 13. REPUDIATION.—God forbid (*mē genoitō*).
D4 | vii. 13—25. ANSWER.— | The law of God and the law of sin (vii. 13—23).
| The deliverance (vii. 24, 25).
| The body of this death (vii. 24).

"delivering" from the law. "The body of this death" (vii. 24) is prepared for by the statements: "I died," "I found to be unto death," and "sin . . . . by it slew me" (vii. 7—12).

Quite a feature of these chapters is the appeal to knowledge, and the Apostle has been led to use a variety of words in his endeavour to make the matter clear. Let us observe those used and their different shades of meaning:

Agnoeō.

"*Know* ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?" (vi. 3).

"*Know* ye not brethren . . . . how that the law hath dominion over a man as long as he liveth?" (vii. 1).

Ginōskō.

"*Knowing* this, that our old man is crucified with Christ" (vi. 6).

"I speak to them that *know* the law" (vii. 1).

"I had not *known* sin, but by the law" (vii. 7).

"For that which I do I *allow* (*know*) not" (vii. 15).

Oida.

"*Knowing* that Christ being raised from the dead dieth no more" (vi. 9).

"*Know* ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey" (vi. 16).

"I had not *known* lust, except the law had said, Thou shalt not covet" (vii. 7).

"We *know* that the law is spiritual" (vii. 14).

"I *know* that in me, that is in my flesh, dwelleth no good thing" (vii. 18).

It is extremely difficult to distinguish the differences that are resident in the two words *ginōskō* and *oida*. Perhaps the difficulty will be recognized if we give the following usages:

"Then will I profess unto them, I never *knew* (*ginōskō*) you" (Matt. vii. 23).
"Verily I say unto you, I *know* (*oida*) you not" (Matt. xxv. 12).

It assists us to remember that these passages occur in the same Gospel, and therefore suggests some real distinction.

We notice that in Matthew vii. 23 the words of repudiation are followed by: "Depart from Me, ye that work iniquity," but that no such severe statement follows the second reference (Matt. xxv. 12). Both, however, are united by the fact that in each case "the wise and the foolish" are in view, in the one *builders*, in the other *virgins*. The trouble with the foolish virgins was that they were not "ready;" on the other hand, those repudiated in chapter vii. had made great profession, but had not done the will of God. The foolish builder heard the Lord's sayings, but did them not.

Now of the two, *ginōskō* expresses the more intimate knowledge, and so fits the context. *Epignōskō* is translated sometimes "acknowledge," and this meaning well fits the usage of *ginōskō* in Romans vii. 15: "For that which I do I do not acknowledge," and, moreover, it makes good sense with the other three references:

"*Acknowledging* this, that our old man is crucified with Christ" (vi. 6).
"I speak to them that *acknowledge* the law" (vii. 1).
"I had not *acknowledged* sin, but by the law" (vii. 7).

Oida is less personal. It is allied to the verb "to see," whereas *ginōskō* is allied to *nous*, "the mind." The word "perceive" can be well substituted for the five occurrences given under *oida*.

Place two passages together for comparison:

"I had not *acknowledged* (*ginōskō*) sin, but by the law" (vii. 7).
"I had not *perceived* (*oida*) lust, except the law had said, Thou shalt not covet" (vii. 7).

Now as these two different words come together in the same verse, and deal also with the same thing, their distinctive meanings ought to reveal themselves. Most of the standard translations and commentaries recognize the difference intended by these two words, and give expression to it in different ways. All, however, point to the conclusion at which we have ourselves arrived.

Conybeare and *Howson* indicate the difference thus:

"I should not have *known* what sin was."
"I should not have *known* the sin of coveting."

Alford gives:

"I had not *recognised* such a thing as sin."
"For neither had I *known* anything of concupiscence."

Weymouth translates the passage:

> "What follows? Is the law itself a sinful thing? No, indeed; on the contrary, unless I had been taught by the law, I should have *known* nothing of sin as sin. For instance, I should not have *known* what covetousness is, if the law had not repeatedly said, Thou shalt not covet."

We trust sufficient evidence has been brought forward to justify "acknowledge" and "perceive" as the translation of these two words in this section of Romans. Their further and fuller bearing will be manifest when the whole passage containing them is under review.

(1) Sanctification.—First a sphere: Newness of life (vi. 1—14).

The true sequel of Romans v. 12—21 is Romans viii. where the condemnation brought in by Adam is entirely removed from all who are "in Christ Jesus." The Spirit of God, however, knew the heart of man; and how easily even believers may misread liberty for licence, or abuse the overwhelming grace of God. Already the spirit that necessitates Romans vi. and vii. has shown itself. For in Romans iii. 7 we have the beginnings of the idea opened up in Romans vi., where the thought that "the truth of God hath more abounded through my lie unto His glory" is echoed by the question: "What shall we say then? Shall we continue in sin that grace may abound?"

It is not a question of shall I ever fall into sin, or shall I never discover hidden uncleanness, but shall I "continue in" sin. *Epimenō* is used in Romans xi. 22, 23, where it is used of "continuing in His goodness," and of "abiding still in unbelief." In Romans vi. 2 the balancing clause to "continuing in" is "living in":

> "How shall we that are dead to sin, live any longer therein?"

Let us notice for our good that the Apostle does not temporize with this question. He does not embark upon a lengthy discourse concerning grace; he does not attempt to mitigate the fulness of superabounding grace; he goes straight to the heart of the matter, revealing it to be a matter of life and death.

Grace is grace because of righteousness—so teaches Romans v. 21: "Even so might grace reign through righteousness," and the only way that grace could reign through righteousness is for sin to have been dealt with righteously—and we know that the wages of sin is death.

Answer to first objection.

The answer to the question of Romans vi. 1 is found in vi. 3—14. Verse 2 is not so much an answer as a refusal to admit the validity of the objection that superabounding grace will encourage laxity of morals. The close of verse 14 corresponds with verse 2 in setting the objection aside as incompatible with the "grace wherein we stand." The answer (3—14) is divided into three main sections:

(1) Identification of the believer in the death, burial and resurrection of Christ (3—10). This we shall discover is subdivided into three features.
(2) Reckoning of the believer that all this is true.
(3) Practical results of this identification and reckoning: "Let not," "Yield not."

This, together with the associated doctrine of Romans v. 20, 21 which gave rise to the objection, we now set out before the reader.

Romans v. 20—vi. 14.

A1 | v. 20., 21. STATEMENT.—"Where sin abounded grace did much more abound."
B1 | vi. 1. QUESTION.—"Shall we continue in sin that grace may abound?"
C1 | vi. 2. REPUDIATION.—"God forbid. How shall we that are dead to sin live any longer therein?"
D1 | vi. 3—14. ANSWER.—
A2 | vi. 3—10. | 3—5. | a1 | Know ye not?
b1 | Dead to sin.
6, 7. | c1 | Knowing this.
d1 | Freed from sin.
8—10. | *a*1 | Knowing that.
*b*1 | Died to sin.
B2 | vi. 11. Reckon. | e | Dead to sin.
f | Alive to God.
*A*2 | vi. 12—14. | 12. | a2 | Let not sin reign.
b2 | In your mortal body.
12, 13. | c2 | Not obey lust, neither yield to sin.
d2 | Yield to God, instruments of righteousness.
14. | *a*2 | For sin shall not have dominion.
*b*2 | Over you.
C1 | REPUDIATION.—"Ye are not under the law, but under grace."

There is an insistence throughout this whole passage upon death followed by life, and it is of the utmost importance that we do not miss the teaching of Scripture upon this basic argument. First of all the insistence upon death:

"How shall we that are *dead to sin* . . . ." (vi. 2).
"Baptized into His *death*" (vi. 3).
"Buried with Him by baptism into *death*" (vi. 4).
"Christ was raised up from the *dead*" (vi. 4).
"In the likeness of His *death*" (vi. 5).
"He that is *dead* is freed from sin" (vi. 7).
"Now if we be *dead* with Christ" (vi. 8).
"Christ being raised from the *dead*, *dieth* no more; *death* hath no more dominion over Him" (vi. 9).
"In that He *died*, He *died* unto sin once" (vi. 10).
"Likewise reckon ye also yourselves to be *dead* indeed unto sin" (vi. 11).
"As those that are alive from the *dead*" (vi. 13).

Here, in the space of thirteen verses, are fourteen references to death, independently of the allied words "buried" and "crucified." It would be a mistake to leave the matter here. Far too many have stressed "death" and "the cross" without realizing that power can only begin

with us when we receive new life, and stand on resurrection ground. Consequently we must go through these verses again to note the recurrence of life and resurrection:

> "Like as Christ was *raised up* from the dead . . . . even so we also should walk in *newness of life*" (vi. 4).
> "We shall also be in the likeness of His *resurrection*" (vi. 5).
> "We believe that we shall also *live* with Him" (vi. 8).
> "Christ being *raised* from the dead dieth no more" (vi. 9).
> "In that He *liveth*, He *liveth* unto God" (vi. 10).
> "Reckon yourselves . . . . *alive* unto God" (vi. 11).
> "Yield . . . . unto God as those that are *alive* from the dead" (vi. 13).

Here are nine references, not including the passages that speak of deliverance from the dominion of death and sin. It is evident that if we miss the meaning of the Apostle relative to these two great themes, we shall miss his teaching entirely. Therefore we must patiently examine them, and first of all the words with which the objection is repudiated. What is meant by "dead to sin"?

Dead to sin.

There is a system of teaching that appears to take these words as meaning abstaining from, resisting, mortifying sin, in which there can be degrees of "depth." Hence the expression: "To die more and more unto sin." There is most truly an experimental entering into the death of Christ, but we are persuaded such is not intended here. In Romans vi. 2, 7, 8 and 9 the verb "to die" is not *thnēskō*, but *apothnēskō*, "to die out, to expire, to become quite dead." Moreover, it is *the actual death of Christ* that is in view, "His death" (3 and 5), death "with Christ" (8), and it is death "to sin." Here again we need care. It is not death to the *power* of sin, but death to its *guilt* that is here intended. Our death to sin is not mentioned here as of our *conduct* or our *character*, but of our STATE before God. The R.V. recognizes the *aorist* tense, and translates the passage, "We who died to sin," in place of the A.V., "We that are dead to sin." Into the vexed question of the true rendering of the Greek *aorist* we cannot go. On verse 7 *Dr. Weymouth* gives the following note, which is of weight:

> "Lit. 'has died,' not 'is dead.' The distinction cannot be expressed in Latin or French, but can in English and in Greek. The classical scholar will find an excellent example in Euripedes *Alc.* 541 'Those who have died (*aorist*) and are dead (*perfect*).' "

Up to Romans v. 11 the burden of the epistle has been justification by faith. Romans v. 12—21 adds its quota of superabounding grace, and when the Apostle says in vi. 2: "How shall we who died to sin live any longer therein?" he is not introducing some new aspect of death, but referring to what has already been established. In other words, he replies to the objection by saying, Justification by faith cannot lead to living in sin, for the simple reason that justification is based upon death to sin and guilt. The fact that the Apostle uses, in verse 10, the same expression of Christ Himself: "In that He died, He died unto sin once," shows that he had in view death to its guilt. As *Calvin* says:

"The very form of the expression, as applied to Christ, shows that He did not, like us, die to sin for the purpose of *ceasing to commit it*."

The Lord was never under the *power* of sin. He took *the guilt* of sin that belonged to us, and for that He died:

"He that has died is freed from sin" (vi. 7).

The word translated "is freed" is *dedikaiotai*, the perfect tense of the verb *dikaioō*, "to justify." It is most important that this word noted in the margin should be re-instated: "Justified from sin." Romans iii. 20—30 is the classic passage on "Justification," and there *dikaioō* is used five times. Romans v. 9 sums up the matter by saying: "Being now justified by His blood." In vi. 2 the Apostle declares that the believer "died to sin." In vi. 7 he reveals the glorious result of that death—he is "justified."

Righteousness unto holiness.

Anticipating a little the result of our studies, we would say that the phrase found in vi. 19, "righteousness unto holiness," aptly epitomizes the intention of these chapters. We are already justified: Shall we continue in sin because grace is free? No, for the very process of our justification involved us in crucifixion, death and burial, so utter and complete that apart from an entirely "new life" we are for ever powerless. This division of our theme is extremely important. *Death* is related to our justification, and *life* to our sanctification, and we shall do well not to confuse the issues.

We have passed from verse 2 to verse 7 in our attempt to fix the meaning of "death to sin." We must now retrace our steps and learn how this was accomplished. In verses 3—5 the Apostle speaks of death and burial, and turns to the symbol of baptism to enforce his teaching, just as he uses circumcision in Colossians. The baptism of Romans vi. must include baptism in water, for that was practised during the Acts period, and by the Apostle himself (1 Cor. i. 16), although it did not occupy the same place in his ministry as it did in the ministry of the Twelve. The use of both circumcision and baptism in Colossians ii. shows that there they are used spiritually, the appeal to the external rite being no longer valid:

"Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into His death?" (Rom. vi. 3).

The R.V. corrects the A.V., and gives the true title of the Lord. The expression, "baptized into Christ Jesus," is similar to that found in 1 Corinthians x.:

"For I would not, brethren, have you ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea" (1 Cor. x. 1, 2).

Israel were "baptized into Moses," and therefore into the law and all that the law stood for. The believer was baptized into Christ and all that Christ and grace stood for. The Apostle insists that the union

with Christ typified and set forth by baptism, set forth the identification of the believer with the Lord in His death: "You were baptized into His death." The two statements must be read together:

> "Baptized into Christ Jesus."
> "Baptized into His death."

The one involves the other. They are inseparable. The Apostle in Galatians iii. 27 uses this expression in a different context, but it is worth noting:

> "As many as have been baptized into Christ have put on Christ."

The force of "into" here is fully realized in the sequel; such have "put on Christ" and so are "in Him." So real is this death, and so real is this identification, that just as surely as Christ died and was buried, so surely must burial be included as one of the blessings that follow union with the Lord. When once this baptism "into" Christ Jesus is mentioned, there follows the fact that the believer is "in Christ Jesus" (vi. 11, R.V.; viii. 1).

The burial of Christ forms one feature of the Apostle's gospel (1 Cor. xv. 4); it is the evidence and assurance that the person in view is really dead. No words have the sense of finality about them as these, "Dead and buried." The little gathering of mourners have paid their last tribute. Prayers and willing service have been rendered while the battle for life lasted, but when "dead and buried" ! what more is to be done? The next movement *must* come from God, and that is the Apostle's thought here. 1 Corinthians xv. 3, 4 says that "Christ died" and that He was "buried," but it does not stay there; it goes on to say that He was "raised" from the dead:

> "That like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life" (vi. 4).

Newness of life.

The walk in newness of life is our experimental answer to His resurrection. The full truth is that when He died, we died: when He was buried, we were buried; and being dead and buried our hope both *now* during the life which we live in the flesh (Gal. ii. 20), and in the future glory in the life to come, is entirely dependent upon Him. If that risen life is also ours, then even now we may "walk." If it is not—being dead and buried—we can do nothing but wait amid a groaning creation for the redemption of the body.

The first note in the chord of sanctification has now been struck. Instead of "living in sin" we who have died to sin may "walk in newness of life." This is more than "a new life," for the abstract word *kainotēti* conveys the idea of "newness." There are two words in the Greek for "new": *kainos* (that gives us "newness" in Rom. vi. 4) and *neos*. Both come together in Colossians iii. 10: "And having put on the new man (*neos*), being renewed" (*anakainoō*):

> "In other words, we have put on the new, young, rejuvenate man, fresh, vigorous, prime, with all the glorious future stretching out in its

> limitless possibilities by the grace of God, and have been renewed with a life that standing beside the empty tomb looks back at the past, dead, buried, excluded, finished. *Neos* turns our faces toward Christ, the last Adam; *kainos* looks back to the first Adam. The one says 'life has begun,' the other 'that life has finished'" (Vol. XV., page 138, of *The Berean Expositor*).

As we proceed, we shall see that the dominion of sin and death is manifested by the fact that men are their slaves (servants). These slaves have been set free. Grace reigns where sin once reigned, and they are now free, free to serve another, and so, "Walk in newness of life" finds its sequel in "Serve in newness of spirit" (Rom. vii. 6).

We may safely take these terms as revealing most truly an essential aspect of sanctification. It must be in "newness of life." Anything savouring of death brings defilement, as we may learn from the type of Numbers xix. 16:

> "And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days."

So all must be cleansed from "dead works" before any progressive sanctification is possible.

Sanctification demands newness of life—how then can anyone think of "continuing in sin" that grace may abound? We may all take to ourselves the words of the Apostle, making them a prayer where we cannot state them as an experience:

> "I am dead to the law (as Rom. vi., 'dead to sin'). I have been crucified with Christ (as Rom. vi., 'the old man was crucified with Him'), nevertheless I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God ('newness of life') Who loved me and gave Himself for me" (Gal. ii. 19, 20).

(2) Sanctification.—Second a condition: Union (vi. 1—14).

The first item in the doctrine of sanctification which we have established is "newness of life." True, "death to sin" must precede this new life, but death to sin is not sanctification, any more than a good concrete foundation is a dwelling house. Power for sanctification is life, and the study now before us is to discover from the passage as to what that life is, and how its power may be received, and its effects:

> "For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: 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. For he that is dead is freed from sin" (Rom. vi. 5—7).

The R.V. alters the reading "planted together" to "become united with," and this is undoubtedly the meaning. "Planted together" would truly describe a field of wheat, but each plant would nevertheless be independent: the word *sumphutos* used here indicates something

more intimate, more akin to "grafting" than "planting." The word is used in the LXX. of Amos ix. 13 for "melt," and is employed by *Xenophon* to describe the "growing together" of man and horse known as the "Centaurs" of ancient myth. The R.V. margin is closest of all to the truth of the passage, and is the rendering of *Alford*:

> "If we have become united with the likeness of His death, so shall we be also with His resurrection."

There is a real link between "united" and "likeness," the contrasted thought being found in Romans viii. 3:

> "For that which was not in the power of the law, because it was weak through the flesh, God (did) having sent His own Son in the likeness of the flesh of sin, and on account of sin condemned sin in the flesh."

Likeness.

The Lord had a nature like our sinful nature, but had not Himself a sinful nature. If the Apostle had not used the word "likeness," it would have appeared that Christ partook of *sinful* flesh, which of course He did not. So the believer is united to the Lord in the "likeness" of His death, for that death itself allows of no possible partner. He suffered alone, and suffered once for all. He died actually and literally, that we might be reckoned to have died with Him. Moreover, as we shall see in the next verse, "the likeness of His death" is most certainly a reference to the *kind* of death He died, namely, not an honourable death, nor the death of an acclaimed victor, but the death of a slave, the death of the accursed, death by crucifixion. All this is included in the original statement of verse 2, "dead to sin."

It is of the utmost importance that we shall realize the place that *union with Christ* occupied in this great doctrine of sanctification. Here, in the short compass of four verses, we have such extraordinary expressions as: "baptized into His death"; "buried with Him"; "united with Him"; "crucified with Him"; "Like as Christ"; and "the likeness of His death." Union with Christ is the very essence of sanctification:

> "For both He that sanctifieth and they who are sanctified are ALL OF ONE . . . . as the children were partakers of flesh and blood, He also Himself likewise took part of the same" (Heb. ii. 11—14).

He was made "in the likeness of men" (Phil. ii. 7).

Image and likeness.

The ultimate goal of sanctification is expressed in Romans viii. 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."

The zenith is conformity to the *image*, the commencement is union with the *likeness* of His death and resurrection life.

We have dwelt upon the likeness of His death, but let us not stay there. Life, not death, is the sphere of sanctification, and, to us, that life must be resurrection life; so the Apostle does not reach his goal

until he completes the argument. "If . . . . we shall be also in the likeness of His resurrection." Verses 4 and 5 follow the same line:

"Buried into His death. That like as Christ was raised—so we should be."

"United together with the likeness of His death. We shall be also in the likeness of His resurrection."

The future "we shall be" must not be taken to refer to the yet future resurrection of the dead, but is the employment of the future for what is called "the ethical necessity," as for example:

"Thou *shalt* worship the Lord thy God" (Matt. iv. 10).
"What *shall* we do then?" (Luke iii. 10).

Future resurrection is, of course, implied, but the Apostle is more concerned with present "walk," and to show that its only hope of success lies in the fact of the risen life already there in Christ at the right hand of God. Much the same course is pursued in Colossians iii., where the fact that we have been raised with Christ is brought forward as the incentive to set our mind on things above where Christ is, and so to mortify our members that are upon the earth.

(3) Sanctification. Third a state: freedom (vi. 1—14).

We have previously seen that sanctification has a sphere—"newness of life," and a condition—"unity with the likeness of His death and resurrection"; we now proceed to the consideration of a third feature, a state—"liberty."

Verse 6, where our study is resumed, ends with the words: "That henceforth we should not serve sin." From this point to the close of the chapter we have many references to "servants" (literally "slaves") who were once under an awful dominion, but are now "free." With chapter vii. comes a change of figure, from that of a slave to that of a married woman under the law, who is set "free" from her marriage and all its obligations by the death of her husband. This is appropriately brought to a conclusion in verse six with service "in newness of spirit."

The following passages will help us to see how prominently "freedom" and "servitude" figure in these chapters; in each case one of the verbal forms of *eleutheros* is used:

"Being then *made free from* sin, ye became the servants of righteousness" (Rom. vi. 18).

"For when ye were the servants of sin, ye *were free from* righteousness" (Rom. vi. 20).

"But now being *made free from* sin, and become servants to God" (Rom. vi. 22).

"If her husband be dead, she *is free from* that law" (Rom. vii. 3).

"For the law of the Spirit of life in Christ Jesus hath *made me free from* the law of sin and death" (Rom. viii. 2).

"Because the creature itself also *shall be set free from* the bondage of corruption into *the freedom* of the glory of the children of God" (Rom. viii. 21).

We must now look at the various derivations of the word translated "bondage":

"That henceforth we should not *serve* sin" (Rom. vi. 6).
"*Servants* to obey, his *servants* ye are" (Rom. vi. 16).
"Ye were the *servants* of sin" (Rom. vi. 17).
"Ye became the *servants* of righteousness" (Rom. vi. 18).
"*Servants* to uncleanness . . . . *servants* to righteousness unto holiness" (Rom. vi. 19).
"When ye were the *servants* of sin" (Rom. vi. 20).
"Now . . . . having become *servants* to God" (Rom. vi. 22).
"We should *serve* in newness of spirit" (Rom. vii. 6).
"With the mind I myself *serve* the law of God" (Rom. vii. 25).
"Ye have not received the spirit of *bondage*" (Rom. viii. 15).
"Shall be delivered from the *bondage* of corruption" (Rom. viii. 21).

How is this freedom attained, and what is the nature of the bondage from which it liberates? The first part of the question is answered in Romans vi. 7; the second in vi. 14 and viii. 21:

"He that is dead is freed from sin" (Rom. vi. 7).

Liberty.

We have already drawn attention to the fact that the word translated "freed from" is literally "justified from." There is, however, no error here; the A.V. translation is gloriously true. But we must see for ourselves. The book of Job contains the thought that in death "the servant is free from his master" (Job iii. 19). And the Talmud has a maxim: "When a man dies, he is freed from the commands." In Romans vi. we have moved from the doctrine of justification from sin's penalty and guilt (Rom. i.—v. 11) and have passed on to the consideration of the doctrine of sanctification, and the believer's freedom from sin's dominion and service. *Alford's* comment on Romans vi. 7 is worth quoting here:

> "The difficulty of this verse arises from the Apostle having in a short and pregnant sentence expressed a whole similitude, joining as he elsewhere does in such cases the subject of the first limb of the comparison with the predicate of the second. Fully expressed, it would stand thus: For, as a man that is dead is acquitted and released from guilt and bondage (among *men*: no ref. to *God's* judgment of him): so a man that has died to sin is acquitted from the guilt of sin and released from its bondage."

To make sure that every reader will appreciate this note, we set out the passage, with verse 7 in the centre, showing what is the "first limb of the comparison," and what is "the predicate of the second":

Rom. vi. 2—6. The believer is "dead to sin."
Rom. vi. 7. He that is dead / Is free from sin.
Rom. vi. 8—14. Let not sin therefore reign that ye should obey it.

It is clear that freedom from bondage is the main theme here, and that this freedom has some vital connection with death to sin. The question as to the basis of this freedom is answered in verses 6 and 9:

"*Knowing this*, that our old man was crucified with Him, in order that

the body of sin might be rendered inoperative, that we should no longer serve sin."

"*Knowing that* Christ being raised from the dead dieth no more; death hath no more dominion over Him."

Basis and charter of liberty.

The subject here is a sacred one; let us tread reverently, for this is indeed hallowed ground. The first passage ("knowing this") points us to the cross; the second ("knowing that") to the empty tomb. Together, they form the basis and charter of the believer's freedom.

In Romans vi. 6 we have the crucifixion of the "*old* man"; in vii. 6, the "*oldness* of the letter." In vi. 6, the body of sin is "destroyed" (*katargeō*); and in vii. 6, we ourselves are "delivered" (*katargeō*) from the law. In both cases the end is "service":

"That henceforth we should not serve sin" (Rom. vi. 6).

"That we should serve in newness of spirit, and not in oldness of the letter" (Rom. vii. 6).

The "newness" of the spirit is in contrast with the "oldness" of the letter; and we must find also something "new" to contrast with what is connected with the "old man." This something "new" is found in verse 4: "*newness* of life." As we have already remarked the word "newness," standing here beside an empty tomb, looks back at the past which is dead, buried, excluded, and finished.

The "old man" is crucified, with an object in view—"that the body of sin should be rendered inoperative." In Romans vii. 24 we have "the body of this death"; and in Romans viii. 3 (literally), "the likeness of sin's flesh." We read in Romans vi.—vii. and elsewhere of "a law of sin which is in my members." This body, "sold under sin," dominated by sin and death, is the seat of human depravity, the source of much of human temptation, and the active instrument in the outworking of evil. In a future day, the children of God shall stand in absolute freedom—"the freedom of the glory" (Rom. viii. 21)—and then they shall have attained to the "redemption of the body." During our life on earth we still have "mortal bodies" in which sin *may* still reign, though its dominion is broken (Rom. vi. 12). Our only freedom springs from the cancelling of sin, and the ending of its dominion. We were all slaves to sin and death, "sold under sin" (Rom. vii. 14). The punishment for a slave was crucifixion; and so we read: "Our old man was crucified with Him." This particular word translated "*crucified with*" is used in one other epistle, that written to the Galatians:

"I through the law am dead to law, that I might live unto God. I have been *crucified with* Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life that I now live in the flesh, I live by the faith of the Son of God, Who loved me, and gave Himself for me" (Gal. ii. 19, 20).

"I am dead to law . . . I have been crucified with Christ," are the words of the Apostle in Galatians ii. "I am dead to sin . . . . our old man was crucified with Him," says the same Apostle in Romans vi. And, in Galatians ii.: "That I might live unto God . . . . I live, yet not I." And then, in Romans vi., the words of the same Apostle: "Reckon

ye also yourselves to be dead indeed unto sin, but alive unto God in Christ Jesus."

How are we to understand the serious expression: "crucified with Him"? Its only other occurrences in the N.T. are in the Gospels, and there we shall learn its meaning:

> "The thieves also, which were *crucified with* Him, cast the same in His teeth" (Matt. xxvii. 44).
> "They that were *crucified with* Him reviled Him" (Mark xv. 32).
> "Then came the soldiers, and brake the legs of the first, and of the other which was *crucified with* Him" (John xix. 32).

Reader, as you look at this record, do you realize that these dying thieves are a picture of yourself? Here indeed is the "offence of the cross," the exposure of the utter hopelessness of the flesh—"none good," "none righteous," all condemned to a criminal's death, "the death of the cross."

It will be noticed that Matthew, Mark and John have been quoted in this connection. What has Luke to say? It is Luke who shows the inner meaning of the cross and its three victims:

> "And when they were come to the place called Calvary, there they crucified Him, and the malefactors, one on the right hand and the other on the left" (Luke xxiii. 33).

Each of these three crosses bore a condemned and dying man, for the Lord Jesus Himself entered into condemnation "for us." Both of the malefactors were "in the same condemnation" (Luke xxiii. 40), but here their likeness ends. One of them railed upon Christ, but the other rebuked him, saying, concerning their own condemnation: "And we indeed justly: for we receive the due reward of our deeds." This dying man bows before the doctrine of Romans, that "all have sinned," and that "the wages of sin is death." But, looking at the central figure, the Son of God, he says:

> "But this man hath done nothing amiss. And he said unto Jesus, LORD . . . ."

We are not concerned for the moment as to what else he said. He said "Lord"; and if the dying man was indeed the "Lord," and if "He has done nothing amiss," then He was the great Sacrifice for sin, so long promised, and at last offered. Here took place the great transfer upon which all our hopes depend. The dying thief ceased to be merely, as an accident of time and place, "crucified with" Christ, and, becoming "united with the likeness of His death," was brought into salvation.

Dominion nullified.

"Crucifixion with Christ" is set forth in Romans vi. as having a specific object in view: "to render the body of sin inoperative" (*katargeō*).

Katargeō.—There are five other occurrences of this word in Romans (iii. 3, 31; iv. 14; vii. 2, 6) where it is rendered "make without effect," "make void," "loosed from" and "delivered from." In no case can the

word "destroy" in its true sense be rightly substituted. The following passages give some further A.V. renderings of the word:

"To bring to *nought*" (1 Cor. i. 28).
"Come to *nought*" (1 Cor. ii. 6).
"*Done away*"; "*Abolished*" (2 Cor iii. 7, 11, 13, 14).
"Make of *none effect*" (Gal. iii. 17).
"Become of *no effect*" (Gal. v. 4).
"Then is the offence of the cross *ceased*" (Gal. v. 11).
"Who hath *abolished* death" (2 Tim. i. 10).
"*Destroy* him that had the power of death" (Heb. ii. 14).

The word speaks of nullifying a covenant, or a promise. Take, for instance, the last two references. Death is not yet "abolished" in an absolute sense; that will only be true when for the first time it can be said, "There shall be no more death" (Rev. xxi. 4). What is true, however, is that death has been *nullified* by the resurrection of Christ. Believers still die, but the sting of death has been extracted; it is now only to fall asleep in Christ (1 Cor. xv. 56). Again, in Hebrews ii. 14, Satan has not been destroyed—that is a future event—but his power has been "nullified." He can no longer hold in bondage the child of God through fear of death, because Christ has died and risen again. So with the body of sin—it has been annulled, its dominion has been made void, and the believer, though still possessed of a "mortal" body, is now "free"—and free to serve the new Master.

We now proceed to the second passage:

> "Now if we died with Christ, we believe that we shall also live with Him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him. For the death which He died unto sin, He died once for all; but the life which He liveth, He liveth unto God" (Rom. vi. 8—10).

Let us observe the phrases, "to sin" and "to God." They are purposely indefinite, so that the teaching of the Apostle shall not be missed.

When the Lord "died to sin" He passed into a state in which sin could have no more to do with Him, either in its temptation, or in its demand for atonement, or by contact with its odious presence. All this He accomplished and settled "once for all." And when we read that He now lives "to God," we understand this simple statement to include the glorifying of the Father and the Son, the seating at the Right hand of the Father, and the pledge that because "He lives we shall live also." The source and spring of our new life can never fail. It is as eternal as the personal life of the Son of God.

Let us never lose hold of the one dominant fact that in all these relations we are "one," whether it be with Adam in his sin and death, or with Christ in His righteousness and life. In 2 Corinthians iii. 7, 11, 13, 14 we have four times repeated the "nullifying" or "doing away" of the Old Covenant (the word translated "destroyed" in Rom. vi.). This is followed in 2 Corinthians iii. by the thought of "freedom," as in Romans vi. 6; "Where the Spirit of the Lord is, *there* is liberty" (2 Cor. iii. 17). This, then, is the third essential of sanctification.

In conclusion, let us again see the subject as a whole:

(1) A SPHERE.—*Newness of life.*
(2) A CONDITION.—*Union.* Crucified with, dead with, buried with, raised with.
(3) A STATE.—*Freedom.*

(4) Sanctification. How it is apprehended—"Reckon" (vi. 1—14).

The next inquiry is, How do these blessings become mine? Mine experimentally and effectively, and not only in purpose and in Christ? Speaking without special consideration, we should probably reply that it is "by faith." This is true, but what do we mean by "faith"? In the whole of the inner section of the epistle (Rom. v. 12—viii. 39), the word "faith" occurs not at all, and "believe" but once: "We believe that we shall also live with Him" (Rom. vi. 8). This is very striking, especially if we compare the absence of "faith" here with its presence in the outer section.

In Romans i. 1—v. 11, we have the verb *pisteuō*, "to believe," 9 times, and in Romans ix.—xvi., 11 times. *Pistis*, "faith," occurs 26 times in the earlier, and 12 times in the later section. There is, therefore, a total of 58 occurrences, as compared with one in Romans vi. 8. A glance at the structure given on page 148 will show that in the three divisions we have the phrases: "Know ye not"; "Knowing this"; and "Knowing that." Earlier in the chapter (page 146) we drew attention to the two words used for "knowing," *ginōskō* and *oida*, one indicating a personal acknowledgment, the other a less personal perception, e.g.:

> "I had not *acknowledged* (*ginōskō*) sin, but by the law" (Rom. vii. 7).
> "I had not *perceived* (*oida*) lust, except the law had said, Thou shalt not covet" (Rom. vii. 7).

It would appear from this that "faith" has advanced and become "knowledge" as Peter says:

> "Add to your faith virtue, and to virtue knowledge . . . . For if these things be in you, and abound, they make yout hat ye shall neither be barren, nor unfruitful in the knowledge of our Lord Jesus Christ" (2 Peter i. 5—8).

The reader will observe that the end in view here is "fruit," and will immediately turn back to Romans vi. and vii. to see that this, too, is the goal before the Apostle.

Logizomai; Reckon.

To return, then, to our theme: How is the believer to make these blessings something more than a part of a creed, and so believe them that his knowledge shall be neither barren nor unfruitful? The answer is found in Romans vi. 11: "Likewise reckon ye also yourselves to be dead indeed unto sin; but alive unto God, in Christ Jesus."

As the true meaning of the word "reckon" is vital to our apprecia-

tion and appropriation of the work of Christ, no pains must be spared to arrive at as true and complete an understanding of it as possible. *Logizomai*, "to reckon," comes from *leloga*, the middle perfect of *legō*, "to gather or collect" as in 1 Corinthians xvi. 1, 2. Its proper meaning is to reckon arithmetically, and is so used in the LXX. version of 2 Chronicles v. 6.

The usage of the word in the N.T. will enable us to get some idea of its general bearing:

(1) To Reason or Argue Rationally.
"They *reasoned* with themselves" (Mark xi. 31).
"When I was a child . . . . I *thought* as a child" (1 Cor. xiii. 11).

(2) To Infer, Conclude or Balance after Hearing Reasons.
"Therefore we *conclude* that a man is justified by faith" (Rom. iii. 28).
"I *reckon* that the sufferings of this present time" (Rom. viii. 18).
"*Accounting* that God was able to raise him up" (Heb. xi. 19).

(3) To Think.
"And *thinkest* thou this, O man?" (Rom. ii. 3).

(4) To Account.
"Let a man so *account* of us, as of the ministers of Christ" (1 Cor. iv. 1).
"Not that we are sufficient of ourselves, to *think* anything as of ourselves" (2 Cor. iii. 5).
"To him that *esteemeth* anything to be unclean" (Rom. xiv. 14).
"He was *reckoned* among the transgressors" (Luke xxii. 37).
"We are *accounted* as sheep for the slaughter" (Rom. viii. 36).

(5) To Impute.
"Unto whom God *imputeth* righteousness without works" (Rom. iv. 6).
"Blessed is the man to whom the Lord will not *impute* sin" (Rom. iv. 8).
"To whom it shall be *imputed*, if we believe" (Rom. iv. 24).

(6) To Impute For (*logizomai eis*).
"Shall not his uncircumcision be *counted for* circumcision?" (Rom. ii. 26).
"Abraham believed God, and it was *counted* unto him *for* righteousness" (Rom. iv. 3).
"His faith is *counted for* righteousness" (Rom. iv. 5).
"The children of the promise are *counted for* the seed" (Rom. ix. 8).

While we have not given every occurrence of the word, we believe we have accounted for every phase of its meaning. It will be observed in Romans iv. that where "sin" and "righteousness" are being dealt with, these are "imputed"; but where faith is being dealt with, it is "imputed for." Faith is not righteousness; it is "reckoned for" righteousness. In Romans vi. 11 there is no "imputing for"; it is as actual and real as the imputation of sin to a sinner.

When we were considering the usage of the words "crucify with," we observed that it was Luke who recorded the incident of the dying thief, and thus illuminated the doctrine which the words implied. This is as we might expect, if it is true that Luke was raised up to work with Paul. So here, again, it is Luke who gives us the one clear passage that

bears most upon our theme. Let us give the passage—Luke xxii. 37 in full:

> "For I say unto you, that this that is written must yet be accomplished in Me, And He was reckoned among the transgressors: for the things concerning Me have an end." (The verb, "to be accomplished," is *teleō*; the noun, "end," is *telos*).

The Lord declared that something that was "written" was to be accomplished. Where is this written prophecy recorded? The reference is to Isaiah liii. 12:

> "He was numbered with the transgressors: and He bare the sin of many, and made intercession for the transgressors."

Earlier in this chapter the prophet had said:

> "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed" (Isa. liii. 5).

The things concerning Him had an "end"—not merely a termination, but a goal, something attained and accomplished. When the Saviour cried with a loud voice, "It is finished," the words meant more than that His sufferings were at last ended; they meant that He had "finished the work" which the Father had given Him to do. In Romans vi. we stand looking at that finished work. He died for sin, He died to sin, and He rose again, the Victor over death. With Him we also died to sin; with Him we rose again victors over death. We were buried "into His death" and so became "in Christ." And just as surely as He was "reckoned" (or "numbered") among the transgressors, so are we to "reckon also ourselves" to have died unto sin, and to be alive unto God in Him.

In Christ Jesus.

Let us examine verse 11 still more carefully. It commences with "Likewise," *Houto*. This is usually translated "so"; other renderings are: "in like manner," "on this fashion," "thus," etc. The words, "indeed . . . . but " are a translation of "*men* . . . . *de*"; they express the idea conveyed by the English form: "on the one hand . . . on the other hand," indicating two sides of a story. Most important of all is the rendering, "in Christ Jesus." Whether the words, "our Lord," should be included or not is not a serious matter; but the translation of *en Christou Iesou* by "through Jesus Christ" is a double error. Firstly, the title "Christ Jesus" is important, emphasizing that the Lord is the risen and ascended One, Who once walked the earth. Secondly, we are not dealing with the mediatorship of Christ, which would be rightly expressed by the preposition "through," but with our oneness, expressed by the preposition "in." We died to sin in the likeness of His death, we walk in the likeness of His resurrection; but we live, actually and really, "in Him."

This, then, is the mode of apprehending this most important truth. We "reckon," with a reality as great as that with which Christ was

reckoned with the transgressors. Just as surely as He was treated as a transgressor as a result of that reckoning, nothing being abated of all the horror of desertion, crucifixion and death; so, as surely, shall we be treated as justified and free from the dominion of sin, when we, too, reckon ourselves to have died to sin on the one hand, and, on the other, to be alive to God "in Christ Jesus."

The reader is requested to notice the entire absence from this passage of any approximation to the language of a certain school of teaching, which urges its followers to "crucify themselves" and to "die more and more" if they would enter into this blessed state. Instead of exhorting us to crucify ourselves, the next section goes on to urge that we should "yield ourselves unto God as those that are alive from the dead." It is good for us to abide by the Word of God, and He assures us that the "crucifying" was done for us by His blessed Son. The "dying" was in our room and stead. Before anything else of an experimental nature is introduced we are told to "reckon."

The following extract from the writings of *Romaine* are much to the point here:

> "True spiritual mortification does not consist in sin not being in thee, nor in it being put upon the cross daily, not yet in its being kept upon it. There must be something more to establish perfect peace in thy conscience; and that is the testimony of God concerning the body of sin. He has provided for thy perfect deliverance from it in Christ. Everything needful for this purpose was finished by Him upon the cross. He was thy Surety . . . . the law has no more right to condemn thee, a believer, than it has to condemn Him. Justice is bound to deal with thee as it has with thy risen and ascended Saviour. If thou dost not see thy complete mortification in Him, sin will reign in thee . . . . If it be not mortified in its guilt it cannot be mortified in its power . . . This believing view of his absolute mortification in Christ is the true gospel method of mortifying sin in our own persons."

We have considered sanctification in its three aspects, and may now add the scriptural method of apprehending it in its fulness, namely by Reckoning.

(5) Sanctification. "Under grace" (vi. 1—14).

We now have, for the first time in the epistle, an exhortation:

> "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. 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. For sin shall not have dominion over you: for ye are not under law, but under grace" (Rom. vi. 12—14).

In these three verses we have three features:

> The exhortation, *negatively*: "Let not"; "Yield not."
> The exhortation, *positively*: "Yield yourselves and your members."
> The assurance, *positionally*: "Under grace."

Dr. Weymouth's rendering in modern speech is suggestive:

> "Let not Sin therefore reign as king in your mortal bodies, causing you to be in subjection to their cravings; and no longer lend your faculities as unrighteous weapons (tools or implements) for Sin to use. On the contrary, surrender your very selves to God as living men who have risen from the dead, and surrender your several faculties to God, to be used as weapons (tools or implements) to maintain the right."

In the epistle to the Hebrews, we observe that it is at the point where doctrinal instruction ends that exhortation begins. "Having therefore . . . . let us . . . . let us . . . . let us" (Heb. x. 19—24). And so it is in Romans vi., as it must ever be.

The word "reign" includes in its scope the word "king," just as "dominion" carries with it the thought of the "Lord." These verses in Romans vi. refer back to v. 12—21:

(1)	Death reigned (Rom. v. 14).	Through ADAM.
(2)	Sin reigned (Rom. v. 21).	
(3)	Grace reigns (Rom. v. 21).	Through THE LORD JESUS CHRIST.
(4)	Believers reign (Rom. v. 17).	

The reign of sin and death is over so far as we are concerned. Why is this? Is it because we are not now mortal? That cannot be, for quite apart from experience, the context itself speaks of our "mortal bodies." Is it because sin has ceased to exist within us? This, too, would be quite contrary to our experience, and would deny the whole argument of Romans vii. The true reason is that "death hath no more dominion over HIM" (Rom. vi. 9). He died for and to sin, and death reigns only through sin. The sting of death is sin. But in Him, all that has passed. We are on resurrection ground, and can no more be bondslaves to sin than Israel could be bondslaves to Pharaoh after crossing the Red Sea. At the Red Sea, Pharaoh died, his dominion ended, Israel were baptized into Moses, and were at length free to serve the Lord. He had said: "Let My *Son* go that He may *serve* Me" (Exod. iv. 23). And in this command lies the essential teaching of Romans vi. 12—14. Service as bondslaves yields to service as sons, law gives place to grace, Egypt to the wilderness, and brick-making for idolatrous kings to the building of a tabernacle for the King of kings.

We are particularly warned against the "mortal body," and its "lusts." The body is mortal because of sin; we possess such a body because Adam sinned, and was expelled from the garden of Eden. It is the medium of the deceitful and corrupting lusts of the "old man" (Eph. iv. 22); and when we put on the new man, we walk in love as children of light.

Saved to serve.

The Apostle, in Romans vi. 13, speaks of our not yielding our members to sin but to God; and in Ephesians iv. he goes on to speak definitely of the newly-yielded "hand" and "mouth" (Eph. iv. 28, 29) which, as representing our words and deeds, sum up most of our activities.

John speaks of the lust of the flesh, the lust of the eye, and the pride

of life. A corrective to this is to remember that the body is mortal; if we realize this, it will not minister to any false "pride of life."

Romans vi. 12 is an outworking of the truth of Romans vi. 6, where the "old man" is crucified, so that the body of sin (called "the mortal body" in verse 12) might be rendered null and void, "that henceforth we should not serve sin." As Galatians v. 24 says: "They that are Christ's have crucified the flesh with its passions and lusts."

Notice how everything here seems to focus upon service. The walk in "newness of life" of Romans vi. 4 is expressed in the service in "newness of spirit" of Romans vii. 6. The crucifixion of the old man, and the nullifying of the body of sin, have in view the cancelling of our service to sin (vi. 6). The delivered believer is exhorted to yield himself and his members to God; and his members are called "instruments," showing that service is still in view. In the next section, too (vi. 15—23), the entire argument revolves around the thought of "service."

The wonderful freedom and deliverance of the believer is further explained in vi. 14 by showing that he is entirely removed from the dominion of law as well as that of sin, and is now under grace:

> "For sin shall not have dominion over you: for ye are not under law, but under grace."

It should be observed that there is no article before "law." It is not sufficient to be delivered from a ceremonial law, for the mere abolition of rites and ceremonies could not exempt from obedience to moral law. We are now found under a new economy, that of grace. Under the dispensation of grace, however, the moral law will be kept as certainly as if our salvation depended upon it. The dispensation of grace only sets the law aside as a means of salvation; when the law enunciates moral truth, this remains as true under grace as before. The Apostle himself has raised this question, in order to correct a false impression that Christian liberty can countenance licence:

> "For brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another (notice the thought of service again). For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbour as thyself" (Gal. v. 13, 14).

This principle is more fully developed in Romans xiii. 8—10:

> "Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law. 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. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law."

The law of the spirit of life.

The truth enunciated in the opening section of chapter vi. (verses 1—14) is expanded and expounded in what follows. Romans vi. 15—vii. 6 corrects any false idea that being "under grace" imperils morality. Romans vii. 7—25 deals with various aspects of law, the written and

the unwritten law, the law without and the law within. And Romans viii. shows that grace itself is by no means lawless:

> "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. viii. 2).

The statement of Romans viii., however, will be better appreciated when the utter failure both of the law and of the flesh is realized. It is the office of Romans vii. to impress this upon the believer, so that, while recognizing that the law was rendered utterly ineffective in that it was weak through the flesh, he may realize with joy that God has in grace accomplished all His purpose in the gift of His own Son. "What the law could not do, in that it was weak through the flesh" sums up Romans vii., while the whole of Romans viii. is an exposition of what grace has wrought through Christ.

We have now reached the conclusion of the first part of Romans vi., and have seen that sanctification has:

A *sphere*: "newness of life."
A *condition*: "oneness with Christ."
A *state*: "freedom from bondage."
An *apprehension*: by "reckoning."

And it affords the practical possibility of freedom to serve the Lord, not as a slave but as a son; not under law but under grace.

CHAPTER XII

Receive not the grace of God in vain (vi. 14—vii. 6).

We have seen in the opening section of Romans vi. that sanctification operates within a new sphere—"newness of life," and consequently presupposes justification as an accomplished fact. Justification brings "peace with God" and "access by faith into the grace wherein we stand" (Rom. v. 1, 2). This new sphere necessitates a new condition—"oneness with Christ." It is, moreover, impossible to think of newness of life and union with Christ, and at the same time of a state of bondage; therefore we have seen that there is a new state—freedom from bondage":

> "For sin shall not have dominion over you: for ye are not under the law, but under grace" (Rom. vi. 14).

This is the language of heaven. This must be the atmosphere of the new creation, but what is the possible effect upon believers during this present time of imperfect realization while in this mortal body? Alas! we know only too well.

Liberty or licence.

The next section opens with a question that reveals the need of much correction and careful walk while rejoicing in this blessed liberty. The whole trouble seems to resolve itself into the way in which we translate the word "freedom." Shall we translate it "liberty" or "licence"? *Liberty* in the scriptural sense recognizes the Lord "Whose we are, and Whom we serve." *Licence* casts away all restraint, denies all responsibility, and acknowledges no lord but self. To the correction of this fatal error the Apostle now addresses himself. The subject is so important that we repeat part of the structure:

Romans v. 20—vii. 6.

A1 | v. 20, 21. STATEMENT.—"Where sin abounded, grace did much more abound."
B1 | vi. 1. QUESTION.—"Shall we continue in sin that grace may abound?"
C1 | vi. 2. REPUDIATION.—"God forbid" (*mē genoitō*).
D1 | vi. 3—14. ANSWER. | The dominion of sin and death (vi. 9—14).
| The body of sin "destroyed" (*katargeō*) (vi. 6).
| Newness of life (vi. 4).
A2 | vi. 14. STATEMENT.—"Ye are not under law, but under grace."
B2 | vi. 15. QUESTION.—"Shall we sin because we are not under law, but under grace?"
C2 | vi. 15. REPUDIATION.—"God forbid" (*mē genoitō*).
D2 | vi. 16—vii. 6. ANSWER. | The dominion of law (vii. 1).
| The law "delivered from" (*katargeō*) (vii. 2—6).
| Newness of Spirit (vii. 6).

Let us ponder the relation of these two sections. Take the two statements. The first stresses the difference between "sin" and "grace", the second the difference between being under "law" and under "grace." There is evidently a close connection between sin and law. This we know to be the fact, and we are to meet the argument in Romans vii. 7—12 and 13—25. Observe the two questions. The first says:

> "Shall we continue in sin, that grace may abound?" (Rom. vi. 1).

The second says:

> "Shall we sin, because we are not under law, but under grace?" (Rom. vi. 15).

Two errors are here exposed, the first being that we must not misunderstand the grace of God. It has already been stated that this superabounding grace "reigns through *righteousness*" (Rom. v. 21), which is a complete refutation of the idea of continuing in sin "that grace may abound." The second error is that freedom from law means freedom to sin. This is countered by the Apostle's argument, which includes the words: "Being then made free from sin, ye became the bond-slaves of righteousness" (Rom. vi. 18).

The law of sin and death.

In the two answers that occupy the bulk of each section, vi. 3—14 and vi. 16—vii. 6, we have a parallel development of doctrine. In the first the dominion of sin and death is touched upon, whilst in the second it is the dominion of law that is explained. These are brought together in chapter viii. 2 as "the law of sin and death."

Both the body of sin and the law are next associated by the use of the word *katargeō* in the following passages:

> "That the body of sin *might be destroyed*" (Rom. vi. 6).
> "Now we are *delivered from* the law" (Rom. vii. 6).

These two passages throw light upon each other as we shall see.

Finally, both sections stress "newness." In the first, where the fact of sanctification is the theme, we learn that it operates in a sphere of newness of "life" (vi. 4). In the second, where liberty contrasted with licence is the theme, we have service in "newness of spirit" (vii. 6). All these features are so inter-related, that we trust no reader will begrudge the time spent in making the relationship manifest. It is apparent to all who will but read the statements and questions of this new section, that the erroneous teaching combated by the Apostle largely arises out of a misconception of "grace."

Our doctrinal attitude has sometimes been explained by others as being somewhat "Calvinistic." We do not subscribe to any creed or system of theology, but it is evident to most readers that there is much in the attitude of the Reformation to the doctrines of grace that is characteristic of our own. We yield to none in the advocacy of the sovereignty of that grace which has saved us, of its free and unmerited

bestowal, of the total incompatibility of a salvation by grace and by works. All this is but expressing the doctrine of Romans itself. Nevertheless, the same scripture that leaves the reader without a doubt as to the free unmerited favour sovereignly bestowed by "grace," also plainly warns the reader of the dangers of abusing that grace. We therefore examine with care and prayer that phase of doctrine which reveals the pitfalls awaiting one who holds an ill-balanced view of the grace of God. Let us note Jude 3, 4:

> "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."

There is no idea in the words translated "ordained to this condemnation" of a predestination to commit sin. The expression is a legal term meaning: "those cited to trial" by posting up their names. The Scriptures had already indicated that such characters would come, and what their punishment would be. The particular evil was in their "turning the grace of our God into lasciviousness."

Use not abuse.

The word translated "turning" means "to alter anything from its original purpose," and so to misuse or abuse. These ungodly men were teachers, who taught licence instead of liberty, and instead of using the grace of God to promote and encourage santification of life and walk, they opened the door to all manner of excess.

Peter speaks of the same class as does Jude. He calls them "false teachers . . . . who privily shall bring in damnable heresies, even denying the Lord that bought them" (2 Pet. ii. 1). Describing their teaching further, he says:

> "For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the bond-slaves of corruption: for of whom a man is overcome, of the same is he brought in bondage" (2 Pet. ii. 18, 19).

Lest some should object to the intrusion of the teaching of Peter into that of Paul, we would ask such to note the complete harmony of argument of 2 Peter ii. 19 with Romans vi. 16:

> "Know ye not, that to whom ye yield yourselves bond-slaves to obey, his bond-slaves ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness" (Rom. vi. 16).

We do well to discount much of the "great swelling words" used in speaking of the "grace of God," for such may but "allure" and lead to "wantonness," or—as the word is translated in Jude 4—"lasciviousness." To quote Peter once more:

> "As free, and not using your liberty for a cloke of maliciousness, but as the bond-slaves of God" (1 Pet. ii. 16).

The Corinthians were exhorted to see to it that they "receive not the grace of God in vain" (2 Cor. vi. 1). The Colossians are referred to not merely as knowing the grace of God, but of knowing it "in truth" (Col. i. 6). We also read in Titus of:

> "The grace of God that bringeth salvation . . . . teaching us that, denying ungodliness and worldly lusts, we should live . . . . looking for that blessed hope . . . . zealous of good works" (Tit. ii. 11—14).

Such is the true interpretation of the grace of God. While any attempt to be "justified by the law" is intolerable to the conception of grace (Gal. v. 4), so also is the slightest abuse of the freedom that grace implies and brings. It is to set both matters right that Romans vi. and vii. were written. May we be apt scholars, neither barren nor unfruitful in the knowledge of Christ, and while we yield to none in our testimony to the fulness, the freeness, and the sovereignty of the grace of God, we must equally testify that this grace which has saved us, teaches us to walk in newness of life, and to serve in newness of spirit.

(1) Two illustrations: Master and Husband (vi. 16—vii. 6).

We have compared the opening section of Romans vi. with the second section, vi. 15—vii. 6, and learned something of their relation one with the other. We have also considered something of the teaching of Scripture as to the possibility of receiving the grace of God in vain.

Before going further into the teaching of this new section, we must stop in order to discover its scope—what it is all about; and this we do by noting its structure, the disposition of its subject-matter, and the correspondence of its parts.

Romans vi. 16—vii. 6.

	A | vi. 16. Know ye not? (*oida*, "perceive").
Specially to GENTILES. "I speak humanly."	B | vi. 16, 17. The Figure. Bond-slave.
	C | vi. 18. The Freedom. "Made free from sin."
	D | vi. 19—22. The Fruit. "Unto shame"; "unto holiness."
	E | vi. 23. Wages *v.* Gift (Death *v.* Life).
Specially to JEWS. "I speak to them that acknowledge the law."	*A* | vii. 1. Know ye not? (*agnoeō*, "acknowledge").
	B | vii. 2, 3, The Figure. A Wife.
	C | vii. 3. The Freedom. "Free from the law."
	D | vii. 4, 5. The Fruit. "Unto God"; "unto death."
	E | vii. 6. Newness of spirit *v.* Oldness of letter (i.e., the letter *killeth*, the spirit giveth *life*).

All through the epistle to the Romans two classes of believers are in view: the Gentile, who had never been under the law (called "the uncircumcision"), and the Jew who had been under the law (called "the circumcision"). These two companies, although saved by the same great Sacrifice, and by the same faith, through the same grace, nevertheless had their own separate problems. It was no great matter of conscience to the saved Gentile as to whether the food he ate was "clean" or "unclean" in the eyes of the Levitical law, but it was a

matter of great concern to the saved Jew, and this matter is dealt with in Romans xiv.

Two illustrations.

So with this question of the dominion of sin, death, and law. The problems of both Jew and Gentile were much the same when the matter was limited to the dominion of sin and death, and consequently the opening section (Rom. vi. 1—14) which deals with this twofold dominion is not divided into two parts, one for Gentile believers, and one for Jewish believers. The second section, however, deals with the dominion of *law*. This would not be a special matter of conscience for the Gentile, and could be explained along the lines of the setting free of slaves, a matter to them of everyday occurrence; but to the Jew, though a believer, anything which appeared to set aside the law of God was looked upon with suspicion, and considered almost blasphemy. Consequently this second section is divided into two parts. To the Gentile he speaks after the manner of men; to the Jew he speaks to those who acknowledge the law. To the Gentile he uses the figure of master and slave; to the Jew the figure of husband and wife. In both cases he brings the fact of death to bear upon the claims of the master or husband, and to both he reveals the glorious possibilities of life.

To appreciate the Apostle's line of teaching here we must acquaint ourselves with the law that governed these two classes—slaves and wives. The law of Moses legislated for the slave and his freedom, but to those addressed in Romans vi. there is a more particular appeal to the manners and customs of their own day. This matter is so important that we propose breaking off the exposition of the passage here, in order to give a series of quotations on the question of the manumission (the "setting free by a legal process") of slaves, from *Deissmann's Light from the Ancient East*:

> "I refer to the metaphor of our redemption by Christ from the slavery of sin, the law, and idols—a metaphor influenced by the customs and technical formulæ of sacred manumissions in antiquity."
>
> "Inscriptions at Delphi have been the principal means of enlightening us concerning the nature and ritual of manumission with a religious object in ancient times."
>
> "Between the Greek usage and the practice of the early Church there stands St. Paul, who made the ancient custom the basis of his profoundest contemplations about Christ. What was this custom? Among the various ways in which the manumission of a slave could take place by ancient law, we find the solemn rite of fictitious purchase of the slave by some divinity. The owner comes with the slave to the temple, sells him there to the god, and receives the purchase money from the temple treasury, the slave having previously paid it there out of his savings. The slave is now the property of the god; not, however, a slave of the temple, but a protégé of the god. Against all the world, especially his former master, he is a completely free man; at the utmost a few pious obligations to his old master are imposed upon him. The rite takes place before witnesses; a record is taken, and often perpetuated on stone."
>
> "Another form, which does not occur elsewhere, but which makes the nature of the rite particularly plain, is furnished by an inscription of 200—199 B.C. on the polygonal wall at Delphi: Date. Apollo the Pythian *bought* from Sosibius of Amphissa, *for freedom*, a female slave* whose name

* The word used is actually *soma*, "body" and further illuminates the references to "the body," e.g., Romans vi. 6.

is Nicæa, by race a Roman, *with a price* of three minæ of silver and a half mina. Former seller according to the law; Eumastus of Amphissa. The *price* he hath received. The purchase, however, Nicæa hath committed unto Apollo *for freedom*. Names of witnesses, etc., follow."

It will be seen at once that the Apostle has actually used the words of this legal formula in the epistles, in such passages as:

"Ye were bought with a price" (1 Cor. vi. 20; vii. 23).
"For freedom did Christ set us free . . . . ye were called for freedom" (Gal. v. 1—13).

In numerous records of manumission the nature of the newly-obtained liberty is illustrated by the enfranchised person being expressly allowed henceforth to "do the things that he will." Paul, therefore, is referring to the danger of a relapse into servitude when he points to the possible result of the conflict between flesh and spirit: "That ye may not do the things that ye would" (Gal. v. 17).

Numerous manumissions, again, expressly forbid, sometimes under heavy penalties, that the enfranchised shall ever "*be made a slave*" again. This throws light on the evil intentions of those "who . . . . spy out our liberty, which we have in Christ Jesus, that they might bring us into bondage" (Gal. ii. 4). And we understand warnings like this in the letters:

"For freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage" (Gal. v. 1).

And the still more moving exhortation:

"Ye were bought with a price; become not slaves of men" (1 Cor. vii. 23).

When, in numerous documents, the obligation is imposed upon the enfranchised slave to "remain with N.N." (his former master), or, for instance, to "abide with Euphronius . . . . behaving decently," we are reminded of the Apostle's words in Corinthians:

"Let him abide with God" (1 Cor. vii. 24).
"That which is decent, and attending on the Lord without distraction" (1 Cor. vii. 35).

(2) Law and grace (vi. 15—23).

The subject now before us is so vital that no pains must be spared to see it in as clear a light as possible. Before going further, therefore, with the theme of Romans vi., let us again step back and survey the whole inner section:

Romans v. 12—viii. 39.

A | v. 12—21. The law of sin and death in Adam.
B | vi. 1—14. The relation of justification and sin. Dead to it.
B | vi. 15—vii. 25. The relation of justification and law. Dead to it.
A | viii. 1—39. The law of the spirit of life in Christ.

The main line of the teaching is found in the first and last sections, A *A*; in the first section the law of sin and death, leading up to condemnation, with the glorious interposition by God of the gift of His Son—"because of the weakness of the flesh," and, in the second section, the law of the spirit of life, leading up to: "No condemnation to them which are in Christ Jesus." The intervening chapters (vi. and vii.) reveal the utter powerlessness of any act of the old man, either by the law or in the flesh, to accomplish this emancipation. In both cases, the only answer is death: "dead to sin" and "dead to the law," or, if the service of sin be persisted in, death as its "end" and its "wages."

In the section of Romans vi. now before us, we are dealing with the question of the law. We have already shown how the Apostle has divided his argument into two parts, speaking after the manner of men to the Gentiles, and after the manner of the law to the Jews. We now consider the first of these two parts, the argument based upon slavery addressed particularly to the Gentile, to whom the obligations of slavery, the character of its service, its fruits and wages, were all matters of everyday knowledge.

We must first see the passage as a whole:

Romans vi. 15—23.

A	15.	a_1		Not under LAW.
		b		But under GRACE.
B1	FREEDOM FROM SIN (16—18)	c_1		All are either servants to sin or to righteousness.
			d_1	The deciding factor. Obedience.
		c_2		Ye were the servants of sin.
			d_2	Ye obeyed from the heart.
		c_3		Being freed from sin.
			d_3	Ye became servants unto righteousness.
B2	FREEDOM UNTO RIGHTEOUSNESS (19, 20).	e		Just as.
			f	Members yielded to uncleanness.
			g	Unto iniquity.
		e		So.
			f	Members yielded to righteousness.
			g	Unto holiness.
B3	FREEDOM FROM SIN (21, 22).	h		Fruit—shame.
		i		End—death.
		j		Freed from sin.
		j		Servants unto God.
		h		Fruit—holiness.
		i		End—life.
A	23.	*a*		WAGES—death (law).
		b		GIFT—life (grace).

Law and grace.

There is much teaching in the small compass of these few verses. The disposition of subject-matter in the structure is a safe guide to our investigations, and we will therefore endeavour to open up the Apostle's teaching under the several heads indicated above. The whole section is bounded by the distinction between law and grace:

A	15.	a	Not under law.
		b	But under grace.
A	23.	*a*	Wages—death (law).
		b	Gift—life (grace).

What is stated by the Apostle in verse 15 is brought to a logical conclusion in verse 23 by a reference to the ends of the two systems. In the intervening verses (16—22) the subject is reasoned out with particular reference to the nature of service.

It should be noted that there is no article before the word "law" in the original; it simply reads "Not under law."

Generally speaking, *ho nomos* "the law" indicates the law of Moses: while *nomos* "law" indicates legalism of any kind. Romans vi. confines itself to "law" without the article, which, while including the law of Moses, embraces law of any and every kind. There are some who would limit the reference here to the ceremonial law, but who would imagine that exemption from ceremonials could lead to continuing in sin? The objection shows that the *moral* law is in view, for freedom from law of this kind may seem at first to open the door to licence. At this point of the argument the Apostle is not concerned to hedge his teaching about; he is dealing primarily with the absolute emancipation of the believer from legalism in every form. When we reach the practical section (chapters xiii. and xiv.), we shall find that there he has no hesitation in speaking of the emancipated believer as fulfilling the law (xiii. 8, 9). But here the doctrine he seeks to establish is too crucial to permit of side issues, even though they affect the very foundations of moral living.

The great truth here made known is that the believer is not under law as a covenant of works. There were "believers" even during the legal dispensation, but though "in the law" they were not "of it." It is not the teaching of the Apostle that the believer is not under law because the law cannot sanctify—that would merely lead to condemnation, rather than emancipation. The wonderful truth is that we are not under law, because Christ died for us, and we have died with Him to the whole of law's dominion. We are under grace.

Grace and righteousness.

To be under grace, however, is not to be "lawless." Grace has dealt with our sins, but not at the expense of righteousness. "Grace reigns *through righteousness*" (Rom. v. 21). Grace has made us nigh, but it is "by the blood of Christ." We are forgiven, but we are also justified, and no part of the law of Moses that is a transcript of the immutable truth of God can be broken simply because the one who breaks it is now "saved." The whole point is that by the death of Christ the law is entirely set aside as a means of justification, of sanctification, or of life:

> "If righteousness came by the law, then Christ is dead in vain" (Gal. ii. 21).
>
> "If there had been a law given which could have given life, verily righteousness should have been by the law" (Gal. iii. 21).

Just as no one can continue in sin that grace may abound, for being under grace indicates that one has died to sin (Rom. vi. 1, 2), so no one can continue under law when once they have been set free, because in Christ they have died to the law (Gal. ii. 19).

In the opening verse (vi. 15), the two great systems of "law" and "grace" are spoken of. The reader could, no doubt, easily compile a double list of things that come under the two headings. Some of them will be found in the argument of verses 16—22; but the balancing member of the structure (verse 23) gives the most important point of the whole of the Apostle's argument—"life" and "death" (*see* Rom. vi. 2).

As we see from the structure, "law" is associated with "wages." The word "wages" indicates that something has been "earned," and this is entirely outside the sphere of grace. To leave the reader without any doubt on this point we will quote the Apostle's own definition of grace from this same epistle:

> "And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work" (Rom. xi. 6).

Usage not etymology.

The word translated "wages" is *opsōnion*, and is derived from *opsarion*, which originally meant anything that is eaten with bread, and then, in particular, fish (Numb. xi. 22; John vi. 9, 11; xxi. 9, 10, 13). We must, however, be careful not to limit ourselves to etymology. Take, for instance, the word "pecuniary." If a commentator in English literature followed the idea of arriving at the truth by etymology alone, we should get some strange results. "Pecuniary," to-day, signifies anything relating to or consisting of money. Yet it comes from the Latin *pecus*, meaning "cattle." While, therefore, it is interesting to know that bartering by means of cattle has left its mark, when bartering itself has practically ceased, it would be quite false to intrude the idea of cattle into the present-day meaning of the word "pecuniary." So with the related words "bank," "finance" and "cash"; these have ceased to have any real connection with "a table," "finish" or "case."

To return to the word "wages." It originally meant food of some kind, and then, because the Roman soldiers received some of their wages in the form of food, it lost its primary meaning, and took on the meaning of wages. *Josephus* uses the word in his *Antiquities*:

> "He gave order, that when they paid the soldiers their wages, they should lay down twenty drachmæ for every one of the slaves" (Ant. xii. ii. 3).

Opsōnion is also included in the list of words that the recently discovered papyrus of Egypt has illuminated.

The "wages" of sin (sin is personified here, and throughout the argument, as the master) is death. That is the "end" and "fruit" of sin. In contrast with these "wages" is the "grace gift" (*charisma*) of God (*cf.* "free gift," Romans v. 15, 16).

In a sense, the Apostle has but developed in the argument of Romans vi. what is latent in v. 21:

> "That as sin hath reigned unto death, even so might grace reign through righteousness unto *aiōnion* life by Jesus Christ our Lord" (Rom. v. 21).

In the first clause—"That as sin hath reigned unto death"—we get the close association of sin and death that is expressed in the words of Romans vi., "The wages of sin is death." Also the use of the word "reign" covers the references to "dominion" in the argument of chapter vi.:

> "Even so might grace reign through righteousness unto *aiōnion* life by Jesus Christ our Lord" (Rom. v. 21).

This second clause shows that grace, though free from law, is allied to righteousness and leads to life.

(3) "Servants to righteousness unto holiness." (vi. 16—23).

We have considered the opening and closing members of the structure of Romans vi. 15—23, and now turn our attention to the Apostle's argument contained in verses 16—22. This argument is divided into three parts by the word "freedom":

> (1) *Freedom from sin* (16—18).—Argument as to the nature of service, expressed in the word "obey."
> (2) *Freedom from righteousness* (19, 20).—The double use of this idea of freedom suggests two spheres of service which are here elaborated.
> (3) *Freedom from sin* (21, 22).—This brings us back once more to the opening argument, but concentrates the attention this time on the "end" and "fruit," rather than upon the nature of such service.

We must allow these divisions to guide us in the exposition of the argument. And first, we come to verse 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?" (Rom. vi. 16).

Under the heading of "freedom from sin" we find an emphasis upon "service." Is service incompatible with freedom? Galatians supplies an answer:

> "Brethren, ye are called unto LIBERTY: only use not liberty for an occasion to the flesh, but by love SERVE one another" (Gal. v. 13).

The fact is that man is never without a master; he is never in that sense "free." Just as in the case of the manumission of a slave there was the exchange of one master for another, so the believer, redeemed from the bondage of sin, is, nevertheless, reminded that he is not his own, but has been "bought with a price." Israel in Egypt "served with rigour," but their deliverance did not exempt them from service; it merely changed their master:

> "Let My people go, *that they may serve Me*" (Exod. viii. 1).

The Apostle brushes aside all arguments that might be put forward to excuse sin in the believer, and goes straight to the point—"His

servants ye are to whom ye obey." Service is decided by obedience. It matters not how much one may profess. "Whosoever committeth sin is the servant of sin" (John viii. 34). Peter, in his second epistle, writes:

> "While they promise them liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought in bondage" (2 Pet. ii. 19).

The mould of doctrine.

If we follow the marginal rendering of Romans vi. 17, we find obedience stressed as the evidence of the new life and service:

> "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that mould of doctrine whereunto ye were delivered."

Service is shown by obedience; and so the Apostle thanks God for this evidence that these believers had been redeemed, and had known a change of master: "They obeyed from the heart." Strictly speaking there can be no obedience that is not willing and from the heart:

> "The pretence of love without obedience is hypocrisy, and obedience without love is real slavery."

The obedience that marks the believer is, moreover, an obedience from the heart to "that mould of doctrine whereunto they were delivered." The word *tupos*, which becomes in English the word *type*, is translated "ensample," "example," "fashion," "figure," "form," "manner," "pattern" and "print." *Josephus*, speaking of the Essenes, says that, taking children of tender age, "they would model or mould them (*entupousi*) according to their own manners" (*Wars*, ii. 8, 2). The believer has, as it were, been run into a mould, and the original of that mould is not far to seek, for in Romans viii. 29 it is revealed that every predestinated, called, and justified believer is to be "conformed to the image of His Son."

Conformity to type.

Science uses the expression "conformity to type," and the expression represents scriptural truth. "Sanctification" and "sin" are nothing more than "conformity to type." There are two "types" in the epistle to the Romans; Adam and Christ (Rom. v. 14). Adam stands for sin, and Christ stands for righteousness. Obedience to either as master, and conformity to either as type are parallel terms. In Romans xii. practical sanctification is expressed by "presenting the body" (the word "present" is the same as that translated "yield" in Romans vi.), and by not being "conformed to this world." The word in the last expression is not *summorphos* as in Romans viii. 29, but *suschēmatizō*, which suggests the "fashion" rather than the "type."

Obedience, then, lies at the root of practical sanctification. First of all, the Apostle impresses us with the fact that it must be "the obedience of faith" (Rom. i. 5). For this the Apostle received "grace and apostleship," so that this term, rightly understood, must represent all that

the glorious mesasage of Romans stands for. The association of this obedience with faith and the gospel is seen in Romans x. 16:

> "But they have not all *obeyed* the gospel: for Esaias saith, Lord, who hath *believed* our report?"

The two great moulds or types are Adam and Christ, and so in Romans v. 19 we read:

> "For as by one man's *disobedience* many were made sinners, so by the *obedience* of one shall many be made righteous."

Obedience reveals the master and the mould.
In the earlier section of Romans vi. we read:

> "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof" (vi. 12).

Obedience, therefore, is the outward sign of a dominion, its mainspring is desire (lust), and its medium the members of the mortal body. This is true whether we speak of sin or of sanctification. If we are under the dominion of sin, we shall show it; and if we are under the dominion of grace, we shall show it: "His servants ye are to whom ye obey" (Rom. vi. 16).

Desire the mainspring.

The word translated "lust" really means "desire." There are "worldly desires" (Titus ii. 12), "ungodly desires" (Jude 18) and "fleshly desires" (1 Pet. ii. 11); but there are also commendable desires as in Matthew xiii. 17, Luke xxii. 15, 1 Timothy iii. 1, Hebrews vi. 11, and 1 Peter i. 12. If it is true that "the flesh lusteth against the spirit," let it not be forgotten that "the spirit lusteth against the flesh, and these are contrary the one to the other" (Gal. v. 17). Without desire, the hand falls limp, the feet grow slack, the pulse is sluggish, and when it can be said that "desire shall fail" (Eccles. xii. 5) the end of life and activity is near. Desire was the active agent in the garden of Eden (Gen. iii. 6), but desire is not necessarily absent from the realm of the spirit and holiness.

Moreover, there is no coercion in either sphere:

> "Neither YIELD ye your members . . . . unto sin, but YIELD yourselves unto God . . . . to whom ye YIELD yourselves servants to obey . . . . as ye have YIELDED your members servants to uncleanness . . . . even so now YIELD your members servants to righteousness" (Rom. vi. 13—19).

Man was not forced to disobey God in the beginning, neither is he forced to obey Him now. The introduction of coercion or compulsion into the realm of either sin or sanctification would rob both of their moral character, and the whole scheme of redemption would become unreal and meaningless. In Romans xii., where this thought of yielding the body to God is again uppermost, the Apostle calls it our "reasonable" or "logical" service:

> "Even now yield your members servants to righteousness unto holiness" (Rom. vi. 19).

The above sentence seems to sum up the main contention of the Apostle in this section. The phrase "righteousness unto holiness" seems to link up Romans i. 1—v. 11 (whose theme is justification) with Romans v. 12—viii. 39 (whose theme is sanctification). It is a wonderful thought that the very members of our mortal body, which once were yielded as servants to sin, may be as readily and really yielded as servants to righteousness. This is "unto holiness" and is indeed "practical sanctification."

Finally, the Lord has said in more than one connection that "by their fruits ye shall know them." Looking back to the days before salvation, we view our deeds then with nothing but shame, and we learn, moreover, that their end is death. Shame and death belong to Eden and the fall, for we are still dealing with the two types or heads, Adam and Christ. But now, says the Apostle, being made free from sin, and becoming servants to God, the fruit is unto holiness, and the end, life, life *aiōnion*.

Such is a summary of the Apostle's argument concerning the dominion of law, as put to the Gentile believer. The Jewish believer, however, had many more problems and scruples, and to meet these, the Apostle writes the second section, Romans vii. 1—6 which we must now consider.

(4) Death ends the dominion of law (vii. 1—6).

Although we pass from Romans vi. to vii., we do not commence a new subject. The question which the Apostle answers is raised in Romans vi. 15:

> "What then? shall we sin, because we are not under law but under grace."

He divides his answer into two parts, to suit his two classes of hearers. He first deals with the question with respect to all men. Here the case of the Gentile is dealt with, and the figure of the slave is used. The second part of the Apostle's answer, which is now before us, is addressed particularly to the Jewish believer, and has reference to the very great and serious objection that every Jew had to giving up the law of Moses, which had been given with such solemnity at Sinai.

"Brethren," says the Apostle in effect:

> "Your objection would be quite valid if my gospel meant nothing more than a change of opinion or of creed. You would have every right to resist even unto death any attempt to tamper with your allegiance to the holy law of God. I quite agree that the law given at Sinai is in the nature of a marriage covenant, and you rightly consider any departure from the covenant in the light of adultery. You are in all this quite right—only you have omitted the vital feature of my gospel that alters the whole state of affairs. I readily admit that the law has dominion over a man as long as he lives, or, to continue the analogy of marriage, that a woman who is married is bound by the law to her husband as long as he lives. Should she leave him during his lifetime and marry another, she is rightly called an

adulteress. So far we are in agreement. But my gospel is nothing if it is not a message that the believer is dead to sin (and so dead to its dominion), and also dead to law (and so dead to *its* dominion). You will agree that, should the husband die, the woman is at once loosed from the law of her husband, and should she marry again, her action is perfectly legitimate and honourable. That, brethren, is the real fact of the case. Every one that believes the gospel of God concerning His Son is reckoned to have died with him, and death breaks all the bonds of law. The new husband, who represents Christ, and the new marriage, which represents union with Him, is on an entirely new plane, that of resurrection—'even to Him Who was raised from the dead.' The issue of that new marriage is entirely new and acceptable to God. Instead of bringing forth 'fruit unto death' as you did while under the law (here in Romans vii. 5 the Apostle establishes a link with the earlier argument of Romans vi. 21, 22), you now bring forth 'fruit unto God.' This then is the true state of affairs; and the objection that obedience to the gospel involves spiritual adultery is without foundation."

With this paraphase in mind, let us obtain a view of the section as a whole:

Romans vii. 1—6.

A	vii. 1. Know ye not, brethren.	
B	vii. 2—3. "Loosed (*katērgētai*) from the law of her husband" (2)	a_1 | Woman *bound* by law of her husband. b_1 | So long as he *liveth*. b_1 | If husband be *dead*. a_1 | Woman *loosed* from the law of her husband. b_2 | If husband *liveth*. a_2 | She shall be called an *adulteress*. b_2 | If husband be *dead*. a_2 | She is no *adulteress*.
A	vii. 4. Wherefore, my brethren.	
B	vii. 4—6. "Delivered (*katērgēthēmen*) from the law" (6).	c | Ye also are *dead* to the law. d | Married to Him Who is *raised* from dead. e | Fruit unto *God*. *e* | Fruit unto *death*. *c* | Having *died* to that wherein we were held. *d* | Serve in newness of spirit.

The first point that demands attention is the recurrence of the word *katargeō*, translated "loosed" in vii. 2, "delivered" in vii. 6, and "destroyed" in vi. 6. This word should not be translated "free," a rendering that should be reserved for the verb *eleutheroō*, which is found in Romans vii. 3: "She is free from that law." *Eleutheroō* also occurs in Romans vi. 18 and 22: "*free* from sin."

Loosed and delivered

The lesson here is important, and we earnestly ask the reader's attention. In both chapters vi. and vii., we have *katargeō* followed by *eleutheroō*. In Romans viii. 21—23 we get some light on the connection between these two words:

> "Because the creature itself also shall be delivered (*eleutheroō*) from the bondage of corruption . . . . the redemption of our body."

The point is that freedom presupposes the nullifying of whatever caused the initial bondage. In Romans vi., before the Apostle uses the

word *free* in verses 18 and 22—"*free* from sin"—he uses in verse 6 the word which means to "destroy", "nullify," "render inoperative." The cross of Christ "rendered sin inoperative"; the bonds were broken, the fetters snapped, the dominion overthrown:

> "Knowing this, that our old man is crucified with Him, that the body of sin *might be rendered inoperative*, that henceforth we should not serve sin . . . . we died . . . . we shall live . . . . being made *free from sin*, ye became servants of righteousness" (Rom. vi. 6—18).

In chapter vii. the cross is not stressed, neither does it speak of crucifixion with Him. In the matter of sin and its dominion, it is the cross that is prominent; but with regard to the law and its dominion we read, "We are become dead to the law by the body of Christ."

In Romans viii. it is neither the cross of Christ as in Romans vi., nor the death of Christ as in Romans vii., 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 . . . . ye have not received the spirit of bondage again to fear. . . . the creature itself also shall be delivered from the bondage of corruption into the freedom of the glory of the children of God" (Rom. viii. 11—21).

While there is this progress to be noted, we must not, on the other hand, fail to notice that resurrection is prominent in each of the three chapters (vi., vii., and viii.). The crucifixion of the old man nullifies the power of the body of sin, but the positive power for the emancipated believer is "newness of life." We are not only to reckon ourselves dead to sin, but also alive unto God (Rom. vi. 11). This double reckoning is vital. We too often meet with those who continually "reckon" themselves dead, but forget to "reckon" themselves also alive unto God through Jesus Christ our Lord. Resurrection follows the nullifying of the dominion of law in Romans vii.; the death of the husband is followed by a union with "Him Who is raised from the dead." The new conditions can be expressed in Romans vi. by the words "newness of life"; and in Romans vii. by the words "newness of spirit."

Newness of Spirit.

We must now turn our attention to Romans vii. 6, which is the doctrinal sequel to the analogy that has occupied the earlier verses. We give the R.V. of the verse:

> "But now we have been discharged from the law, having died to that wherein we were holden: so that we serve in newness of spirit, and not in oldness of letter."

The change from the A.V. which reads: "That being dead wherein we were held," is important. The complete fact, however, is only realized if we remember that both versions present the truth. If the law dies to me, I am dead to it. If a woman's husband dies, she, *as a wife*, dies at the same moment. There is only one way in which the sinner can be discharged and delivered from the law. He cannot escape it

by his prayers, or his promises. He is utterly unable to keep it. There is but one way of escape. He must die to it. The law ceases to have any jurisdiction the moment a man is dead. But this in itself is cold comfort. To escape from the further dominion of the law by being executed is not "good news." The Apostle has something more to say than that:

> "Wherefore, my brethren, ye also are become dead to the law BY THE BODY OF CHRIST" (Rom. vii. 4).

Herein is the power of the gospel. Sin and law *have* issued in death, and their dominion *has* thereby been nullified. The believer has died in the death of Christ. And he can say: "I have been crucified with Christ; nevertheless I *live*." Because he has been united with the risen life of Christ as well as with His death, he can contemplate with some measure of hope and assurance the possibility of newness of life and service, and fruit unto God:

> "Nevertheless, I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, Who loved me, and gave Himself for me" (Gal. ii. 20).

We have now considered two out of the four questions propounded by the Apostle. The concluding pair occupy the rest of chapter vii., and must be considered separately.

CHAPTER XIII

Light on the relation of law and sin (vii. 7—12).

In the foregoing argument (Rom. vii. 1—6) the Apostle has dealt with that aspect of the dominion of the law, and deliverance from it by death, that met the peculiar susceptibilities and problems of those of the circumcision. There is, however, one essential difference between deliverance from the dominion of *sin* (Rom. vi. 1—14), and deliverance from the dominion of *law*. Deliverance from sin and death is expressed in the words of Romans vi.:

> "That like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. . . . that henceforth we should not serve sin" (Rom. vi. 4—6).

We see here that newness of life and the service of sin are incompatible. Deliverance from the dominion of law just as surely necessitates union with the risen Christ:

> "Wherefore, my brethren, ye also are become dead to the law by the body of Christ . . . . now, being delivered from the law, having died to that wherein we were held: that we should serve in newness of spirit, and not in oldness of the letter" (Rom. vii. 4—6).

This is, however, a vital difference. So far as *sin* is concerned, no service of any kind is to be recognized. So far as the *law* is concerned, it is true that service connected with the letter that killeth is for ever abolished. But since the law, unlike sin, is "holy, and just, and good," those who are no longer under its condemnation, and who no longer look to it as a means of justification or sanctification, can nevertheless serve in the spirit of that holy law, even though free from its dominion. This we shall see definitely stated in Romans viii. 4.

Is the law sin?

We might perhaps be pardoned for thinking that the way is now clear for the theme of Romans v. to be continued, and for the triumphant notes of Romans viii. 1 to sound out. But it is not so. The Apostle has been incisive regarding the utter failure of the flesh to find in the law anything but condemnation and death; and he has not hesitated to link the dominion of sin with the dominion of law, and to show that a common deliverance was necessary from both. At this point some further explanation is necessary before the Apostle can conscientiously pass on to the triumphs of Romans viii. There was the possibility that, just as some might misunderstand the fulness of grace, and think that it excused sin, so some might think that the holiness of God was compromised, and that the law by its inability to save or sanctify was at fault. This possible mistake the Apostle now

seeks to rectify, and he does so by continuing the method of hypothetical questioning: "What shall we say then? Is the law sin?" (Rom. vii. 7). He repudiates the idea immediately, and then by a series of arguments leads to the conclusion: "Wherefore the law is holy" (Rom. vii. 12). The explanation which leads up to this conclusion deals particularly with one of the great offices of law in its relation to sin. This particular office of the law has already been emphasized in the sphere of *justification*: it must now be restated in the sphere of *sanctification*:

> "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*" (Rom. iii. 20).

Further, the provoking effect of the law has already been expressed in Romans iv. 15: "The law worketh wrath: for where no law is, there is no transgression." A glance at the context will show the purpose of this statement. The argument of Romans iv. is that the promise is by grace, and that the law was not given to implement the promise, but to reveal the utter need of the grace of God, so that the promise should be sure. If we could conceive of a time when there was *absolutely* no law, then at that time there would have been *absolutely* no transgression. There has always, however, been some law of God, as Romans ii. makes clear, and the fuller the law the greater the transgression. The teaching of Romans vii., however, goes deeper than "transgression"; it uncovers unsuspected and dormant sin. The link between the two aspects of truth—one presented in Romans iv. 15, and the other in Romans vii. 7—25—is found in Romans v. 14:

> "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression" (Rom. v. 14).

This passage does not state that "death reigned even over them that had not sinned," for that would be a monstrous injustice. It speaks of a period and of an aspect—the period "from Adam to Moses" before the giving of the law from Sinai; and that character of sin which was not "after the similitude of Adam's transgression." It does not speak of exemption from guilt, but of the degree of guilt. All have sinned; but not all have sinned as Adam did, by transgressing a positive and revealed command. It is the relation of this "law," and the more explicit "command," to "indwelling sin" and manifest "transgression," that forms part of the argument of the section now before us. The structure shows that the argument is conducted to its conclusion by a series of five couplets (see next page).

Sin took occasion.

It will be seen that the chief feature of the argument is the statement that "sin took occasion" by the commandment. If this be so, the law could still remain holy, just, and good, even though by its abuse it became the instrument of death.

Romans vii. 7—12.

A | vii. 7. QUESTION: Is the law sin?
B | vii. 7—11. | a | I had not known sin, but by the law.
ARGUMENT: | | I had not known lust except . . . . not covet.
b | Sin, taking occasion by the commandment,
Wrought in me all manner of concupiscence.
c | Without law, sin was dead.
Without law, I was alive.
a | Commandment came, sin revived, and I died.
Commandment ordained to life, found unto death.
b | Sin, taking occasion by the commandment.
Deceived me, and by it slew me.
A | vii. 12. ANSWER: Wherefore the law is holy.

The first phase of the Apostle's argument is that the law illuminates the nature of sin:

> "I had not known (realised, known as such) sin, but by the law; for (to give a concrete example) I should not have perceived lust, except the law had said, Thou shalt not covet" (Rom. vii. 7).

The Apostle does not say, "I had not committed any sin," but, "Without the law I had not realized sin; nor the specific transgression 'lust,' had the law not forbidden coveting." Sin is here the *genus*, lust the *species*.

The next step in the argument is to show the way in which sin took occasion by the commandment. The word "occasion" is *aphormē*, composed of *apo*, away, and *hormaō*, to "set in motion," "urge," "spur on," "rush." It is used to describe a "base of operations" as in war; and also has the meaning "the *means* of war," as money, men, ships, etc. Sin, then, is here depicted as using the prohibition of the law as a "base of operations," and "a means of war." Just as the human heart can turn the grace of God into lasciviousness, so it can use the very prohibition to stir up intense desire. We have only to read Genesis iii. to see the truth of this demonstrated:

> "Yea, hath God said, Ye shall not eat of every tree of the garden?" (Gen. iii. 1).
> "When the woman saw . . . . a tree to be desired . . . . she took of the fruit" (Gen. iii. 6).
> "A most striking and melancholy example in point is that prohibition and penalty were not sufficient, even in paradise, to prevent our first parents from ruining themselves and all their posterity" (*Moses Stuart*).

Sin, that took occasion by the commandment, is said by the Apostle to have "wrought" in him all manner of concupiscence. The word "wrought" is *katergazomai*; and the connection of this part of the argument with that which is developed in Romans vii. 13—25 is blurred by the fact that the word is not consistently translated in the A.V. We must defer comment upon this connection until we are actually dealing with the closing section, but we give all the references here, so that the reader may realize the far-reaching nature of this "working":

> "But sin, taking occasion by the commandment, *worked* in me all manner of desire" (Rom. vii. 8).

"Sin, that it might appear sin, *working* death in me by that which is good" (Rom. vii. 13).
"For what I *work*, I know not" (Rom. vii. 15).
"It is no longer I that *work*, but sin that dwelleth in me" (Rom. vii. 17).
"To will is present with me, but *to work* that which is good I find not" (Rom. vii. 18).
"I no longer *work it*, but sin that dwelleth in me" (Rom. vii. 20).

We learn from 1 Corinthians xv. 56 that the strength of sin is the law. So the Apostle proceeds:

"For without the law, sin was dead" (Rom. vii. 8).
"For I was alive without the law once" (Rom. vii. 9).

It is evident that these statements are relative. Just as we must read verse 7 relatively, so here. For even had the law never been given from Sinai, the Jews would still have had the law of nature and of conscience (Rom. ii. 14, 15). But they would never have known sin as they did know it, except by the law. The Apostle's meaning can be clearly seen by referring back to a parallel passage, Romans v. 20: "The law entered, that sin might abound." It is the *un*abounding state of sin that is intended by the Apostle in Romans vii. 8, 9.

When the commandment came.

We now return to the opening argument. The structure places verse 7 in correspondence with verses 9 and 10. What does the Apostle mean by the words, "When the commandment came?" All his life, as a Pharisee, he had known the law of God. Over and over again he had repeated the ten commandments. We have it from his own pen that, "touching the righteousness which is in the law," he was "blameless" (Phil. iii. 6).

But the commandment "Thou shalt not covet" (or, "Thou shalt not desire") goes deeper than the external act. In so far as the Pharisee considered only external conformity with the law, he felt fairly satisfied with himself, but when the fact broke in upon his conscience that the law also had to do with "desires" before they had become manifest as "deeds," the spirituality of the law and the carnality of the person became intensely evident. The command at last "came" as never before, "sin revived," and, the Apostle says, "I died." All his boasted righteousness was found to be vanity. The commandment which, if obeyed, would have led to life, he now found to be too searching and deep—it led but to death. No man living could ever hope from such a law anything but condemnation. Sin not only deceived him, as it had deceived his first parents, but it slew him, as it had them.

The Apostle now reverts to the question, "Is the law sin?" His answer is, No; and his reasoning is as follows.

While it is perfectly true that the believer must die to the law, even as he must die to sin if he is to possess life, and liberty, and sanctification, it must be most clearly understood that there is no other relation between sin and law, except that through the flesh both tend to death. The Apostle had insisted upon the necessity of deliverance from law, not because it was evil, but because it could not produce holiness in

man. What it did produce was an intensified knowledge of sin, and of inward corruption.

The prohibitions of the law were for the protection and blessing of man, but he needed something more than prohibition and penalty. What the law actually did was to stir up the latent rebellion that lies dormant in every heart. But this, while it for ever sets aside the law as a possible means of life and holiness, in no sense reflects upon the holiness of the law itself:

> "Wherefore the law is holy, and the commandment (i.e., the one under discussion) holy, and just, and good" (Rom. vii. 12).

The two natures and the law (vii. 13—25).

We now have before us one of the most controversial passages in the Scriptures. The greatest commentators differ as to the true meaning of the passage. Is it the experience of the believer? Is it the experience of the unsaved? Is it to be limited to the Jew under law? Why is this experience recorded? How far was it personally true of the Apostle? These questions demand an answer, but an answer that is given merely "out of our own heart" will be valueless and probably wrong. We must have first a scriptural preparation. We shall, therefore, pursue our usual course. First the structure, in order to perceive the subject-matter and scope; next the individual expression, the actual material of which the structure is composed; and then, the purpose for which the experience is recorded.

Romans vii. 13—25, though in one sense complete in itself, is part of an argument and essentially connected with all that has gone before:

vi. 1—14.	Deals with the dominion of sin and death.
vi. 15—vii. 6.	Deals with the dominion of law.
vii. 7—12.	Rectifies any possible misinterpretation of the Apostle's argument, and shows that the law is holy.
vii. 13—25.	Reveals that because the law is holy, or spiritual, and because the flesh is carnal, it is vain for anyone to look to the law and its observance for deliverance; and this is proved by the experience of the Apostle himself.

We may see this more clearly if the relationship of these two sections dealing with the nature of the law are set out as follows:

Romans vii. 6—25.

A_3 | vii. 6. STATEMENT.—We were delivered from the law.
  B_3 | vii. 7. QUESTION.—Is the law sin?
    C_3 | vii. 7. REPUDIATION.—God forbid (*mē genoitō*).
      D_3 | vii. 7—12. ANSWER. | The law of God and the law of sin.
      | The conflict.
      | "I died"; "unto death"; "slew me".
A_3 | vii. 12. STATEMENT.—The law is holy . . . . just and good.
  B_3 | vii. 13. QUESTION.—Was that which is good made death unto me?
    C_3 | vii. 13. REPUDIATION.—God forbid (*mē genoitō*).
      D_3 | vii. 13—25. ANSWER. | The law of God and the law of sin.
      | The deliverance.
      | The body of this death.

Many expositors seem to lose sight of the fact that the primary object of the Apostle is to defend the law against the charge of any complicity with evil, and to show that, just as the stirring up of dormant sin by the law could not by any means be made to prove that the law itself was sin, so the law is still "good," even though the flesh is utterly unable to get good from it. This necessitates a further exposition of the relation of indwelling sin to the flesh, and leads to the conclusion that nothing can enable the believer to rise above its dominion other than a complete abandonment of all efforts by the flesh or in the law, and a complete standing in Christ and in the Spirit. The sequel, which contains this latter truth, is reserved for Romans viii., and flows, legitimately, straight out of Romans v., without reference to the four parenthetical questions of vi. and vii.

The Law is Spiritual.

The development of the answer in Romans vii. 13—25 is not by any means easy to discover, but the following outline will be of some service by showing the salient features and their inter-relation.

Romans vii. 13—25.

A | vii. 13. Sin manifested, working in me death.
B | vii. 14 | a | The law is spiritual.
| b | I am carnal, sold under sin.
C | vii. 15—20. Sin in the flesh.
| c | What I do, I allow not, I hate.
| d | No more I, but sin that dwelleth in me.
| *c* | What I would I do not; I find not.
| *d* | No more I, but sin that dwelleth in me.
C | vii. 21—23. The law of sin in the members.
| e | I find then a law.
| f | I delight in the law of God after the inward man.
| *e* | I see another law.
| *f* | Bringing me captive to the law of sin in my members.
B | vii. 24, 25. | *b* | Who shall deliver me from the body of this death?
| *a* | I myself serve the law of God with the mind.
A | vii. 25. Law of sin served by the flesh.

Let us not lose sight of the main proposition, for if we do, we shall become involved in a never-ending debate as to the nature of the man whose conflict is here described, which is subsidiary to the main theme. The main theme is the character of the law.

To the possible objection, "Is that which is good made death unto me?" the Apostle replies, "No, it is the abuse of the commandment that leads to death, and this but reveals the exceeding sinfulness of sin that thus abuses it."

> "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" (Rom. vii. 13).

This "exceeding sinfulness of sin" is now shown in its relation to the law: "For we know that the law is spiritual" (Rom. vii. 14). This has

already been demonstrated. The law is not merely occupied with external acts, but with internal motives: "Thou shalt not desire." A law that extends to the most secret desires of the heart, demands something more than a Pharisee's obedience. By its prohibition, it reveals the presence of unsuspected sin. And the presence of this sin demands an explanation. The explanation is given in verse 14: "But I am carnal, having been sold under sin."

It is important to adhere strictly to the tense of the verb here:

> "I am carnal (*present*), having been sold" (*perfect*).

This is true of all men, saved and unsaved; it goes back to Adam and the fall. The question as to whether this particular verse refers to the saved or the unsaved will be discussed after the whole passage has been surveyed.

The carnal state which is the result of having been sold as a slave is manifested by the service that is rendered:

> "For that which I work out, I know not; for that which I will not, I practise; but that which I hate, that do I. If then I do that which I do not will, I consent unto the law that it is good." (Rom. vii. 15, 16).

The law is good.

Whether the state of affairs here be taken as true of the believer, or of the unbeliever (*see* Rom. ii. 14, 15) it is important to see that, in spite of its failure as a means of righteousness and life, the law itself is recognized as "good." This is one of the points the Apostle intends to make clear:

> "Now then it is no longer I that do it, but sin that dwelleth in me" (Rom. vii. 17).

Here we begin to meet another great problem, the problem of the *egō* "I". One cannot read the statements made by the Apostle in these verses without arriving at the conclusion that the condition of the man under consideration can only be expressed by the use of a double *egō*. Too many opposing statements are made for the "I" to be considered as always conveying the same meaning. In verse 18 we read:

> "For I know that in me (that is, in my flesh) dwelleth no good thing."

Here the word "me" is identified with "the flesh." Yet we also read in verse 22;

> "I delight in the law of God after the inward man."

The two natures.

To delight in the law of God is a characteristic of the new man, not of the old. We must, therefore, recognize the presence of two natures in the one person. There are seven references in this section to the "will," and every reference shows it to be on the side of good, and against evil. This is a factor in the evidence as to whether the person here considered is a believer or not.

Thelō, "I will."

A | vii. 15. "For what I *would*, that do I not."
B | vii. 16, 17. "If then I do that which I *would* not . . . . sin indwelling."
C | vii. 18. "For to *will* is present with me."
D | vii. 19. "For the good that I *would*, I do not."
A | vii. 19. "The evil which I *would* not, that I do."
B | vii. 20. "If I do that I *would* not . . . . sin indwelling."
C | vii. 21. "When I *would* do good, evil is present with me."

"I find then a law . . . . I see another law" (Rom. vii. 21—23).

What law is this? It is not given a specific name until we reach Romans viii. 2, and there it is revealed as "the law of sin and death." The cry of the wretched man for deliverance from "this body of death" will only be answered completely at the resurrection:

> "And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Rom. viii. 23).

There are eight references to the "body" in Romans v. 12—viii. 39, and they are arranged in two sets of four. The last reference in the first set is the cry: "Who shall deliver me from the body of this death?" (vii. 24). The last reference in the second set gives the answer: "Waiting for the adoption, the redemption of the body" (viii. 23).

The conclusion reached in Romans vii. 25 is:

> "So then with the mind I myself serve the law of God; but with the flesh the law of sin."

Is there any reasonable doubt as to whom "I myself" represents? This "I" delights in the law of God after the inner man; it is the true "self" that serves the law of God.

While there is much that still requires investigation, we must not defer the question any longer as to the nature of the man who is passing through the experience of Romans vii. 14—25. One of the strong objections to the suggestion that this experience can be true of a believer, loses its power when we realize that the doctrine of "death to sin" does not relate to *character* or *conduct*, but to *state* before God. Character grows out of this new state, but must not be confused with it. And again, we must distinguish between death to the *guilt* of sin, and death to its *power*.

The reader may perhaps suggest that the man described in this section of Romans vii. is surely not free from the dominion of sin. Yet we must agree that, even though the members of his body and his flesh cause him great conflict, his mind, his will, his delight, the service of "I myself," are always God-ward, and in spite of his wretchedness, he looks forward with thankfulness to his deliverance. Should the objection be raised, that no one who is saved is "carnal," it is enough to refer to the "saints" at Corinth (1 Cor. iii. 3).

Reviewing the statements of verses 16 and 17 in his book on Sanctification, *Fraser* writes:

> "What here would strike any mind free from bias is that this 'I' on the side of holiness against sin, is the most prevailing."

The words of verse 22: "I delight in the law of God after the inward man," demand the presence of the new life, for "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be" (Rom. viii. 7).

In verses 7—12 the Apostle speaks of his unregenerate days when, in his fancied security, he could say, "I was alive without the law once." But with verse 14, the tense of the verb changes from the past to the present. The revelation here of the exceeding sinfulness of sin is in agreement with the Apostle's instructions in other epistles. The Colossian saints, who were "made meet" and were to be presented "holy and without blame," were taught, nevertheless, the need of mortifying their members on the earth. The Ephesian saints, while "accepted in the Beloved" and "seated together in the heavenlies" were, nevertheless, warned against some of the grossest sins of the flesh (Eph. v.).

In three ways the language of the Apostle in Romans vii. 14—25 is seen to be the language of the saint:

(1) He "hates" sin.—This no unsaved man can really do.
(2) He "delights" in the law of God.—All such are "blessed" (Psa. i. 2).
(3) "He looks for deliverance to Christ alone through grace."

"Blessed be God," says *Romaine*, "for the seventh chapter of Romans."

Confirmation from Galatians.

There is a passage in Galatians that covers the whole ground of Romans vii. and viii., and shows where the experiences of Romans vii. fall short, and how Romans viii. brings in completion:

> "Walk in the Spirit (*see* Rom. viii.), and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh (Rom. vii. 15—23): and these are contrary the one to the other; so that ye cannot do the things that ye would (Rom. vii. 15—19). But if ye be led of the Spirit (Rom. viii. 14), ye are not under law" (Gal. v. 16—18).

As we have said before, the true sequel to Romans v. is viii., but the ideal often outruns the experimental. The ideal in the case of Israel at the Exodus was that they should pass out of Egypt, cross the Red Sea, and within a comparatively short time enter the land of promise. The actual fact was that they wandered for forty years in the wilderness. The ideal experience would be for the believer, who is delivered as in Romans v. 12—21, to pass straight on to the sphere of the Spirit and resurrection power "more than a conqueror." The actual experience, however, is that some lean towards the licence so strongly censured in Romans vi., while others, failing to discern that so long as they possess mortal bodies they still possess that which at any time can be the instrument of sin which dwells in their flesh, pass through a severe conflict which does not issue in the complete deliverance of Romans viii. until the necessary lesson has been learned with much agony of mind and spirit. While they could have passed straight away to the deliverance from the law of sin and death by the law of the spirit of life in Christ

Jesus (Rom. viii. 2), they learn, for a time, by experience what that law of sin and death is (Rom. vii. 23). They are led to rejoice more completely in the liberty of the children of God (Rom. viii. 21) by experiencing something of the captivity to the law of sin that is in the members of the body (Rom. vii. 23).

While, therefore, Paul's experience may primarily set forth the vain endeavour of a Jew to perform that law which has "enlightened his eyes, and converted his soul" (Psa. xix. 7—9), and so show to all mankind that the law can neither save, justify, nor sanctify, the passage also sets forth in clear characters the warfare that must ever go on between flesh and spirit, until the day of complete deliverance, and the redemption of the body.

Two witnesses.

"The warfare between the flesh and the spirit, described in this chapter, has greatly exercised the ingenuity of men not practically acquainted with its truth. Few are willing to believe that all mankind are naturally so bad as they are here represented, and it is fondly imagined that the best of men are much better than this description would prove them to be. Every effort of ingenuity has accordingly been resorted to, to divert the Apostle's statements from the obvious conclusion to which they lead, and so to modify his doctrine as to make it worthy of acceptance by human wisdom. But they have laboured in vain . . . . Every Christian has in his own breast a commentary on the Apostle's language. If there be anything of which he is fully assured, it is that Paul has in this passage described his experience; and the more the believer advances in knowledge and holiness, the more does he loathe himself as by nature a child of corruption which still so closely cleaves to him" (*Haldane*).

"Thus does the Holy Spirit lay bare to our view His own explanation of the origin and nature of the experience possessed by every soul which is the subject of the grace of God, and which has the gift of the new nature as the result and sign of God's justifying . . . . Those who fail to learn this lesson as to the conflict of the law, first with the old nature (vii. 7—12), and afterwards (21—25) with the new nature, will not only be in constant perplexity themselves, but will fall into that error of doctrine which is corrected in the epistle to the Galatians, chapter iii. 3. Having begun with the truth as to the new nature (called 'spirit') they will, if they depart from it, seek to improve the old nature. This is the error which Galatians iii. 3 corrects, 'Are ye so senseless? having begun in the spirit (in the new nature) are ye now being perfected in flesh'? (i.e. in the old nature). This is what thousands are doing everywhere around us. They are seeking to perfect, or, at least improve, the old nature. Not seeing the truth or reality of the two natures, they are seeking to improve the only one which they are acquainted with. This is ever the work of all who are ignorant of what the Spirit is saying to the churches. Be they Buddhists, Romanists, Perfectionists, they are all alike endeavouring to convert the 'flesh' into 'spirit,' to subdue the 'flesh,' and by all kinds of arts, and artifices, and rules and regulations, pledges, and badges, to improve the old nature. All alike formulate 'rules for holy living,' ignorant of the fact which lies before us in this scripture that the old nature knows no rules, and that the new nature needs no rules. Instead of reckoning the old nature to have died with Christ, they are ever seeking *to put it to death*! Instead of reckoning that it was crucified with Christ upon the cross, they are exhorting us to crucify it for ourselves. When God crucified it with Christ, He did it once and for all. But those who know nothing of this, tell us to crucify it. They do not tell us how we are to do it; but knowing how futile is the effort, they tell us we must do it every day. But, no! once would be enough if it could be done at all. And, thank God, it has been done. HE has done it Himself on

> Calvary; and now, we, in spite of all our conflict, in spite of the flesh (the old nature) lusting against the spirit (the new nature) and the spirit against the flesh; in spite of the fact that these are contrary the one to the other, so that we cannot do the evil which the flesh would have us do, and we cannot do the good that the spirit would have us do; in spite of this conflict, we find 'peace with God' and rest in the truth—that the child of God has his old nature, which can produce no good thing—and he has a new nature, which 'doth not commit sin' (1 John iii. 9), 'sinneth not' (1 John v. 18). And, further, that God reckons the old nature as having died with Christ, and as having therefore no dominion over us, though the conflict in actual experience is ever present with us. Those who learn this lesson have learned that the old nature is so bad that nothing can ever improve it, and that the new nature *is so perfect* that it needs no improvement. It is 'spirit,' and its life cannot be 'deepened.' It is 'newness of life,' and cannot be made 'higher' " (*Dr. E. W. Bullinger—Church Epistles*).

We make no apology for this lengthy quotation from the witness of that doughty warrior, *Dr. Bullinger*, and only wish that there were more to-day to testify to the reality of the two natures in the child of God.

CHAPTER XIV

The Spirit of Sonship (viii. 1—39).

Our earlier studies have taught us that Romans v. 12—viii. 39, the inner portion of this epistle, has its own special significance. It is concerned not so much with sins as with *sin*; not so much with the fruit as with the *root*; not so much with individual and multiplied transgression as with one initial sin that brought condemnation to the race: not so much with faith and believing as with the thought of being transferred from the headship of Adam to that of Christ. The emphasis is upon *sphere*—"in Adam," "in Christ Jesus"; and *atmosphere*—"in the flesh," "in the spirit." We have also seen that chapters vi. and vii. are parenthetical. They take up and dispose of a series of problems arising out of superabounding grace. They reveal the utter inability of the most enlightened conscience to free itself from the dominion of sin, and from the law of sin that is in the members.

As there are so many of God's children who go through the experiences described in Romans vii., it is blessedly true to speak of "stepping out of Romans vii. into viii."; but, while this may be true to the experience of many, experience is not the rule of our faith. It has been said that experience is like the tail-light of a ship; it can only illumine the past. The *experience* of Israel was a wandering in the wilderness for forty years before entry into the promised land, but a true conception of God's purpose would have seen only the shortest possible interval between the exodus from Egypt and the entry into rest. While, therefore, we most gladly agree that the glorious words of Romans viii. 1 do often follow as God's answer of peace to the wretched man of Romans vii. 24 (and, indeed, they could just as well follow on from vii. 6 or vi. 14), the real transition is from Romans v. 21. The key word is "condemnation," which in the Greek is *katakrima*. While the verb *katakrinō* occurs elsewhere in the N.T., God has used the noun *katakrima* only three times—twice in Romans v. to tell us how condemnation came in, and once in Romans viii. to assure us that in Christ it has passed away. The following will illustrate the relation of the four chapters:

Condemnation (Rom. v. 16, 18).	The Four Questions of Romans vi. and vii.	No Condemnation (Rom. viii. 1).

The question here is so important that we must set out each passage in full:

> "And not as through one that sinned, is the free gift. For indeed the judgment was by one unto *condemnation*, but the gift by grace is of many offences unto justification" (Rom. v. 16).

"Therefore, indeed, as through one offence judgment came unto all men unto *condemnation*, so also through one righteousness the free gift came upon all men unto a justification of life" (Rom. v. 18).

Before quoting Romans viii. 1, we draw attention to the fact that in each case the alternative to condemnation is a "justification," and that the word so translated is *dikaiōma*. What this involves we must leave for the moment; we just wish to ensure here that the fact is noticed and recorded:

"There is, therefore, now no condemnation to them that are in Christ Jesus . . . . that the righteousness (*dikaiōma*) of the law might be fulfilled in us, who walk not after the flesh, but after the spirit" (Rom. viii. 1—4).

The Structure: its value.

Before we proceed, however, we must look at Romans viii. as a whole, and discover, if possible, the underlying structure. At this point the reader may interject: Why spend time over this when it has already been done by others? We would assure the reader that we have considered most carefully everything on this subject that has come to our notice. The pressure under which these pages have been written makes us jealous of minutes, to say nothing of the hours that the structure of a passage like Romans viii. might cost us. We seldom speak about ourselves in our writings, but we desire that every reader should appreciate the help that a true understanding of the trend of a passage is to its fullest unfolding.

Most of us have probably noted the opening and closing themes of Romans viii.: "No condemnation" and "No separation," and it would have been easy to have adopted this view of the passage without further investigation. One feature, however, has always presented itself as central to the teaching of Romans viii., and that is the prominence given to "adoption." In verse 15 we have the "spirit of adoption"; and in verse 23 we have the "adoption" itself, "to wit, the redemption of the body." Then, too, we have the "spirit of bondage again to fear," the deliverance from "the bondage of corruption," and the "liberty of the glory of the children of God." (In considering this chapter, the reader must remember that the word "adoption" is a compound in which *huios*, meaning "son," stands first. It means literally "placing as a son"). The earlier part of Romans viii. is full of references to "the Spirit," which seems to reach their climax in this "sonship spirit" of Romans viii. 15. The cry "Abba, Father" is evidently crucial too. And so, to cut a long story short, with these facts as guides, the following sevenfold outline based upon the recurrence of the word "Son" is the result:

Romans viii. 1—39.

A | 1—4. No condemnation. God sent His own SON (*huios*).
B | 5—15. Led by Spirit of God. SONS now (*huios*).
C | 15—17. Spirit Itself bears witness. SONSHIP (*huiothesia*).
D | 17—21. Suffering and Glory. Manifestation of SONS (*huios*).
C | 22—28. Spirit Itself intercedes. SONSHIP (*huiothesia*).
B | 29, 30. Conformed to the image of His SON then (*huios*).
A | 31—39. Who condemns? He spared not His own SON (*huios*).

Just as the chapter opens with a statement concerning the believer's immunity from condemnation, so it closes with the same fact, and upon the same ground, namely, the gift of God's Son:

> "There is, therefore, now no CONDEMNATION to them which are in Christ Jesus . . . . God sending his Son . . . . CONDEMNED sin in the flesh" (Rom. viii. 1—3).
>
> "He that spared not His own Son . . . . 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" (Rom. viii. 32—34).

This, then, is the beginning and end of the matter, even as it is the beginning and end of the structure—"His own Son."

The next fact that emerges is that all who are thus blessed are "sons of God" too. The member marked B | 5—15 is full of references to the Spirit, the spirit of resurrection anticipating now in this life and in these mortal bodies, that glorious consummation when we shall in actual fact be "conformed to the image of His Son" in resurrection glory. And so the two corresponding members read:

B | 5—15. "Led by Spirit of God. SONS now (*huios*)."
B | 29, 30. "Conformed to the image of His SON then (*huios*)."

Added to this leading by the Spirit of God is His "witness" and His "intercession":

> "The Spirit Itself beareth witness with our spirit, that we are the children of God" (Rom. viii. 16).
>
> "The Spirit Itself . . . . maketh intercession for the saints according to the will of God" (Rom. viii. 26, 27).

This "witness" and "intercession" are closely associated with the fact that these sons of God are not yet in glory, but here in the midst of a groaning creation. They are strengthened to suffer because of the glory that is to come; they are "saved by hope"; and while they often know not what to pray for, they do know that all things work together for good. It is in this realm that the witness and intercession of the Spirit have their place. In the structure it will be seen that the word SON gives place to SONSHIP, which is the word "adoption" in the A.V.:

C | 15—17. Spirit Itself bears witness. SONSHIP (*huiothesia*).
C | 22—28. Spirit Itself intercedes. SONSHIP (*huiothesia*).

This brings us to the centre of the structure:

D | 17—21. Suffering and Glory. Manifestation of SONS (*huios*).

Until the reign of sin and death actually ceases, until creation itself emerges into the liberty of the glory of the children of God, the day of complete emancipation for the believer must be future. For the present, it is enough that we have passed from Adam to Christ, that there is now no condemnation, that during this pilgrimage we have the witness and the intercession of the Spirit, and that with all our ignor-

ance of what to pray for, we know that all things work together for good to them that love God.

We commend this outline to the prayerful interest of the reader, believing that, as it is based upon the occurrence of words used by the Holy Spirit and not upon headings of our own devising, it does "divide aright" this precious portion of truth. It shows us the seven great sections into which the subject-matters falls, and provides us with well-defined bounds for our subsequent studies.

(1) The Law of the Spirit of Life (viii. 1—4).

We have surveyed the whole of chapter viii., and discovered its sevenfold division of theme, based upon the emphasis given to the idea of "sonship." Sonship is the antithesis in Scripture of slavery. The coming in of sin and death, and their subsequent dominion over man, robbed Adam and his seed of their "place as sons."

Adam was made in the image of God, though that image was subsequently marred through sin. It is yet to be restored in resurrection, as Romans viii. 29 reveals: "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son."

The creation, when Adam sinned, became subjected to vanity (Rom. viii. 20), and the redeemed share its groaning until the day of redemption. Spiritual powers intervened in Eden to separate man from his Maker, but his position "in Christ" is far more secure than that of unfallen Adam could ever have been, and "neither death, nor life, nor principalities, nor powers" shall be able to separate from the love of God those who are restored in Christ. The alternating references to "flesh" and "spirit" that occupy so large a place in the first half of Romans viii. deal with these two spheres; the spirit of bondage being that of the flesh, and the spirit of adoption whereby we cry "Abba, Father," being the sonship spirit of resurrection, which is the dominant note of this section.

Grace is unconditional.

The section before us is that covered by Romans viii. 1—4, and there we meet the first and most wonderful definition of the spirit in which we live, move and have our renewed being. Most editors of the Greek Text agree that the words of Romans viii. 1: "Who walk not after the flesh but after the spirit" are an interpolation introduced into the text from verse 4. It may be that some felt that the statement of Romans viii. 1 needed some modifying, that freedom from condemnation, if proclaimed without some limits and qualifications, would be harmful. This is exactly the opposition to free grace that the Apostle anticipated and met in Romans vi. 1 and 15. *Bloomfield* expresses this uneasiness by rendering the words "who walk" by "if they do walk"; and he quotes other writers who suggest "so that they do but walk," "showing that *justification* through Christ's *death* can only be made *effectual* by sanctification through His Spirit." With all

due regard to this wholesome association of "doctrine" and "manner of life," the introduction of conditions and qualifying terms here is unscriptural and subversive. Freedom from condemnation is not conditional upon the *walk of the believer;* it is entirely conditional upon the *work of God's Son.* We must be *free,* before we can think of walking according to the spirit. While we were in slavery, we were in the flesh, and could not please God. The reader may remember that we have drawn attention to the fact that it is "justification" (*dikaiōma*) that is set over against "condemnation" in Romans v. 16, 18 and viii. 1—4, and not "sanctification." In all this, of course, we have no word to say against sanctification—as the reader will see from the studies under that heading. What we seek to do is to keep each truth in its appointed place, and thus to be unashamed of our work.

The structure of Romans viii. 1—4 shows most clearly the one and only ground of our exemption from condemnation:

Romans viii. 1—4.

A	viii. 1. NO CONDEMNATION. In Christ Jesus.		
B	a	viii. 2. THE TWO LAWS.	The law of the spirit of life. The law of sin and death.
	b	viii. 3. WHAT THE LAW COULD NOT DO.	The law, weak through the flesh. God, sending His Son in the flesh.
A	viii. 3. CONDEMNATION. In the flesh.		
B	*b*	viii. 4. WHAT HAS BEEN DONE.	The righteousness of the law. Fulfilled in us.
	a	viii. 4. THE TWO WALKS.	Who walk not after the flesh. But after the spirit.

"Now."

We are saved by hope (viii. 24), we are waiting for the adoption (viii. 23), we groan within ourselves together with the whole creation (viii. 23), but we do not have to await the day of glory to be sure that condemnation is for ever past. "There is, therefore, *now* no condemnation." Let us not miss this blessed fact:

> "But NOW the righteousness of God without the law is manifested" (Rom. iii. 21).
>
> "Being NOW justified by His blood, we shall be saved from wrath" (Rom. v. 9).
>
> "By Whom we have NOW received the reconciliation" (Rom. v. 11).
>
> "But NOW being made free from sin . . . . ye have your fruit unto holiness" (Rom. vi. 22).
>
> "The life I NOW live in the flesh, I live by the faith of the Son of God" (Gal. ii. 20).

We are acquitted *now,* we are free from condemnation *now.* Without the assurance of a present position of acceptance before God, sanctification, growth in grace, service, and walk would be impossible. We should still be "in the flesh," and so unable to please God. The passage in Romans vi. 22 quoted above gives us the true sequence:

(1) Now made free from sin.
(2) Become servants to God.
(3) Fruit unto holiness.
(4) The end, everlasting life.

The words, "In Christ Jesus," belong not only to the statement of verse 1; they are equally necessary when revealing the power that accomplishes this deliverance, as revealed in verse 2: "For the law of the spirit of life *in Christ Jesus* hath made me free from the law of sin and death" (Rom. viii. 2). What is this "law of the spirit of life"? Many understand it as referring to the sanctifying influence of the Holy Spirit on the believer:

> "The dictate of or inclination imparted by the Spirit, Who quickens those that once were dead in trespasses and sins, and gives them the predominant inclination to live in Christ" (*Moses Stuart*).

"Yet."

But surely this interpretation is seriously at fault. In what way can it possibly be taught that our *subsequent* growth in grace or "inclination imparted by the Spirit" is the effectual cause of our freedom from condemnation? We are not freed from condemnation because we are sanctified. We are freed because of the finished work of Christ, accomplished on our behalf while we were "yet sinners," and in order that we might be sanctified. Let us not intrude anything of ourselves, not even the new life given by God, into this solemn transaction, in which Christ alone must be the one great Worker.

In considering the expressions, "the law of the spirit of life" and "the law of sin and death," we must remember that the word "law" is often used in the Scriptures in a sense that is fuller and deeper than implied in the law of Moses. In the epistle to the Romans, while the earlier references to "law" (chapters ii.—vii.) are mainly concerned with the law of Moses, at verse 21 of chapter vii. we pass on to the discovery of another law, a law that works within: "I find then a law, that, when I would do good, evil is present with me." This is a reference to the "law of sin and death" from which those who are "in Christ Jesus" are now freed. Under this head may be included several other passages in Romans vii.:

> "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" (Rom. vii. 23).
>
> "So then with the mind I myself serve the law of God; but with the flesh the law of sin" (Rom. vii. 25).

The working of the law of the spirit of life is also seen in this chapter:

> "Now then it is no more I that do it, but sin that dwelleth in me" (Rom. vii. 17).
>
> "To will is present with me" (Rom. vii. 18).
>
> "I delight in the law of God after the inward man" (Rom. vii. 22).
>
> "With the mind I myself serve the law of God" (Rom. vii. 25).

It is one of the attributes of "law" that it "has dominion," and, as Romans vii. 1 makes clear, "dominion as long as a man lives." The dominion of the law of sin and death is implied in Romans v. and in vi., as the following passages show:

> "By one man sin entered into the world, and death by sin" (Rom. v. 12).
>
> "Death reigned" (Rom. v. 14).

"By one offence death reigned by one" (Rom. v. 17).
"By the offence of one judgment came upon all men to condemnation" (Rom. v. 18).
"By one man's disobedience many were made sinners" (Rom. v. 19).
"Sin hath reigned unto death" (Rom. v. 21).
"Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him" (Rom. vi. 9).
"Let not sin, therefore, reign in your mortal body" (Rom. vi. 12).
"Sin shall not have dominion over you; for ye are not under the law, but under grace" (Rom. vi. 14).

In these passages we have the operation of the law of sin and death, a law that has dominion over every one that is "in Adam," a law that reigns in the "mortal body," a law that is "in the members." Until "this mortal puts on immortality," the presence of that law of sin and death will be felt. We are not yet freed from its presence or its influence, but we are freed *now* from its condemnation. This present freedom is a blessed anticipation of that future "freedom of the glory of the children of God" when the spirit of adoption shall give place to actuality, and the members of this mortal body, which have been the seat and medium of sin, shall be laid aside for ever.

If the "law of sin and death" is that dominion and reign of sin brought in by the offence and disobedience of Adam, the "law of the spirit of life in Christ Jesus" which sets us free is that reign of grace made possible by the "one righteousness" and the obedience of One Who bears the titles of "The Last Adam" and "The Second Man." We have already set out the references in Romans v. and vi. to the law of sin and death that issued in our condemnation; we must now set out, in contrast to this, the glorious law of the spirit of life in Christ Jesus, that issues in our freedom from condemnation:

"The judgment was by one to condemnation, but the free gift is ot many offences unto justification" (Rom. v. 16).
"By the obedience of one shall many be made righteous" (Rom. v. 19).
"Even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Rom. v. 21).

In 1 Corinthians xv., where death and immortality are in view, we read: "The first man, Adam, was made a living soul; the last Adam was made a *life-giving Spirit*" (1 Cor. xv. 45).

Here, in the risen Christ, we find the "law of the spirit of life." "In Adam" all die; the law of sin and death operates, and condemnation is inevitable. "In Christ" all are made alive; the law of the spirit of life operates, and acquittal from condemnation must follow.

"Free."

It almost seems that God has so worded Romans viii. 1—4 that there shall be no possibility of intruding the thought of the believer's sanctification, for the Apostle immediately follows with another explanation. Verses 2 and 3 both commence with the word "for":

"For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. viii. 2).
"For . . . . God sending His Son . . . . condemned sin in the flesh" (Rom. viii. 3).

We are not left in doubt as to the meaning attached to the word "free" in Romans viii. 2. In various forms, the word occurs in Romans seven times:

> "Being made *free* from sin, ye became the servants of righteousness" (Rom. vi. 18).
> "When ye were the servants of sin, ye were *free* from righteousness" (Rom. vi. 20).
> "But now being made *free* from sin" (Rom. vi. 22).
> "But if her husband be dead, she is *free* from that law" (Rom. vii. 3).
> "The law of the spirit of life in Christ Jesus hath made me *free* from the law of sin and death" (Rom. viii. 2).
> "Because the creature itself also shall be *set free* from the bondage of corruption into the *freedom* of the glory of the children of God" (Rom. viii. 21).

Each of these passages illuminates viii. 2, but perhaps vii. 3 is most to the point. Nothing that a wife could do could save her from being called an adulteress should she marry another man, except one thing, and that beyond her control—the death of her husband, and with him, the death of the law to her. Nothing that we can do, or that can be done in us, can ever set us free from condemnation, except the death of the law to us, and our death to it. This, as we rejoice to know, is what has actually taken place. We are called upon to reckon as God has reckoned. By virtue of our union with Christ, when He died, we died with Him; when He arose, we arose with Him; and we are free.

This, however, does not contradict the fact that in our flesh dwelleth no good thing. Our freedom from condemnation and the dominion of sin does not mean sinless perfection in the flesh. Experimental sanctification and unqualified acquittal must not be confused. Full freedom still awaits the glory, when mortality shall be swallowed up and the spirit of adoption, which is the earnest we now possess, gives place to the adoption itself, the redemption of the body. We live in the power of the risen life, but not yet in its actuality. The law, however, could not give this freedom. It spoke only of complete obedience or death. God's remedy was the gift of His Son, Who took upon Himself flesh and blood, was made like unto His brethren, and was made sin for us, Who knew no sin. Hence the remarkable words used in Romans viii. 3: "God sending His own Son in the likeness of sin's flesh." The flesh was real, but it was "*in the likeness* of sin's flesh"; for He knew no sin. In that flesh, God condemned sin. "In the body of His flesh through death" we find our freedom, our justification, our newness of life.

Dikaiōma: a sentence.

There is one further point that demands attention, and we must ask the reader's patience a little longer, as the subject is so vital:

> "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit" (Rom. viii. 4).

Most commentators see in this verse the resulting sanctification of the believer, now set free by the death of Christ. It is true that the whole law is summed up in "love" (*see* Rom. xiii. 8: Gal. v. 13, 14),

and that the believer can now begin to obey that law which previously proved too much for his weak and sinful nature. All this is true, but we believe it is not the primary truth set forth here. The primary truth is not that we are set free from the law that we might fulfil the law, but rather that we are set free from the law to stand upon a higher plane altogether. Our justification is by "a righteousness of God apart from law." We learn that sin shall have no more dominion over us, for we "are not under the law, but under grace." Christ is "the end of the law for righteousness to every one that believeth." Let us, therefore, not be too eager to fasten the yoke of the law upon the liberated children of God.

The word "righteousness" in Romans viii. 4 is *dikaiōma*, and means "the requirement of the law," "the law's right," the thing the law demanded, its "sentence." The first occurrence in Romans has nothing to do with endeavouring to obey the law, but with recognizing the fact that where the law is broken, *the law requires death*: "Who knowing the *dikaiōma* (the just requirement) of God, that they which commit such things *are worthy of death*" (Rom. i. 32). The law, however, in the first place *requires obedience*, as the second reference indicates: "If the uncircumcision keep the *just requirement* of the law" (Rom. ii. 26). The important point, however, for us to remember, is that when once we have broken the law, the *just requirement* of the law is not then some future obedience on our part, but "death" and "condemnation." For the sinner, law-keeping is at an end; condemnation is all that is left.

Both senses of the word are found blended in the work of Christ in Romans v. 16, 18, where *dikaiōma* is twice rendered "justification." In all cases, the word carries with it the idea of a "sentence," a sentence either of death or of life.

The just requirement or sentence of the law has been fulfilled in us, for the Son of God was condemned for the sin under which we stood condemned. By this glorious redemption we are set free. And the fact that we who once lay under sentence of death are now no longer under law, but under grace, no longer walking after the flesh, but after the spirit, shows that the law's claims have been satisfied, and we are righteously free.

(2) The spirit of Christ (viii. 5—15).

The opening section of Romans viii. sounds the jubilee for all those who were slaves of sin, and are now "in Christ Jesus." Outside of Christ, there is no emancipation. To refuse the protection of the blood of the Passover Lamb is to remain in bondage worse than that of Egypt. "No condemnation" is true of us, because "condemnation" was true of Him, the Son of God. The righteous sentence of the law has been fulfilled in the redeemed in the Person of their Saviour. "By His stripes we are healed."

The sphere of condemnation is the flesh, and unites us with Adam.

The sphere of emancipation is the spirit, and unites us with Christ. The possession of life is indicated by activity. We rise from our shackles to "walk in newness of life," and to "serve in newness of spirit."

We now come to the section Romans viii. 5—15. We must spare no pains and use all legitimate means to seek a true understanding of this important passage. Everything in it revolves round the "flesh" and the "spirit":

The flesh.	**The spirit.**
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.

Here (in the passage above) the emphasis is upon the mind.

For to be carnally minded is death;	but to be spiritually minded is life and peace.
Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.	

Here we have death and enmity over against life and peace.

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.	
And if Christ be in you, the body is dead because of sin;	but the spirit is life because of righteousness.

Here we see the distinction between being in the flesh and in the spirit.

	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, because of His spirit that dwelleth in you.

"Jesus" refers to the Lord Himself, "Christ" associates His people with Him, and the quickening of the mortal body shows the foretaste of the resurrection enjoyed now, the "spirit of adoption."

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.

Once again the issues of life and death are brought before us.

For ye have not received the spirit of bondage again to fear.	For as many as are led by the spirit of God, they are the sons of God.

The flesh is enslaved, but the spirit is the free spirit of sonship.

Before we attempt an exposition of these words, which are full of meaning for us all, let us see the general disposition of the subject-matter in structural form.

Romans viii. 5—15.

Flesh and Bondage. Spirit and Sonship.

A | FLESH *v.* SPIRIT (viii. 5—8).	a_1 | Flesh. Its mind.
	b_1 | Spirit. Its mind.
	a_2 | Flesh and its mind is death.
	b_2 | Spirit and its mind is life and peace.
	a_3 | Flesh and its mind is enmity against God and cannot please Him.
B | THE IF OF THE INDWELLING SPIRIT (viii. 9—13).	c | IF spirit indwell: not in flesh.
	d | IF any man have not the spirit of Christ.
	e | IF Christ be in you; body dead; spirit life.
	e | IF spirit dwell in you; body quickened.
	d | IF live after the flesh; die.
	c | IF mortify by the spirit; live.
A | SLAVES *v.* SONS (viii. 14, 15).	*a* | Sons of God are led by the Spirit of God.
	b | Spirit of slavery and fear.

The closing verses of Romans vii. have already acquainted us with what the Apostle calls the "law of my mind," which is in conflict with the law of sin in the members. The renewed child of God allies himself with this new mind:

> "So then with the mind I MYSELF serve the law of God; but with the flesh the law of sin" (Rom. vii. 25).
>
> "If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me" (Rom. vii. 16, 17).
>
> "Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me" (Rom. vii. 20).
>
> "I delight in the law of God after the inward man" (Rom. vii. 22).

Things that indwell.

The reader will have observed that in both chapter vii. and chapter viii., we have references to some thing or some power "indwelling." If we accept the reading of the Vatican MS. we shall find that the words *enoikeō en* ("indwell in") occur in vii. 17 and viii. 11, and *oikeō* followed by *en* in vii. 18, 20 and viii. 9, 11:

> "It is no more I that do it, but sin that *indwells* in me" (Rom. vii. 17).
>
> "He that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that *indwelleth* in you" (Rom. viii. 11).

These, then, are the two "indwellers": sin in the flesh, as the active agent dominating life and all its outgoings, and the spirit of Him Who raised up Christ from the dead indwelling in us. We are "in the spirit," if it can be said of us that the spirit of God dwells in us:

> "Ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you" (Rom. viii. 9).

The Apostle had learned that in his flesh dwelt no good thing, so that he did not look to the flesh to accomplish anything that would be acceptable to God. What is said of the flesh indwelt by sin, is said also of the mind of the flesh. It is enmity against God. It is not subject to the law of God. It cannot please God. It seems, therefore, that the flesh indwelt by sin, the members dominated by the law of sin, and the

mind of the flesh which cannot please God, are associated together as closely as the spirit, soul and body of one person.

We await the redemption of the body, which will take place at the resurrection, when the sons of God shall be manifested, and we shall enter into the liberty of the glory of the children of God. This is the adoption. We receive now the "*spirit* of adoption." We are led by the spirit of God, and are thus indicated as sons of God here and now. And just as we look for a literal and physical resurrection in the future, so the indwelling of the spirit of Him that raised up Christ from the dead, gives us now the "spirit of adoption," and quickens our mortal bodies. That this refers to "the life I now live in the flesh" the Apostle makes clear in Galatians ii. 20.

It is the blessed privilege of the believer in Ephesians ii. 5 to be "quickened together with Christ." This precedes the thought of being "raised together" and must be considered separately. This does not, of course, exempt the saint from death—"the body is dead because of sin." But without this quickening, "life unto God," before resurrection would be impossible. "Walk in newness of life" follows being "raised up from the dead" (Rom. vi. 4):

> "Yield yourselves unto God, *as those that are alive from the dead*, and your members as instruments of righteousness unto God" (Rom. vi. 13).

We would refer the reader back to page 136, where the key word "Spirit" is dealt with. The sphere of the new life is there seen to be "in spirit", its nature is seen to be "resurrection," and its expression "sonship."

It is well for us to remember that, just as the law has no more claim upon us, so of the flesh it can be said: "We are debtors, not to the flesh, to live after the flesh" (Rom. viii. 12).

Let us now look at the two sections of Romans viii. *A* | 1—4 and *B* | 5—15. We observe that, in the first section, freedom from condemnation is associated with the "law of the spirit of life"; and in the second section we read: "The spirit is life because of righteousness." The positional teaching of Romans viii. 1 and 2 is "In Christ Jesus," while the positional teaching of the subsequent section is "The spirit of God dwelling in you." Freedom from the "law of sin and death" permits the indwelling of the spirit of Him "Who raised up Christ from the dead," to quicken even the mortal bodies of the saints. The inability of the law because of the flesh (Section *A* of the structure viii. 1—4 (page 197)) is linked up with the incorrigible character of the mind of the flesh: "It is not subject to the law of God (Section *B* of the structure viii. 5—15 (page 203)). Walk according to the flesh and according to the spirit is seen to be largely a result of the "mind," the mind of the flesh leading to death, the mind of the spirit leading to life and peace.

Spirit and Freedom

Once again let us sound out the note of freedom that the Apostle strikes here:

"The law of the spirit of life in Christ Jesus has made me FREE" (Rom. viii. 2).

"For ye have not received the spirit of BONDAGE" (Rom. viii. 15).

How have we been made free?:

"If her husband be dead, she is FREE FROM THE LAW . . . . Wherefore, my brethren, ye also are become dead to the law by the body of Christ. . . . We are delivered from the law, having died to that wherein we were held; that we should serve in newness of spirit, and not in oldness of the letter" (Rom. vii. 2—6).

The close association of the spirit with freedom finds an exposition in 2 Corinthians iii., where the ministration of death and condemnation is contrasted with the ministration of the spirit and righteousness. The conclusion reached is that "where the spirit of the Lord is, there is liberty" (2 Cor. iii. 17).

Written plainly across Romans viii. are the words: "The flesh profiteth nothing." Let us rejoice that condemnation is past, and that the law under which we live is the law of the spirit of life in Christ Jesus. The life we now live in the flesh is by faith of the Son of God, and only as indwelt by the spirit of Him that raised up Christ from the dead can we hope to live well pleasing to Him, to suffer without shame, and to rise more than conquerors.

The expressions found in Romans viii. 5—15 to denote "the spirit" are full and varied. Among them we have *pneuma Theou*, and *pneuma Christou* (viii. 9). The words *Theou* and *Christou*, "of God" and "of Christ," are examples of the "Genitive of Character," and mean Divine *pneuma* (or Divine spirit), and Christ *pneuma* (or Christ spirit). This refers to the new nature, and is set in contrast with the flesh which we derive from Adam. This Christ *pneuma* is the "sonship *pneuma*"; and as many as are led by the Divine *pneuma*, this new nature, are sons of God.

Spirit and Sonship.

The first occurrence of "spirit" in Romans (i. 4) is important, as it refers to the nature of the Lord Jesus. As regards His flesh, He was "of the seed of David." As regards His *spirit*, He was "the Son of God." Here we have the Christ *pneuma* of Romans viii., without which we cannot be "sons."

This spirit of Christ, in Romans i. 4, is associated with resurrection and holiness. The word translated "holiness" here is unknown outside the Scriptures. The word is *hagiōsunē* and occurs three times: 2 Corinthians vii. 1, 1 Thessalonians iii. 13, and Romans i. 4. *Hagiōsunē* means something more than being holy as to character. It denotes the nature of holiness itself:

"Hence *pneuma hagiōsunē*, a *pneuma* of holiness, being the Genitive of Apposition, means a *pneuma which is holiness itself*. This agrees with Luke i. 35 where it is distinctly stated to Mary that 'that holy thing which shall be born of thee shall be called the Son of God' . . . . accordingly, at His birth He was declared to be 'the Son of God.' And being the Son of God 'it was not possible that he should be holden of death, therefore God raised Him from the dead' (Acts ii. 24); and by His resurrection He was

thus by Divine power declared to be the Son of God" (*The Giver and His gifts* by *Dr. E. W. Bullinger*).

The spirit of Christ was not antagonistic to the flesh He bore, for that flesh knew no sin. In our case it is different. In our flesh dwells no good thing, and consequently the spirit of sonship, which partakes of His holiness, must for ever be diametrically opposed to the flesh. It is this antagonism that we see in Romans viii., and wherever flesh is contrasted with spirit in the believer. The "spirit" of Romans viii. 5—15 refers to the new nature in the child of God. It is a Divine spirit, being of God. It is Christ-spirit, since it is ours by union with Christ. And it is the spirit of sonship. Not until verse 16 do we read of the Holy Spirit.

It is good for us to get a clear conception of "the spirit we are of." We must not confuse the new nature, which is spirit, with either the Holy Spirit, or His gifts as at Pentecost. As Ephesians i. 19, 20 teaches, the power that is to usward that believe is the power of His resurrection. And Romans viii. would impress us with the fact that the spirit according to which we now walk is the free spirit of sonship, the spirit of Him that raised up Christ from the dead. Holiness or sanctification, therefore, is implicit in our justification and our acquittal, and its outworking in life and practice is the outworking of the spirit of sonship that we have received.

CHAPTER XV

The witness of the Spirit Himself (viii. 15—39).

The section before us contains the key word of the chapter, "*adoption*"—a word of great importance, and worthy of the closest attention. The "spirit of adoption" sums up all that has been said in the earlier verses of chapter viii. It is the spirit of life that is set over against sin and death. It is essentially "free", for it is in contrast with the spirit of bondage and fear. It is not only the spirit of sonship, but includes also the conception of inheritance.

The following is the structural outline of the passage:

Romans viii. 15—17.

A	Sons.	a | Ye have received.
		b | The sonship spirit.
		a | We cry.
		b | Abba, Father.
B	Spirit Itself bears witness with our spirits.	
A	Heirs.	a | We are the children of God.
		b | And if children.
		b | Then heirs.
		a | Heirs of God.

It is common knowledge that the epistle to the Galatians traverses a good deal of the ground that is more systematically dealt with in Romans; and it is in this epistle to the Galatians that we learn the true meaning of the term "adoption." If we examine Romans viii., with this doctrine of adoption before us, we shall observe the following facts:

(1) We receive now the *spirit* of adoption, but look forward to the adoption itself in resurrection (Rom. viii. 15 and 23).

(2) The spirit of adoption is placed in opposition to the spirit of bondage. As this bondage is called the "bondage of corruption," it follows that the spirit of adoption anticipates resurrection.

(3) This is manifested in present sonship, whereby we cry "Abba, Father." While we are sons of God now, the day of our "manifestation" awaits the resurrection (verse 19). The freedom experienced by the children of God now is a foretaste of "the liberty of the *glory*," which is to come.

(4) What we have, therefore, are the "firstfruits of the spirit" (viii. 23); and while we are "saved by hope" (viii. 24), this does not exempt us at the moment from "groaning within ourselves," as we wait for the adoption (viii. 23).

(5) The word "adoption" in the Greek is *huiothesia*, "to place as a son." It means something more than being a son by birth.

The testimony of Galatians iv. 1—6 as to the meaning of "adoption" is important:

> "Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until

> the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: but when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the spirit of His Son into your hearts, crying, Abba, Father" (Gal. iv. 1—6).

Instead of the bondage of corruption, as in Romans viii., we have here the bondage of worldly elements. Instead of the "manifestation of the sons of God," we have "the time appointed of the father." Deliverance is effected by Christ as Redeemer both in Romans viii. and Galatians iv. And the sequel, "Walk in the spirit" of Romans viii. 4, is found in Galatians iv. 21—31.

The Galatian Will.

Sir William Ramsay, D.C.L., writing concerning Galatians iii. and iv., says:

> "Adoption was a kind of embryo will; the adopted son became owner of the property, and the property could pass to a person that was naturally outside the family only by his being adopted. The adoption was a sort of will-making; and this ancient form of will was irrevocable and public. The terms 'son' and 'heir' are interchangeable. An illustration from the ordinary facts of society, as it existed in Galatian cities, is here stated: 'I speak after the manner of men.' The Will (*diathēkē*) of a human being is irrevocable when once duly executed. Such irrevocability was a characteristic of Greek law. The Roman-Syrian Law Book will illustrate this passage of the epistle. It actually lays down the principle that a man can never put away an *adopted son*, and that he cannot put away a real son without good ground. It is remarkable that the adopted son should have a stronger position than the son by birth; yet it is so."

"Adoption" is made up of two Greek words, *huios*, meaning "son" and *thesia*, meaning "to place." We quote the following comment upon the distinction between "sons" and "children" from the writings of *Bishop Westcott*:

> "There is the position of 'sonship' (characteristic of the teaching of St. Paul), which suggests thoughts of privilege, of inheritance, of dignity: and there is also the position of 'childship' (characteristic of the teaching of St. John), which suggests the thoughts of community of nature, of dependence, of tender relationship. Sons may be adopted; children can only be born. The two conceptions are evidently complementary; but they must be realized separately before the full force of the whole idea which they combine to give can be felt. Two or three illustrations will be sufficient to indicate the gain to the student of Scripture from the faithful preservation of this distinction between the general conceptions of a Divine inheritance and a Divine nature. Thus we now read (in the R.V.) that the Lord gave them that received Him the right to become *children* (A.V. 'sons') of God, 'which were born . . . . of God' (John i. 12). And again: 'Behold, what manner of love the Father hath bestowed upon us, that we should be called *children* (A.V. 'sons') of God' and such we are (1 John iii. 1)."

So, conversely, in other places the title of privilege is restored to the English text. "They that are accounted worthy to attain that

world . . . . are equal to the angels; and are *sons* (A.V. 'children') of God, being *sons* of the resurrection" (Luke xx. 35):

> "We have received the spirit of adoption (the placing as sons, involving the thought of an inheritance), whereby we cry, Abba, Father. The Spirit Itself beareth witness with our spirit that we are (or, because we are) the children of God: and if children, then heirs, heirs of God" (Rom. viii. 15—17).

We do not include the succeeding words, "And joint-heirs with Christ," for that takes us into the realm of suffering in view of glory. This would be additional to the subject before us, which is simply the fact of sonship, childhood, and inheritance.

For further information concerning the law of "adoption", see pages 211 and 213.

We have seen that under the Greek law that obtained in Asia Minor at the time Galatians was written, a man could "adopt" as his heir one who was not his child by birth. We are assured, however, that all who have the spirit of adoption or sonship in the fullest sense, are the children of God. And it is at this point that the Holy Spirit is introduced:

> "The Spirit Itself beareth witness with our spirit, that we are the children of God" (Rom. viii. 16).

Itself or Himself.

It must be remembered that while the English language has rid itself of almost all genders in words, other languages, like French for example, have retained them. With us the word "table" is neuter. With the French, it is feminine, *la table*. Obviously, however, it would not be a correct translation into English to refer to a table as "she." In other words, the gender of a word has no relation to the sex of the thing signified. The Greek word for "head" is *kephalē*, and is feminine, but it would make strange doctrine if this grammatical fact obtruded itself into the thought of Christ as the Head of the church. The word *pneuma*, "spirit," is neuter, and consequently is followed by the neuter pronoun "it," just as *kephalē* would be followed by the feminine pronoun "she." The neuter pronoun does not in any way suggest the impersonality of the Holy Spirit; just as the feminine gender of the word "head" has no possible connection with the person of Christ, the Man at God's right hand. When, therefore, the word *pneuma* is followed by the neuter pronoun "it," the grammatical construction has no bearing upon the doctrine of the Holy Spirit. If the grammatical rule were broken, and the masculine pronoun used with the neuter word *pneuma*, then this departure from the normal sequence would have a special meaning. The reader may not know that such a departure does occur in John's Gospel, where the speaker is the Son of God. In John xiv. 26 and John xvi. 13 we have two passages where the word *ekeinos*, emphatic and masculine, is used, contrary to the grammatical rule. If the antecedent in the second passage is *Paraklētos*, the Comforter, then it is clearly a testimony to the personality of the Holy Spirit

that the Lord should go back seventy words in order to find a word in the masculine gender rather than use the simple neuter.

The word *ekeinos* is used in John's Gospel quite frequently, and in many passages emphasis upon the person spoken of is intended. Take, for example, the following:

> "He (*ekeinos*) hath declared Him" (John i. 18).
> "He (*ekeinos*) it is that loveth Me" (John xiv. 21).

Or the passage in John iv. (very similar to that in John xvi. 13):

> "When He (*ekeinos*) is come, He will tell us all things" (iv. 25).
> "When He (*ekeinos*), the Spirit of truth is come, He will guide you into all truth" (xvi. 13).

It is quite clear that personality is intended by this usage of *ekeinos*, and every lover of the truth would do well to test the faithfulness of any literal translation of the Greek N.T. on these passages.

Coming back to Romans viii., it is evident that, if we are not going to mislead, we must translate the passage: "The Spirit Himself."

The word "to bear witness" in the original is *summartureō*, and occurs also in Romans ii. 15 and ix. 1, where the conscience is referred to. Although it would require pages of writing to analyse what takes place when the conscience "bears witness," every reader must be familiar with it as a fact of experience. If, then, the conscience can bear witness, how much more may the Holy Spirit Himself impress with unquestionable conviction the truth that "we are the children of God."

In the physical realm, children can trace some measure of likeness with their parents, and discover certain family characteristics. These things are true also in the spiritual realm. The "children of God" have "received" and "believed" (John i. 12), and exhibit marked family characteristics (John viii. 39; 1 John iii. 1, 2, 10).

Moreover, fellowship with the Father is in itself an ever-abiding witness, though impossible of demonstration.

Abba, Father.

A comparison of Romans viii. 14—17 with Galatians iv. 5—7 would lead us to place side by side, as parallel experiences, the receiving of the spirit of adoption, the witness of the Holy Spirit Himself, and the reception of the spirit of His Son:

> "To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father, Wherefore thou art no more a servant but a son; and if a son, an heir of God through Jesus Christ" (Gal. iv. 5—7).

Where Romans speaks of the witness of the Spirit, Who testifies that we are the children of God, Galatians tells us that God sent the spirit of His Son into our hearts, crying, "Abba, Father." The spirit of His Son, therefore, is the spirit of adoption, for both lead to the same cry, "Abba, Father." "Children" of God in one case, and "sons" of God in the other, are heirs. What a confirmation of our glorious acceptance, relationship, and standing.

"*Abba, Father.*"—One word is Chaldee, and the other Greek. Some commentators think that these two words are used to indicate the union in one family of Jew and Gentile. Their use, however, by our Lord in the garden of Gethsemane (Mark xiv. 36) makes it impossible to accept this suggestion. The Syriac Version reads, "Abba, my Father," or "Abba, our Father." *Bishop Middleton* says:

> "The article has here, or elsewhere, the force of a possessive pronoun. Abba was the Oriental term, by which children *familiarly* addressed their parents; the addition of 'my Father' was requisite to give solemnity and force."

The only places where these words occur together are in the record of Gethsemane, and in the record of the gift of the spirit of adoption to the redeemed. The Redeemer in His agony, the redeemed in their joy; suffering and glory inter-related. If we are soon to hear of sharing His sufferings, of joining in creation's groan, let us remember that we have the spirit of Christ, the spirit of sonship, whereby we cry, "Abba, my Father."

(1) The Law of Adoption (viii. 15—17).

The apostle Paul makes several references to "adoption" in his epistles, and it is impossible to understand these fully without some knowledge of the special meaning that attached to this term. To appreciate the full significance of the Apostle's figures in Galatians iii. and iv. they must be viewed in the light of the law of adoption—and more particularly, the *Greek* law of adoption. At the same time it must be remembered that Paul also uses the term in Romans so that we must also bear in mind the *Roman* law on the subject.

> "The adopted son became a member of the family, just as if he had been born of the blood of the adopter; and he was invested with all the privileges of a *filius familias*. As a matter of fact it was by this means that the succession amongst the Cæsars was continued. It never descended from father to son. What with poison, divorce, luxury and profligacy, the surviving members of a family were few, the descent suffered constant interruption, and whole families disappeared . . . . In no case amongst the Cæsars did the throne pass from father to son . . . . Augustus was the great nephew of Julius Cæsar, and was adopted from the Octavian into the Julian *gens*. Tiberius was no relation at all to his predecessor: he was merely the son of Augustus's wife, Livia, by Tiberius Claudius Nero. Here we have the introduction of another family—the Claudii . . . . Nero was the great nephew of his predecessor Claudius, who had adopted him in the year A.D. 50" (*Septimus Buss*).

Adoption was of two kinds; adoption proper, and adrogation.

Adoption proper.—It must be remembered that the father in Roman law had absolute control over his family, possessing the same rights over his children as over his slaves. By this *patria potestas* the son was deprived of the right to own property, and the father could inflict any punishment he thought fit, even to the extent of the death penalty. He

could also sell his son into bondage. According to the law of the xii. Tables, however, a father forfeited his *potestas* if he sold his son three times. For this reason, in the case of adoption, a legal ceremony took place in which the father went through the process of selling his son three times, and the son passed over completely to the *potestas* of the adopter. In later times the cumbersome ceremony was substituted by a simple declaration before the Prætor or Governor.

Adrogation.—When the person to be adopted was his own master, he was adopted by the form called *adrogation* (from the word for "ask," since in this case the adopter, the adopted, and the people were "asked," *rogatur*). The law demanded that the adopter should be at least eighteen years older than the adopted; for says Justinian:

> "Adoption imitates nature, and it seems unnatural that a son should be older than his father" (*Justinian*).
>
> "Adoption was called in law a *capitas diminutio*, which so far annihilated the pre-existing personality who underwent it, that during many centuries it operated as an extinction of debts" (*W. E. Ball*).

The effect of adoption was fourfold:

(1) A CHANGE OF FAMILY.—The adopted person was transferred from one *gens* to another.

(2) A CHANGE OF NAME.—The adopted person acquired a new name: for he assumed the name of his adopter, and modified his own by the termination *-ianus*. Thus, when Caius Octavius of the Octavian *gens* was adopted by Julius Cæsar, he became Caius Julius Cæsar Octavianus.

(3) A CHANGE OF HOME, and (4) NEW RESPONSIBILITIES AND PRIVILEGES.—While the adopted person suffered many "losses", these were more than counterbalanced by his "gains," for he received a new *capacity to inherit*. In the case of the adopter dying intestate, the adopted son acquired the right of succession.

Paul alludes to the *patria potestas*, the absolute power of the father in the family, in Galatians iv., where he speaks of "the child differing nothing from a slave" and goes on to say "Thou art no longer a slave, but a son" (Gal. iv. 7). Paul also alludes to *tutelage* in Galatians iii. and iv., where we have such phrases as "kept in ward," "tutor to bring us to Christ," "under guardians and stewards," and "children held in bondage" (Gal. iii. 23—iv. 1).

So far as the ceremony was concerned, the difference between the transferring of a son into slavery, and his becoming a member of the family was very slight. In the one case the adopter said: "I claim this man as my slave"; in the other, "I claim this man as my son." The *form* was almost the same; it was the *spirit* that differed.

If the adopter died and the adopted son claimed the inheritance, the latter had to testify to the fact that he was the adopted heir. Furthermore:

> "The law requires corroborative evidence. One of the seven witnesses is called. 'I was present,' he says 'at the ceremony. It was I who held the scales and struck them with the ingot of brass. It was an adoption. I heard the words of the vindication, and I say this person was claimed by the deceased, not as a slave, but as a son' " (*W. E. Ball*).

Bearing all these facts in mind, can we not feel something of the thrill with which the Roman Christian would read the words of Romans viii.?

> "Ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit Itself beareth witness with our spirit, that we are the children of God, and if children, then heirs" (Rom. viii. 15—17.)

It is not so much the Holy Spirit addressing Himself here to the human spirit in confirmation, but rather the joint witness of the Holy Spirit and the spirit of the believer to the same blessed fact.

Closely associated with the law of adoption was that of the Roman will. The Prætorian will was put into writing, and fastened with the seals of seven witnesses (*cf.* Rev. v. and vi.). There is probably a reference to this type of will in Ephesians i. 13, 14:

> "In Whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of His glory."

W. E. Ball translates the latter part of the passage: "Until the ransoming accomplished by the act of taking possession (of the inheritance)":

> "When a slave was appointed heir, although expressly emancipated by the will which gave him the inheritance, his freedom commenced not upon the making of the will, nor even immediately upon the death of the testator, but from the moment when he took certain legal steps, which were described as 'entering upon the inheritance.' This is 'the ransoming accomplished by act of taking possession.' In the last words of the passage—'to the praise of His glory,' there is an allusion to a well-known Roman custom. The emancipated slaves who attended the funeral of their emancipator were the praise of his glory. Testamentary emancipation was so fashionable a form of posthumous ostentation, the desire to be followed to the grave by a crowd of freedmen wearing the 'cap of liberty' was so strong, that very shortly before the time when St. Paul wrote, the legislature had expressly limited the number of slaves that an owner might manumit by will" (*W. E. Ball*).

In all these things there is necessarily more than one aspect to be remembered. The bearing of the O.T. teaching of the Kinsman-Redeemer and of the Hebrew law must never be forgotten, but for the moment we are limiting ourselves to the laws in force during the period covered by the Acts. Many passages like Romans viii. and Galatians iii. and iv. are given a much fuller meaning when we are able to understand the allusions to customs and procedure that were everywhere in vogue at the time they were written.

(2) Heirs and Joint-Heirs (viii. 17—21).

The epistle to the Ephesians reveals the "hope of our calling," while the epistle to the Philippians reveals the "prize of the high calling."

Hope is associated with grace; the Prize with reward. Hope is ours because we are in Christ; the Prize will be ours, "if so be we suffer with Him." From this it follows that an heir of God is not, necessarily, also a joint-heir with Christ. It was "to him that overcometh" that the promise was made that he should sit with Me upon the throne (Rev. iii. 21). "If we suffer," said the apostle Paul, "we shall also reign with Him" (2 Tim. ii. 12). The doctrine has changed from "in Christ Jesus" to "with Christ." We do not meet the preposition *sun*, "with," in Romans viii. until verse 16, where it occurs in the word *summartureō*, "bear witness together." After that we have *sugklēronomos*, "joint-heirs"; *sumpaschō*, "jointly suffer"; *sundoxazomai*, "jointly glorified." The next occurrences are in verse 22, *sustenazō*, "groan together," and *sunōdinō*, "travail together," and in the latter half of the chapter, there are two or three more compounds of *sun*.

This use of the words "heir," and "joint-heir," the one a standing in pure grace, the other associated with faithfulness and possible suffering, is found in the epistle to the Colossians:

> "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance (*klēros*, the allotment) of the saints in the light" (Col. i. 12).
>
> "Knowing that of the Lord ye shall receive the reward of the inheritance (*klēronomia*, the allotted portion): for ye serve the Lord Christ" (Col. iii. 24).

In the first instance the child of God has been "made meet," in the second there is introduced "reward," "service," and even "receiving wrong," showing that the two subjects are on different grounds, the one being followed by reference to the forgiveness of sins, the other by a reference to what the servant has done. So in Romans viii., "If children, then heirs, heirs of God" is parallel with Colossians i. 12., "Joint-heirs with Christ, if so be we suffer with Him," is parallel with Colossians iii. 24, or as the Apostle wrote to Timothy:

> "If we died with Him, we shall also live with Him, If we endure, we shall also reign with Him" (2 Tim. ii. 11, 12).

The structure emphasizes the glory, and associates with it present suffering and future liberty. Moreover, it shows that the revelation of the sons of God and the revelation of the glory synchronize. Much of the present suffering will be found to be a sharing in the patience of Christ. Who himself awaits the day of His revelation and coronation. We share His rejection as those of old shared the rejection of David at Adullam, and we shall share His glory when He reigns. Just as there were some who attained to the "first three" or the "thirty" (2 Sam. xxiii.), and just as one star differs from another star, though both "in glory," so is it with the "heirs" and the "joint-heirs," that is with those made meet for the inheritance, and those who not only were made meet, but who will, additionally, receive a reward of the inheritance.

We have stated our belief as to the meaning of the Apostle when he used the two words "heirs" and "heirs together"; but in order that none shall feel that we have spoken without investigation, we refer to

the other passages where *sugklēronomos* occurs. The next reference in order to Romans viii. is that found in Ephesians iii. 6, "That the Gentiles should be fellow-heirs."

The structure of the section before us is as follows:

Romans viii. 17—21.

Suffering and Glory.

A | Suffering and Glory (viii. 17).	a | Joint-heirs (*sun*).
	b | Suffer together (*sun*).
	a | Glorified together (*sun*).
B | Revelation of Glory (viii. 18).	c | Reckoning.
	d | Present suffering.
	c | Comparing.
	d | Future glory (*apokaluptō*).
B | Revelation of Sons (viii. 19).	c | Expectation.
	d | Of creature.
	c | Revelation (*apokalupsis*).
	d | Of sons.
A | Liberty and Glory (viii. 20, 21).	a_1 | Subjection of the creature.
	b_1 | In hope.
	a_2 | Emancipation of the creature (*eleutheria*).
	b_2 | From bondage.
	a_3 | Liberty of children (*eleutheros*).

We can imagine the criticism that this reference nullifies the idea expressed above on Romans viii. 17. To this we would reply that the truth revealed in Ephesians iii. 6 was unknown at the time the Apostle wrote to the Romans; that it reveals the constitution of the mystery, making known the glorious equality that exists between all members of the One Body, whereas Romans viii. 17 is a revelation concerning "fellow-heirs" of Christ in connection with suffering. No such qualification is to be found in Ephesians iii. The next reference, Hebrews xi. 9, 10, is more in line with Romans viii. 17:

> "By faith he sojourned in the land of promise, as in a strange country, dwelling in tents with Isaac and Jacob, the *heirs with* him of the same promise. For he looked for a city which hath foundations, whose builder and maker is God."

Gift and Reward.

"The land of promise" was Abraham's by gift. No suffering could win it or make it more secure. The promise of the land made by God, and recorded in Genesis, is unconditional. It balances the passage in Romans viii. 17, "heirs of God." But Abraham, Isaac and Jacob lived only as pilgrims in the land of promise, and looked for something beyond and above, even the New Jerusalem, the heavenly city. Unmentioned in the O.T., this comes to light only in the N.T. Hebrews xi. deals with overcoming faith; faith that endures; faith that has a recompense of reward; faith that avoids Esau's bartering of the birthright for the present mess of pottage. Its whole teaching falls into line with the second part of Romans viii. 17, "Fellow-heirs with Christ, if so be we suffer with Him." The last reference, 1 Peter iii. 7, brings us back again to the simpler conception of equality:

"Likewise ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being *heirs together* of the grace of life."

Fellow-heirs of the grace of life can have no comparison with fellow-heirs with Christ, if so be they suffer:

A | Rom. viii. 17. Fellow-heirs. The PRIZE.
B | Eph. iii. 6. Fellow-heirs. The HOPE.
A | Heb. xi. 9. Fellow-heirs. The PRIZE.
B | 1 Pet. iii. 7. Fellow-heirs. The HOPE.

The hope of the church as expressed in the epistle to the Romans was millennial (Rom. xv. 12, 13); consequently the joint-heirs with Christ who are in any sense overcomers will find much that illuminates their position in Revelation ii., iii. There, addressing Himself to the seven churches of Asia, the Lord makes certain promises "to him that overcometh": "The tree of life" (Rev. ii. 7), "The crown of life," and "The second death" (Rev. ii. 10, 11): "The hidden manna," "white stone," and "new name" (Rev. ii. 17): "Power over the nations . . . . even as I received of my Father" (Rev. ii. 26—28): "White raiment," "book of life," and "name confessed" (Rev. iii. 5): "A Pillar." "A new name," the name of the "New Jerusalem" (Rev. iii. 12): and finally, "A grant to sit with Christ in His throne, even as He overcame, and sat with His Father in His throne" (Rev. iii. 21). To sit down with Christ in His throne as an overcomer, to reign with Him, because one has endured, to be a joint-heir of Christ, if so be we suffer with Him, are all expositions of the same truth, though it operates in different spheres, whether the dispensation of the mystery, or the Acts period.

Having stated the relation that God has made to exist between present suffering and future glory, the Apostle proceeds to encourage the believer by comparing the present with the future, and by showing how inexpressibly grand is the prospect of glory, both to the individual, and to all creation:

"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" (Rom. viii. 18).

Throughout the remainder of the chapter this estimate of the Apostle is substantiated by many and wonderful arguments. Let us see this for ourselves.

There is no comparison between our present sufferings and future glory for:

(1) These sufferings are comparatively insignificant (vs. 18—23).
(2) There is abundant provision made by the Lord for our sustenance under the sufferings, which includes the intercession of the Holy Spirit (vs. 24—28).
(3) There is the most complete assurance that glory shall be ours, for it is a part of the divine purpose, and cannot fail of accomplishment (vs. 29, 30).
(4) God being so evidently "for us," even to the sparing not of His own Son, it follows that neither condemnation nor separation shall ever be known by us (vs. 31—35).

(5) We may pass through many and varied trials, but in the midst of them all we shall remain more than conquerors (v. 37).
(6) The Apostle's opening words, "For I reckon," are now exchanged for his closing conviction, "For I am persuaded" that nothing in earth, hell, or heaven shall be able to separate us from the love of God, which is in Christ Jesus our Lord (vs. 38, 39).

We trust the reader enjoys something of this "strong consolation." If he does, he will already have reviewed some of his own "sufferings," which had appeared as "mountains," and seen them in their true perspective as mole-hills. Nothing so marks the believer's state as his attitude to suffering, irritations, vexatious waiting, and the need for long drawn out endurance. We need to keep Romans viii. 17—39 continually in heart and mind, that we may lay hold of the hope set before us.

(3) The hope of the groaning Creation (viii. 18—21).

When the Apostle said: "For I reckon," he spoke not only with apostolic inspiration, but also from heart experience. In some things his humility caused him to say that he was "less than the least of all saints," but when it came to suffering for Christ's sake, he could, with humility still, say: "I more." Let us allow him to recount the sufferings that he had already endured up to the writing of 2 Corinthians:

> "In labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? Who is offended, and I burn not? (2 Cor. xi. 23—29).

It would do us good to take a sheet of paper, and as before the Lord tabulate our sufferings for Christ's sake. We should feel ashamed of our murmuring and pettiness, in view of this stupendous endurance of the Apostle. He indeed had a right to institute a comparison, if any one had; and his "I reckon" should give us grateful peace and strong consolation. We shall discover that the law of relativity that h a perhaps puzzled us by its modern application to the universe is largely true here. Which do we look at, the sufferings or the glory? A pin's head can eclipse the sun, if held near enough to the eye; but spiritual perspective puts everything in its true relative place, and we discover to our joy that:

> "Our LIGHT affliction, which is but for a MOMENT, worketh for us a far more exceeding, ETERNAL WEIGHT of glory; *while we look not at things which are seen*" (2 Cor. iv. 17, 18).

The Apostle has placed suffering and glory in the balance. He says

that the one is "light," compared with the "weight" of the other. The one is "for a moment," when compared with the "age-abiding" character of the other. The standpoint from which this right relation can be seen is expressed in the last clause; "while we look not at things which are seen." The things which are seen are temporary, but we look forward to the things which are unseen, yet abiding. If we pursue our reading in Corinthians further, we find that the Apostle goes straight on to the "redemption of the body," where "mortality is swallowed up of life" (2 Cor. v.).

Glory—to usward.

Coming back to our study in Romans, we find that the A.V. speaks of the glory that shall be revealed "in us," while the R.V. speaks of the glory that shall be revealed "to usward" (Rom. viii. 18). The latter is a closer rendering of the preposition *eis*. The future glory, that is to be revealed, has us "in view." It is not a glory in which we shall be swallowed up and lost, but a glory in which we shall at last find "liberty" as well as life. We shall shake off "the bondage of corruption," and appreciate our salvation as never before.

There is a twofold "revelation" in this passage; but one of the two occurrences is disguised in the A.V under the word "manifestation":

> "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be REVEALED TO usward. For the earnest expectation of the creature (which also suffers during this present time) waiteth for the REVELATION of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of Him Who hath subjected the same IN HOPE. Because the creature itself also shall be delivered from the bondage of corruption into the LIBERTY of the glory of the children of God" (Rom. viii. 18—21).

There is evidently an intentional link here between "the children of God" and "the whole creation." The sufferings of the church are related to the groans of creation. As we read in James i. 18, we are "a kind of firstfruits of His creatures." The bondage of corruption not only holds mankind; it extends to the creation around us.

The creation.

Some commentators have limited the words "the whole creation" and "the creature" to mankind, because of the words "earnest expectation," "hope," "groaneth," etc., but this is to ignore the very language of prophecy:

> "The land *mourneth*; for the corn is wasted; the new wine is dried up, the oil *languisheth* . . . . because joy is withered away among the sons of men . . . . How do the beasts *groan*! . . . . the beasts of the field *cry* also unto Thee" (Joel i. 10—20).
>
> "How long shall the land *mourn*, and the herbs of every field wither, for the wickedness of them that dwell therein?" (Jer. xii. 4).
>
> "The earth *mourneth* and *languisheth*; Lebanon is *ashamed*" (Isa. xxxiii. 9).

Passages that speak with the language of Romans viii. 19—22 abound, not only with reference to the mourning and groaning that

result from the curse that descended upon the earth for man's sake, but also with reference to the rejoicing that shall take place when the day of earth's jubilee shall come:

> "*Sing*, O heavens; and *be joyful*, O earth; and break forth into *singing*, O mountains: for the Lord hath comforted His people" (Isa. xlix. 13).
>
> "Make a *joyful* noise unto the Lord, all the earth . . . . let the sea *roar*, and the fulness thereof . . . . let the floods *clap their hands*: let the hills *be joyful* together before the Lord; for He cometh to judge the earth" (Psa. xcviii. 4—9).

The Apostle in Romans expresses the "earnest expectation of the creature," in language that is consonant with the rest of Scripture, and full of intense feeling.

When Adam fell, he not only involved his seed in sin and death, but brought the earth and the lower creation into bondage also. The Apostle reveals that this creation was subjected to vanity "in hope." We do not occupy space in discussing where the marks of parenthesis should be placed in Romans viii. 20, as they are not needed. The truth is given by the passage as it stands in the A.V. Creation was subjected to vanity, not willingly, but by reason of Him Who hath subjected the same in hope. In Genesis iii. we see the subjecting, the vanity, and the hope. Man and his dominion are intimately bound up together, both in their fall and in their restoration.

Subjected to vanity.

(1) *The Subjecting.*—*The woman.*—Sorrow and submission to the rule of her husband.

The man.—Sorrow in connection with the provision of his daily food, with death and dissolution at the end.

The earth.—"Cursed is the ground for thy sake."

The animal creation.—The Lord God made coats of skin, and clothed the man and the woman. Later He gave the animal creation to man for his daily food, whilst the fear and dread of man came upon the beasts of the field (Gen. ix. 2, 3).

(2) *The Vanity.*—The first children born demonstrate the vanity of this life. The firstborn became a murderer; and the second was named Abel, which means "Vanity." The productive powers of the earth became vain. "Thorns and thistles" are brought forth instead of every thing that is good for food. The sweat of the face, and the sorrow and conception are in vain, for all ends in death. As Ecclesiastes says, "This also is vanity."

(3) *The Hope*—The Seed of the woman shall bruise the serpent's head. The clothing of the man and the woman with coats of skin, and the placing of the Cherubim, together with the flaming sword to keep, or protect, the way of the tree of life, were God's pledges of hope. The Cherubim, with their four faces (the lion, the ox, the man, and the eagle) symbolize man and his dominion—a dominion which he lost, but which is restored in Christ.

The very word "subjected" in Romans viii. 20 is a word of hope. The carnal mind will never be "subject" to the law of God

(Rom. viii. 7), but a day is coming when all things shall be subjected under Christ, the last Adam; and the last enemy, death, shall be destoryed (1 Cor. xv. 26—28).

Hebrews ii. is a passage that should be read and compared with Romans viii. 17—21. The chapter speaks of "the world to come" (verse 5); of Adam whose dominion was forfeited (verses 6—8); and of Christ, Who not only delivered those who were held in bondage of the fear of death (verses 14, 15), but Who, as the Captain of salvation, was made perfect through sufferings, in bringing many sons to glory.

The deliverance and liberation of the creature, and the liberty of the children of God, look forward to the earth's day of Jubilee. Isaiah gives a wonderful vision of that day, when the creation shall share in the glory of restoration:

> "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together: and a little child shall lead them . . . . They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. xi. 6—9).

If the reader could spare the time to study afresh the Scriptures dealing with Israel's Jubilee, he would receive further light upon the way in which the sons of God are linked up with the hope of the groaning creation.

(4) Waiting for the Adoption (viii. 22—28).

The structure of Romans viii. given on page 207, places verses 15—17 in correspondence with the section before us.

C | 15—17. Spirit Itself bears witness. SONSHIP (*huiothesia*).
C | 22—28. Spirit Itself intercedes. SONSHIP (*huiothesia*).

It is of the greatest importance, therefore, as we thread our way through the intricacies of interpretation, to keep before the mind the similarity of theme exhibited by these two sections.

Turning to the second of these sections, verses 22—28, we observe that it is divided into four parts by the recurrence of the verb "to know." These four parts are arranged as follows:

A | 22—25. WE KNOW. Waiting for the adoption.
B | 26. WE KNOW NOT. The help and intercession of the Spirit.
B | 27. HE KNOWETH. The mind of the Spirit.
A | 28. WE KNOW. Working together of all things for good.

Each of these parts is complete in itself; and we give the expansion of A | 22—25 here, reserving the details of the remaining sections until we come to them in order.

Romans viii. 22—25.

"We know."

A | 22. The whole creation.
B | 22. Groaneth and travaileth together.
C | 22. Until now.
A | 23. Ourselves also, firstfruits.
B | 23. Groan within ourselves.
C | 23. Waiting for the adoption.

Waiting (24, 25) *expanded*,
- a | Saved by hope.
  - b | Seen.
  - *b* | Not seen.
- *a* | Wait with patience.

Saved by hope.

The "groaning," the "redemption," and the "hope" which form the basis of our present study have already been touched upon in the preceding verses of this chapter, and are largely dealt with in chapter vii. The struggle against indwelling sin, so vividly exhibited in the "wretched man" of Romans vii., finds some answering hope in the revelation of that other "indwelling," the spirit of Him that raised up Jesus from the dead (Rom. viii. 11). In the Person of Christ Himself there was no conflict between the flesh and the spirit, but in our case there always will be, until we attain to the likeness of His body of glory. The groaning of the child of God comes largely from the consciousness of this indwelling sin: and, in contrast, it is the indwelling spirit that helps his present infirmities. This indwelling spirit is called "the spirit of sonship" ("adoption," A.V.) in verse 15, and it is the consummation of this sonship in resurrection glory that is the goal and expectation of the child of God, "delivered from the bondage of corruption into the liberty of the glory of the children of God .... the adoption, to wit, the redemption of our body" (Rom. viii. 21 and 23).

The groaning that forms part of the saint's experience is called in verse 18 "the sufferings of *this present time*"; or, as given in verse 22, "the whole creation groaneth and travaileth in pain together *until now*." While these sufferings may be intense, they are limited to "this present time," to the "now" of verse 22, and are not worthy to be compared with "the glory" that shall be revealed at the "manifestation of the sons of God" (viii. 19), and "the liberty of the glory of the children of God" (viii. 21).

We have not to search far to discover the root cause of our present groaning and suffering. It is "subjection to vanity" and the "bondage of corruption." We have to go back to Genesis iii. to find its origin; and there, too, we learn its only remedy: "The seed of the woman shall bruise the serpent's head."

Interspersed among the solemn words of Romans viii. 20—25 we find also words that cheer, encourage and illuminate. Before our first parents were expelled from the garden, they received the promise of the coming Deliverer. At the door of the garden stood the Cherubim, a pledge of future blessing, the four faces speaking of man, and the creation that was ruined by his fall, but is destined in God's good time to be restored and glorified. So in Romans viii. 20—25, we have an emphasis on the word "hope." The very words "groaning and travail-

ing" are not without hope, for they speak of a birth that shall follow; and as John xvi. 21 says, "As soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world." In Romans viii. the birth that shall turn all present sorrow into joy is the attainment of the adoption, "the redemption of the body" in resurrection glory."

In verse 15 the Apostle speaks of "the spirit of adoption" as opposed to "the spirit of bondage"; in verse 23 it is "the first-fruits of the spirit" as opposed to "the bondage of corruption" in verse 21. On page 203 (dealing with viii. 5—15) we have examined the usage of the word "spirit." The spirit given to the redeemed child of God is a *Divine* spirit, or new nature; it is a *Christ*-spirit, or *Sonship*-spirit; it is the spirit of resurrection and consequently a *firstfruits* spirit, a blessed pledge and anticipation of the resurrection yet to come. The possession of this pledge does not, however, exempt from sharing in the universal groan of creation, nor does it speak of sinless perfection in the flesh. We have this spirit as the earnest until the redemption of the purchased possession.

The word translated "to groan" in Romans viii. 23 is *stenazō*, and literally means "to contract," "to make narrow or strait." It will be recognized in the modern word "stenographer," which does not imply that a shorthand writer groans while at work, but that "shorthand" is a contracted form of writing. In 2 Corinthians v. 2 and 4 we have this groaning connected with the straitness of "this tabernacle," coupled with the "earnest desire" for "the house which is from heaven," which shall be entered when "mortality" is "swallowed up of life." The "earnest desire" of 2 Corinthians v. is parallel with the "earnest expectation" and the "waiting" of Romans viii. 19, 23 and 25.

The word "earnest expectation" in verse 19 is *apokaradokia—apo*, "from"; *kara*, "the head"; and *dokaō*, "to expect." It denotes eagerness, the neck outstretched, watching and waiting. The same eagerness is expressed in other passages by such figures as "your loins girded," "shoes on your feet," "lamps trimmed," etc.

The word "wait" in verses 23 and 25 also indicates eagerness. The Greek word is *apekdechomai—apo*, "from"; *ek*, "out of"; and *dechomai*, "to receive." The idea conveyed by the two prefixes *apo* and *ek* is that we receive, or look to receive, something away from this life and this present sphere, something which originates in the sphere connected with the manifestation of the sons of God.

Hope in Romans i.—viii.

In the doctrinal portion of Romans, chapters i.—viii., the word *elpis* ("hope") occurs nine times, and *elpizō* ("to hope") once. Of these occurrences, seven refer to the true hope. Let us look at these seven references grouped together:

A | Rom. iv. 18. HOPE in spite of the deadness of self. A son in view.
B | Rom. v. 2. HOPE arising out of peace and justification.
C | Rom. v. 4. HOPE realized in experience and patience.
D | Rom. v. 5. HOPE and the love of God. Unashamed.
A | Rom. viii. 20. HOPE in spite of vanity and corruption. Sonship in view.
B | Rom. viii. 24. HOPE leading to complete salvation in that day.
C | Rom. viii. 25. HOPE expressed by patience and waiting.

These seven references have this in common, that they all speak of resurrection, and the utter failure of the flesh. They suggest that the true attitude of heart and mind of those who have such a hope should be one of patient expectancy:

> "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" (Rom. viii. 24, 25).

The outstanding quality of this hope is that it is not seen. The faith which is "the substance of things hoped for" in Hebrews xi., is linked with "the evidence of things not seen" (particularly with reference to suffering). Throughout the ages, changes of dispensation have had something of this character in common (Heb. xi. 3). It was the outstanding feature of the faith of Noah, who was "warned of God of things not seen as yet" (Heb. xi. 7). It was the secret of the faith of Moses, who endured "as seeing Him Who is invisible." It was characteristic of Abraham, who "looked for a city which hath foundations" (Heb. xi. 10); and, indeed, of all those who died in faith, "having seen the promises afar off" (Heb. xi. 13).

We have already referred to 2 Corinthians v. in connection with the groaning of the present time, and the earnest expectation of the resurrection body. We now refer to 2 Corinthians iv., where we shall find the same kind of sequence as in Romans viii.—sufferings not worthy to be compared with the glory that is to be revealed, the association of the glory with resurrection, and the sufferings with the "groaning" of the present time; and the linking of all this with "things not seen."

> "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; *while we look not at the things which are seen; but at the things which are not seen*; for the things which are seen are temporary: but the things which are not seen are eternal. For *we know* that if the earthly house of this tabernacle were dissolved, we have a building of God . . . . For in this we groan, earnestly desiring . . . . our house from heaven . . . . God hath given us the *earnest of the spirit*" (2 Cor. iv. 16—v. 5).

The only other occurrence of *blepō* ("to see") in the doctrinal section of Romans is found in vii. 23: "I *see* another law in my members, warring against the law of my mind." Is it not a comfort to remember that "things seen" are temporary? The law of which the Apostle speaks is not for ever. It is doomed to pass away. The hope we entertain has nothing to do with things seen, but with spiritual realities that will abide. If, therefore, everyday experience presses upon us the knowledge of creation's groan, may it also cause us to appreciate more fully the blessed teaching represented by the firstfruits of the spirit, the spirit of sonship, the unseen yet very real pledge of things to come.

(5) The Spirit's intercession (viii. 22—28).

In the first section of this member of Romans viii. we have the spirit as the firstfruits, with its effect in patient waiting for the hope which is not seen, but which is nevertheless real to faith. In the second section, which occupies verse 26, we have the Spirit "helping" and "interceding" for the children of God:

> "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" (Rom. viii. 26).

The structure of this section is as follows:

"We know not" (Rom. viii. 26).

A | The Spirit helpeth our infirmity.
  B | Prayer.
    C | As we ought.
A | The Spirit maketh intercession.
  B | Groanings.
    C | Cannot be uttered.

The reader will remember that the expression "the Spirit itself" occurs twice in Romans viii., and that the two occurrences are found in correspondence in the structure (*see* page 194). In his book entitled *S and s, or The use and usage of pneuma in the New Testament*, *Dr. E. W. Bullinger* writes, concerning Romans viii. 16:

> "Now we come to the change in the usage of *pneuma* in this chapter. It is most marked and unmistakeable, because in this verse we have *pneuma* twice. The first time it is the Holy Spirit Who is spoken of as the One Who, having been the Giver of this wondrous gift of the *pneuma*, or new nature, now witnesses with it and through it; speaking to us, and communicating with us, through it. 'The *Pneuma* (or Spirit) Himself beareth witness with our *pneuma*, that we are God's children.' "

The verse now before us (26) refers in like manner to the Holy Spirit, and His fellowship with the believer, the recipient of His gift.

The verse commences with the word *hosautōs*, "in the same manner." There is evidently something in verse 26 which is parallel with what has gone before. What is this parallel? In verse 26 we have the Spirit helping our infirmities. These infirmities are but another aspect of the "sufferings," the "bondage of corruption," the "groanings," the "vanity" already referred to; and just as "hope," and "patience," and "expectation" help the believer while pressed on every side with the evidences of corruption and vanity, so, *in like manner*, we are to learn that the Spirit helps, cheers, assists us in our pilgrim journey.

Co-operation not substitution.

The word translated "help" is *sunantilambanōmai*, made up of *sun*, "together with," *anti*, "opposite," and *lambanomai*, "to hold or take." Piscator says of *antilambanomai* that it properly denotes the "supporting of a burden with another person, and, as it were, on the other side." His reference is 1 Timothy vi. 2, where the A.V. renders the word

"partaker." The addition of *sun* to the word emphasizes the fellowship and co-operation of the Holy Spirit, Who together with us takes up the burden of our infirmities.

In the days of His flesh, the Lord said:

> "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me: for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and My burden is light" (Matt. xi. 28—30).

Here the essential thought is that of the "yoke," which indicates fellowship in bearing the burden.

It is very evident that the teaching of Romans viii. 26 is co-operation and not passiveness. True, we are weak and mortal in ourselves, but we are redeemed, we have the spirit of sonship, and that very spirit quickens our mortal bodies, witnessing with our spirit, and helping with our infirmities. *J. N. Darby* translates this verse: "And in like manner the Spirit joins also Its help to our weakness." In a footnote he writes:

> "*Antilambanō* is to take up a person's cause, so as to help him. But we have *sun*, 'with,' added, which I have rendered by the word 'join,' though not satisfied with it."

Infirmity of the flesh.

This co-operating assistance of the Spirit is because of our "infirmity." The A.V. reads "infirmities," but the best texts give the word in the singular. It is not so much each individual weakness that is intended, but the root of all weakness, that which is characteristic of the flesh.

This weakness, characteristic of the flesh, is variously described. In Romans viii. 3 we learn that the weakness of the flesh in those to whom the law came, rendered the law useless for salvation or life. The Apostle recognizes, in Romans vi. 19, that the infirmity of the flesh extends even to the inability to follow a closely reasoned statement; and, writing to Timothy, he speaks of his "stomach and his oft infirmities," thereby including the weakness that pertains to ill-health.

For the initial helplessness of our fallen conditions, nothing less than the death of Christ suffices.

> "For when we were yet *without strength*, in due time Christ died on behalf of the ungodly" (Rom. v. 6).

Such are ungodly no more. They are, however, not yet in glory, and until they are there, they will always be compassed with infirmity. Here the Spirit helps, and the word *huper*, which we translated "on behalf of" in Romans v. 6 above, now comes into use in the words "intercession for us." This is the scriptural order. First, Christ "for us"; then, the Spirit "for us." The reverse order is impossible.

Out of all the infirmities that might have been recorded, the Apostle selects one—the weakness of the believer in connection with prayer. In ministry we often find weakness, as did the Apostle himself (1 Cor. ii. 3), but ministry is not on so high a plane as the exercise of the great

privilege of audience with God. When one ponders this verse, and then thinks of the long prayers that have been and still are uttered, with well-rounded periods and beautifully chosen words, one wonders. Here, the believer is considered too weak to rise to the heights of this spiritual fellowship, and the Spirit comes to his aid—not to furnish him with a ready tongue, but to intercede with groanings that *cannot be uttered.*

The idea of the word "intercession" in English always carries with it the thought of "interceding *for*," but this is not the case with the Greek. Romans provides us with an example of the other meaning; in xi. 2 we read of Elijah who made intercession to God *against* Israel. The word *entugchanō*, "intercede," means primarily to fall in with, meet with, apply to, and then, in a special sense, to intercede either for or against others.

The first occurrence of the word in Romans viii. is combined with *huper*, "on behalf of." The Holy Spirit falls in with us, meets us, intercedes on our behalf, and by so doing, "joins also His help to our weakness." Lower down in the chapter we meet with the statement that Christ at the right hand of God "intercedes on our behalf" (Rom. viii. 34), of which we must speak more particularly in its place.

The intercession of the Spirit on behalf of the saints is because "we know not what to pray for as we ought" (Rom. viii. 26). What a rebuke this statement ministers to those who seem not only cognizant of the whole needs of mankind and the church, but who have no difficulty or hesitancy, in telling God so, sometimes going further, and "claiming" answers to their prayers.

Even when the Spirit lends His aid, the prayers are no more eloquent to the outer ear than "groanings," and so far from our being delivered from inability of expression, these groanings "cannot be uttered." We look back from verse 26 to the corresponding verse 15, and there we find that the spirit of sonship cries, "Abba, Father." In that cry, all prayer is condensed and exhausted. With that word the prayer of Matthew vi. opens: "After this manner therefore pray ye: Our Father . . . ." In John xvii. we read: "Jesus lifted up his eyes to heaven, and said, Father . . . ." The central prayer of the church (Eph. iii. 14—21) is addressed to "The Father." The more we know that blessed Name, the shorter our prayers will become.

> "They think that they shall be heard for their much speaking. Be not, therefore, like unto them, for your Father knoweth what things ye have need of, before ye ask Him" (Matt. vi. 7, 8).

The fact that the prayer of the believer is likened to a groan, and that a groan is heard arising from the whole creation, reveals the true nature of the struggle within. We are surrounded and beset by infirmity. When we would do good, evil is present with us. Mortality is evident in our highest and best aspirations. Our highest act of fellowship ends in a groan. Like Isaiah, we have entered into the holy Presence, only to cry out, "Woe is me."

For all that, we rejoice. We stand accepted; we are unashamed. We are redeemed and justified. Nothing can alter that fact. Our infirmity

is connected with the fact that we are not yet glorified. Soon the groan will give place to joy, soon we shall exchange the straitness and weakness of the present for the liberty of the glory that awaits us; but this pertains to resurrection. Meanwhile it is for our peace that we recognize both our weakness and His supply, and that we ever remember that no prayer is so full or so sure of an answer as that single cry of the spirit of sonship, "Abba, Father."

(6) The mind of the spirit (viii. 22—28).

Arising out of the confession of ignorance that occurs in verse 26—"We know not," we find two comforting statements in verses 27 and 28: "He knoweth" .... "We know."

We are concerned at the moment with the first of these statements. We know not what to pray for as we ought, and even when the Spirit has helped our infirmity, our prayer is but a groan that cannot be uttered. This, if left unexplained, would be disconcerting. Can groans that cannot be uttered mean anything to the Lord? Can we expect such prayers to be answered? It is in order that we may be assured on this point that the verse before us was written:

> "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" (Rom. viii. 27).

The verse opens with the adversative *de*, "but," as though the Apostle would say, "*But* although these desires cannot find expression in words, remember, you are praying to God and not to man, and it is His glorious prerogative to search the heart and know the thoughts of man before they are framed in speech."

The title "Searcher of hearts" is one that we must not lightly pass over.

> "But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature: because I have refused him: for the LORD seeth not as man seeth: for man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. xvi. 7).
>
> "What prayer and supplication soever be made by any man, or by all Thy people Israel, which shall know every man *the plague of his own heart*, and spread forth his hands toward this house: then hear Thou in heaven Thy dwelling place, and forgive, and do, and give to every man according to his ways, *whose heart Thou knowest* (for Thou, even Thou only, knowest the hearts of the children of men)" (1 Kings viii. 38, 39).
>
> "The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart" (Jer. xvii. 9, 10).

These are but a few of many passages that set forth this great fact. While we desire to give prominence to this wonderful knowledge of God, let us not miss the reason for its introduction here in Romans viii. 27. He Who searches our hearts knows the mind of the Spirit. He needs no explanation; groans speak as eloquently as the most moving language human lips have ever framed.

Further, there is an evident intention to associate the *heart* of the believer with the *mind* of the Spirit, assuring us that here we have co-operation, not mere substitution. The Spirit does not set us aside and pray for us. He rather helps our infirmity. While it is true that He intercedes for us, He does not put into our hearts, or into our lips, petitions that are contrary to our understanding of truth, or contrary to our real desires.

When a child of God has been brought to the extremity suggested by Romans viii. 26, when the burden of earth's vanity and the bondage of corruption have been so keenly felt as to render prayer a matter of groaning, that child of God will not at the same time be abusing the privilege of prayer for the glorification of self. His very agony of soul reveals the intensity of his desires for right, and his consciousness of utter weakness. It is then that the Spirit helps, and intercedes. It is then that the mute and struggling heart can rest in the consciousness that He knows, and that the unspoken prayer has been heard, that the omitted petition—omitted because of ignorance in the face of overwhelming problems—has been filled in by the Spirit of God Who interprets the inclination of the heart beyond the believer's own knowledge.

The A.V. reads, "because He maketh intercession" and places "that" as an alternative in the margin. The latter translation is to be preferred. A parallel passage may help to make this clear:

> "The Lord knoweth the thoughts of the wise, *that* they are vain" (1 Cor. iii. 20).

It would not make sense to read: "because they are vain." So in Romans viii. 27: "He knows what is the mind of the Spirit, that He maketh intercession for the saints." He knows what those unspoken sighs mean. He knows that the Spirit is meeting the saint's extremity with His own gracious power.

The mind of the spirit.

We must now consider the phrase "the mind of the spirit." *Phronēma* occurs only in Romans viii. 6, 7 and 27:

> "For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God" (The margin reads: Gr. *The minding of the flesh, the minding of the spirit*).

We must remember that there are several Greek words translated "mind," each having its own particular significance.

NOUS.—This word is found only in the writings of Paul in the N.T. and indicates the reflective consciousness as opposed to impulse (Rom. vii. 23).
DIANOIA.—"A thinking through," mature thought (Luke x. 27).
ENNOIA.—What is in the mind (*nous*), an idea (Heb. iv. 12).
NOĒMA.—That which is thought out, purpose (2 Cor. iv. 4).
PSUCHE.—Soul, the mind as an expression of life (Phil. i. 27).
GNŌMĒ.—The mind made up (Rev. xvii. 13).
PHRONĒMA.—The bent, what one thinks and feels (Rom. viii. 6).

The fact that *phronēma* is derived from *phrēn*, shows that it is not to be connected with pure reason, but rather with the feelings, for *phrēn* in the first instance means the pericardium and the diaphragm. It was then transferred in a figure to the mind itself (1 Cor. xiv. 20). The reader will recognize the word in the modern term "phrenology." We find *phrontizō* translated "be careful" in Titus iii. 8, and *periphronitō*, "despise" in Titus ii. 15.

The flesh has a bent, and so has the spirit. The thought is expressed in the word "incline" that we find in the Psalms. Returning to Romans viii., we first of all learn to distinguish between the bent or inclination of the flesh and that of the spirit, and then to realize that He Who searches the heart knows the bent or inclination of the spirit, even though, owing to the infirmity of the flesh, that inclination be not always put into practice. It is a most blessed comfort for every struggling believer to realize that the Lord is not judging his outward acts and his uttered words so much as observing the bent of his heart. Abraham faltered and failed a number of times in his walk of faith, and the failings are recorded for our learning. Nevertheless we can perceive, and the Lord saw clearly, that the "inclination" was there all the time, though sometimes deflected by the proximity of other things.

The intercession of the Spirit, the verse concludes, is according to the will of God. The reader will observe that the words "the will of" are in italics. The Greek reads simply *kata Theon*, "according to God." We may translate *kata*, "in harmony with," if we wish, and by so doing secure a better rendering. It is in harmony with the great purpose of God that we should be one day conformed to the image of His Son, and that we should attain to the full glory of the adoption. It is also in harmony with His purpose that we should experience something of the vanity and vexation of a world that knows not God. Nevertheless, He Who has redeemed us never leaves us nor forsakes us, and in harmony with God, the Holy Spirit has been given to be the Comforter, the Helper, and Intercessor, during the earthly pilgrimage of all whose minds are set on things above.

(7) All things work together for good (viii. 22—28).

In verse 26, the believer has to say "We know not"; but in verse 28, he can gladly say "We know." What is the difference between these two statements?

In the first, the believer, surrounded by evil, realizing only too well that in his flesh dwells no good thing, knowing that often the sufferings through which he is called to pass may be but blessings in disguise, acknowledges that with these limitations, he finds it sometimes difficult to know what to pray for. Shall he ask for deliverance? Shall he pray for strength to endure? Has he done something which calls for chastening? Is he suffering in fellowship with Christ? "We know not."

In the midst of this perplexity two bright beams illuminate the dark-

ness. "I may not know, but He knows." "I may not know what to pray for, but I do know that all things work together for good to them that love God." We have already considered the first of these statements. We must now consider the second.

> "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" (Rom. viii. 28).

The experiences of Job will throw some light upon the bearing of this verse, and its relation to the context.

> "Behold, I go *forward*, but He is not there; and *backward*, but I cannot perceive Him. On the *left hand*, where He doth work, but I cannot behold Him; he hideth Himself on the *right hand*, that I cannot see Him" (Job xxiii. 8, 9).

Job could indeed say "We know not," but he adds, "*He knoweth*"; and this saves his reason and his faith. He realizes, too, that the trials through which he is called upon to pass are governed by purpose, and planned by love.

> "But He knoweth the way that I take: when He hath tried me, I shall come forth as gold" (Job. xxiii. 10).

In the same way, the believer to-day, however baffled he may be, has one anchorage in it all—the Lord knows, and makes all things work together for good.

All things.

We have on other occasions drawn attention to the necessity of distinguishing between "all things" (*panta*), and "the all things" (*ta panta*). The passage before us, together with the context, illustrates the difference very clearly. We scarcely need to be told by inspiration of God that the things of God, the things of the Spirit, the things of Christ, are for our good. To question this would simply indicate that we were irrational. What does, sometimes, present a problem is the question of things which are in themselves evil. The evil and the good are so intermixed, motives are often so complex, the results of actions so widespread, that we might sometimes begin to doubt whether such things could make for good. The verse before us assures us that all things (*panta*)—all things without discrimination or exception—work together for good.

> "All things (*panta*) are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's" (1 Cor. iii. 21—23).

As we read these sweeping statements, our minds travel back to Romans viii. 38, 39:

> "For 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."

In contrast with this universal aspect of "all things" (*panta*), including both good and evil, we read:

> "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 (*ta panta*)"? (Rom. viii. 32).

Here we see the two terms. "All things" (*panta*) work together for good; "the all things" (*ta panta*) are graciously given us with Christ. We must remember to distinguish these "things that differ."

Among "all things" in the widest sense of the term must be included those sinful acts of men that are transgressions of the will of God. These cannot in any sense be said to be "graciously given us with Christ." The idea is impossible and unscriptural. Nevertheless, we do know that the Lord makes even the wrath of men to praise Him.

We dare not teach that God put it into the heart of the fraudulent Bank Managing Director so to act that our small deposit vanished, but we can and do teach that the miracle of the widow's cruse has had its modern equivalent. We do not teach that God intended that men should slander us and accuse us wrongfully, but we do teach that He overrules all such attacks and opposition in order to reveal us to ourselves, and to cast us the more upon Himself. The believer can safely say of all life's experiences:

> "The Lord may not definitely have planned that this should overtake me, but He has most certainly permitted it. Therefore, though it be the attack of an enemy, by the time it reaches me it has the Lord's permission, and therefore all is well. He will make it work together with all life's experiences for good."

Love and Redemption.

To them that love God.—The title of the believer here seems to have been specially chosen for his encouragement. This is the first occurrence of *agapaō* in the epistle. At the close of chapter viii. we read:

> "Who shall separate us from the *love* of Christ? . . . . Nothing shall be able to separate us from the *love* of God, which is in Christ Jesus our Lord."

We love Him because He first loved us; and the love of God is manifested in the gift of His Son. Is there a single passage of Scripture which teaches that God loves man apart from Christ and His redemptive work? If there be such a passage, we have yet to meet it. Consequently, if it be true that "the love of God is in Christ Jesus our Lord," it is a love that has dealt with our sins, reconciled us to Himself, given us of the spirit of Sonship, and made us to cry, "Abba, Father." How can we, therefore, have the slightest doubt?

Because the love of God is shed abroad in our hearts, tribulations work patience, patience works experience, experience works hope, and all things work together for good.

Joseph realized the truth of Romans viii. 28, when he said:

> "But as for you, ye planned (Heb. *chasab*) evil against me, but God planned (Heb. *chasab*) it for good, to bring to pass as it is this day, to save much people alive'' (Gen. l. 20).

To return to Romans viii., we must not fail to observe that the saints are given a double title, the second being in some measure a safeguard to the interpretation of the first. "*To them* that love God, *to them* who are the called according to His purpose" (Rom. viii. 28). As has already been quoted, "We love Him because He first loved us." This additional title gives us the only "reason" why God should ever have loved us—it was "according to His purpose."

> "The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people. But because the Lord loved you, and because He would keep His oath which He had sworn unto your fathers" (Deut. vii. 7, 8).

"The Lord loved . . . . because He loved." He "chose . . . . because He would keep His oath."

If we turn to Ephesians i. we meet the same argument:

> "Blessed be . . . . God . . . . Who hath blessed us . . . . according as He hath chosen us . . . . in love . . . . in the Beloved . . . . according to the purpose of Him who worketh all things after the counsel of His own will" (Eph. i. 3—11).

Here then is our haven in life's storms, our rock while tempests rage, our fortress, and our high tower, summed up for us in words that must presently be studied: "If God be for us, who can be against us?"

In order that our study shall be as complete as possible, we will present as a conclusion to the present section the structure:

Romans viii. 22—28.

A | We Know (22—25).	a | The whole creation.	
	b | Groaneth and travaileth together.	
	c | Until now.	
	a | Ourselves also, firstfruits.	
	b | Groan within ourselves.	
	c | Waiting for adoption.	
"Waiting" expanded	d | Saved by hope.	
	e | Seen.	
	e | not seen.	
	d | Wait with patience.	
B | We Know Not (26).	f | Spirit helpeth infirmity.	
	g | Prayer.	
	h | As we ought.	
	f | Spirit maketh intercession.	
	g | Groans.	
	h | Cannot be uttered.	
B | He Knoweth (27).	i | He that searcheth the heart.	
	j | Knoweth the intention of the Spirit.	
	i | He maketh intercession for the saints.	
	j | According to God.	
A | We Know (28).	k | All things work together for good.	
	l | To them that love God.	
	l | To them who are called.	
	k | According to His purpose.	

(8) The Goal: Conformity to the Image of His Son (viii. 29, 30).

We now commence the study of another member of the structure of Romans viii., namely, verses 29 and 30. This member corresponds to verses 5—15, as follows:

B | 5—15. Led by spirit of Christ. SONS now (*huios*).
B | 29, 30. Conformed to the image of His SON then (*huios*).

"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. 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" (Rom. viii. 29, 30).

The analysis of the passage is simple, and is as follows:

A | PREDESTINATION.—Conformity. Steps leading to.
B | PURPOSE.—Christ. Firstborn among many brethren.
A | PREDESTINATION.—Glory. Steps leading to.

But before we can appreciate its magnificence we shall have to arrive, with some certainty, at the meaning of several of the words used.

Foreknowledge.—How are we to understand this word? The word *proginōskō*, to foreknow, occurs five times in the N.T., and the noun, *prognōsis*, twice, making seven references in all. The passages are as follows:

"Him, being delivered by the determinate counsel and *foreknowledge* of God, ye have taken, and by wicked hands have crucified and slain" (Acts ii. 23).

"My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; which *knew* me from the beginning" Acts xxvi. 4, 5).

"For whom He did *foreknow*, He also did predestinate" (Rom. viii. 29).

"God hath not cast away His people which He *foreknew*" (Rom. xi. 2).

"Elect according to the *foreknowledge* of God the Father" (1 Pet. i. 2).

"Who verily was *foreordained* before the foundation of the world" (1 Pet. i. 20).

"Ye, therefore, beloved, seeing *ye know* these things *before*" (2 Pet. iii. 17).

It will be observed that the usage subdivides this list into three groups. (i). *God.*—It is used of God in connection with Christ and His sacrifice for sin. (ii.) *God.*—It is used of God in connection with His people who are called the elect, or the chosen. (iii.) *Man.*—It is used of man in the sense of knowing beforehand, or of having previous information. The grouping of these occurrences may be made more evident if set out as follows:

A | Reference to Christ and His sacrifice (Acts ii. 23).
B | Reference to man and his previous knowledge of facts (Acts xxvi. 4, 5).
C | Reference to the elect people of God (Rom. viii. 29; xi. 2; 1 Pet. i. 2).
A | Reference to Christ and His sacrifice (1 Pet. i. 20).
B | Reference to man and his foreknowledge as a result of scriptural testimony (2 Pet. iii. 17).

To know beforehand.

Commentators are divided in their treatment of the meaning of the "foreknowledge" of God. The Calvinist sees in the word a synonym for predestination. Others an indication of love and favour. Apart from theological necessity, the word means to know beforehand, without responsibility, as to the event. *Dr. Liddon* says of the earlier suggestions, "The New Testament use of the word does not sanction this (not even Romans xi. 2; 1 Peter i. 20), or any other meaning than *to know beforehand.*" To us, creatures of time and space, such knowledge borders upon the impossible. Indeed, some, like *Jonathan Edwards*, have boldly said: "It is impossible for a thing to be certainly known, to any intellect, without evidence." and have come to the conclusion that the foreknowledge of God compels Him, the Most High, to decree, foreordain, and unalterably fix every act and word that He has foreknown. It is extraordinary that any should thus presume to say what is or is not possible to the Lord; nor can such avoid the logical conclusion of their argument, that God must be, if they are right, the author of sin, a conclusion diametrically opposed by the Word of God, and odious to the conscience of His children.

Time is the measure of motion, and in our limited state, the idea of a timeless state expressed by the title I AM, is beyond our comprehension. A very crude illustration, however, may be of service in arriving at some understanding of the matter. Suppose the reader to be standing at a small table upon which there rest books, paper, ink, and pens. As he stands, he comprehends the whole table and contents as one; there is neither a first nor a last. The articles could as well be enumerated from the left hand as from the right. Now, further, suppose that an ant has crawled up one of the table legs, and that he visits each article in turn. To the ant there will be definite sequence because the element of time is introduced and, resultingly, there will be a first and a last. So, also, if a spider crawl up the opposite leg, its enumeration would be reversed. So God, as it were, sees all at a glance: He knows the end from the beginning, but the future is hid from our eyes.

We shall be wise, therefore, to leave the word foreknowledge to mean just what it says and no more. The infinite knowledge of God makes it impossible that He shall not know who will preach and who will teach; where they will go, and when they will go; who shall hear, who reject, who accept, and who be left without a word of the gospel. The one great demand upon all who hear the gospel is that they believe the testimony of God concerning His Son. Whoever so believes passes into all the blessings purchased by the blood of Christ. Whoever does not believe makes God a liar (1 John v. 10). If there were any idea of preordination in this, refusal to believe would be as much a part of God's predeterminate decree as is election to glory, and it would not be possible to make God a liar by so refusing His testimony. Further, in the passage before us, foreknowledge is differentiated from predestination, for we read: "Whom He did foreknow He also did predestinate." If we alter the word "foreknow" to any word bearing the sense of predetermining or predestining, the sentence ceases to have

meaning, as, for example, if we read: "Whom He did foreordain He also did predestinate."

We therefore understand the passages before us to declare that God, Who is not under the limitations of time and space as we are, and needs no external evidence to attain to this knowledge, knows all things, past, present and future: knows them perfect and completely, and can, therefore, act with completely certainty where, to us, all would appear in a contingent light.

No fatalism.

Predestination.—Those who were foreknown of God were also predestinated to conformity to the image of His Son. Here is another term that demands care in application. What is meant by predestination? It is somewhat unfortunate that the English translation contains the word "destiny," which interjects the conception of fate, although, speaking exactly, the word "destiny" contains no more than the idea of "end" or "destination."

The word "predestinate" is a translation of the Greek *proorizō*. The word *horos*, from which *horizō* is formed, does not occur in the N.T., but it has the well-established meaning of boundary or limit, as in the word horizon. This word, in its turn, is from *horaō*, to see, boundaries generally being marked to make them visible and conspicuous. Those whom God foreknew He also marked out beforehand for a glorious end—conformity to the image of His Son.

Three words have now been considered, purpose, foreknowledge and predestinate, and in the original, each of these words commences with the prefix *pro*:

(1) Purpose (*Prothesis*). Something set or placed before the mind, a proposition.
(2) Foreknowledge (*Proginōskō*). To know beforehand, and
(3) Predestinate (*Proorizō*). To mark off beforehand.

The whole testimony of the Scriptures is to the effect that God has a purpose before Him, according to which He works and, in accord with that purpose of peopling heaven and earth with the redeemed, He foreknew every one who would respond to the call of grace, and accordingly marked them off beforehand for the various spheres of glory that His purpose demanded.

If we believe that God fixed unchangeably, from all eternity, whosoever should, in time, believe, then however much we may hedge and cover the fact, there is but one logical conclusion, a conclusion that, in days gone by, has driven many to the edge of despair. That conclusion is, that He Who absolutely and unalterably fixed the number of those who should believe, just as surely fixed unalterably the number of those who should not believe, a conclusion so monstrous that it has only to be expressed to be rejected:

> "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?" (Rom. x. 14).

The goal of predestination.

In the original the word "conformed" in Romans viii. 29 is *summorphos*, which is made up of *sun*, "together with," and *morphē*, "form." The English word "form" is from the Latin *forma*, which is but a transposition of the letters of the Greek *morpha* or *morphē*. While the word *morphē* indicates visible shape, its usage, both in its simple form and as a compound, compels us to see in it a resemblance that is much deeper than mere outward conformity. We have, for example, in Romans ii. 20, "a form of knowledge," and in 2 Timothy iii. 5 "a form of godliness" which was merely external and "formal." In Mark xvi. 12 and Philippians ii. 6, 7, we have the word used in the account of the appearance of the Lord to the disciples on the way to Emmaus, and in the exhortation based on that most wonderful condescension, when He laid aside the "form" of God by taking upon Him the "form" of a servant. In combination with the preposition *meta*, we have the familiar word *metamorphōsis*, a word used in the study of insect development to indicate the change from pupa to perfect butterfly, a wonderful illustration comparable with the argument based on the sowing of seed used by the Apostle in 1 Corinthians xv. Again we find the word in Matthew xvii. 2 and Mark ix. 2, where it is translated "transfigured." In Philippians iii. 21, future resurrection glory is in view, the word, "change" being *metaschēmatizō*, and the words "fashioned like" being *summorphon*.

The primary meaning of "form" is uppermost in most of these references. We note the change from that which is external to that which is within in Galatians iv. 19 when the Apostle says: "My little children, of whom I travail in birth again until Christ be *formed* in you," and again in Romans xii. 2, where we have the two words *suschēmatizō* and *metamorphoō* translated "conformed" and "transformed," respectively. The difference between the two words may be better appreciated if we remember that *morphē* deals more with organic form, and *schēma* with external appearance.

> "And be not conformed to this age, but be ye transformed by the renewing of your mind" (Rom. xii. 2).

Here it is most evident that the transformation is internal and not merely outward and visible. Again, in 2 Corinthians iii. 18, the words "changed into the same image" must not be construed to refer only to a future resurrection likeness, but to a present spiritual anticipation. Lastly, the words occurring in Philippians iii. 10: "being made conformable unto His death," refer to present spiritual transfiguration that anticipates "conformity to the body of His glory" in that day (Phil. iii. 21).

With this thought we return to Romans viii. 29. Conformity to the image of His Son is to be both a present experience, and a future hope: the one, associated with the "renewing of our mind," *now* (Rom. xii. 2), the other, associated with the "redemption of our body," *then* (Rom. viii. 23). In Romans viii. sonship is, here and now, essentially associated with resurrection, the "spirit" of sonship being expressed in Christlikeness, while literal sonship itself ("adoption," viii. 23) will be

expressed in complete likeness to the glorified Lord, in body as well as in spirit. God's goal for His children should also be consciously their goal. To be like Christ, the Son, is to satisfy all that Scripture demands in holiness, righteousness, wisdom, and acceptance. All growth in grace and all advance in knowledge must be submitted to this one standard—conformity to the image of His Son. We have borne the image of the earthy: we look forward to bearing the image of the heavenly in resurrection glory (1 Cor. xv. 49), the teaching in this passage being associated with the two Adams. While in Romans viii. 29 the subject of the two Adams is in the foreground (*see* Rom. v. 12—viii. 39 as a whole), a closer, family figure is used of the Lord, namely: "that He might be the firstborn among many brethren." The following passage in Hebrews ii. vividly comments on this truth:

> "It became Him, for Whom are all things, and by Whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. For both He that sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren . . . . Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same" (Heb. ii. 10—14).

The reader will remember that the structure of Romans viii. as a whole (given on page 194) throws into prominence the words "Son" and "Sonship." Whether it be deliverance, life, peace, growth or victory, the spirit of sonship must never be forgotten. To attempt entry into the position of Romans viii. in any other spirit is to court disaster. The Lord foreknew us, and He predestinated us to the glorious goal of conformity to "the image of His Son." May He see of the travail of His soul, and be satisfied *now*, even as He shall be when we shall stand in all the glory of His resurrection before God our Father!

(9) Four links in the chain of Purpose (viii. 29, 30).

Having attempted an explanation of the two great words "foreknowledge" and "predestination," and having seen that their goal is "conformity to the image of His Son," we must now move forward to the expansion of this theme which is dealt with in Romans viii. 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" (Rom. viii. 30).

It will be observed that the calling, the justification, and the glorification of the believer are all spoken of in the Aorist tense, which is usually translated by the past. While due regard must be paid to Greek grammar, we must never forget that behind the Greek of the N.T. is the Hebrew of the O.T., and that through the LXX. version the Hebrew has influenced the usage of the Greek in a thousand ways. It may be of service to give a few examples of the way in which the past tense of the

verb is used in the Hebrew O.T. to denote the certainty that something will take place in the future:

> "Unto thy seed *have I given* this land" (Gen. xv. 18).
> "*Thou hast become* a father of a multitude of nations" (Gen. xvii. 4).
> "Lo, I have sent unto thee Naaman, my servant, and *thou hast recovered* him of his leprosy" (2 Kings v. 6).

In the last example given the king was mistaken, but his meaning is clear.

The four words used in Romans viii. 30 may be likened to links in a chain, the first and the last belonging to the remote past and the eternal future, while the second and third, "calling" and "justification," are apparent in time.

Predestination (Before age times).	Calling and Justification (During the age times).	Future Glory (After age times).

Those whom God predestinated to be conformed to the image of His Son, He predestinated to be glorified; the two expressions represent the same thing seen from two different points of view. It is not given to man to look into the Book of Life to see the names written there, neither is it granted to him to see into the future so as to forecast the names and number of the redeemed. He can, nevertheless, be assured both of the past predestination, and of the future glory by reason of the two links that are forged in time—"calling" and "justification." We must, of course, remember that there is a calling that is not co-extensive with election—"Many are called, but few chosen"—but we are not concerned with this here, for the immediate context has already spoken of those who are "the called according to His purpose."

Calling and Justification.

While the call of the believer takes place in time, we must, nevertheless, keep well in mind the words of Romans iv. 17, that God "quickeneth the dead, and calleth those things which be not as though they were." And again, while our calling is not to be divorced from faith and obedience, we must not forget the words of Romans ix. 11, concerning the choice of Jacob instead of Esau:

> "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."

Another passage that forcibly reminds us of the nature of this calling is found in 2 Timothy i.:

> "Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus, before age times" (2 Tim. i. 9).

In the epistle to the Romans we find the believers in Rome given the gracious title of "the called of Jesus Christ" (Rom. i. 6).

While the calling, therefore, of the believer has a connection with times past, or rather with a period before time began, there is also an important aspect of it that is associated with the present time, and with those gracious means that, equally with the decrees of eternity, are ordained by the God Who sees the end from the beginning, and worketh all things after the counsel of His own will. So, in 2 Thessalonians ii. we read of being called by the "gospel" (2 Thess. ii. 14). And, in 1 Thessalonians i. 4—6:

> "Knowing, brethren beloved, your *election* of God. For our *gospel* came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance . . . . ye became followers . . . . having received the word in much affliction, with joy of the Holy Ghost" (1 Thess. i. 4—6).

To the ordinary Jew or Greek, the preaching of Jesus Christ and Him crucified is a stumbling block and foolishness, but "unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God" (1 Cor. i. 23, 24).

A few verses further on, we find "calling" and "choice" placed together in the same passage: "For ye see your *calling* . . . . God hath *chosen* the foolish" (1 Cor. i. 26, 27).

Returning to Romans viii. we read: "Whom He called, them He also justified" (Rom. viii. 30). It is certain, therefore, that those whom the Lord thus calls will respond, for their justification is also assured.

Justification is "by faith" (Rom. i. 17; iii. 28), and "by grace" (Titus iii. 7). Those justified were before "ungodly" (Rom. v. 6), and had "come short of the glory of God" (Rom. iii. 23, 24).

The gift of righteousness.

This gift of righteousness to those who did not previously possess it, is the great underlying plan of the message of Romans, and its exposition has occupied us in some form or other throughout this work. No one can enter into glory who is not righteous. He must either be righteous in himself and by his own works, or failing that, he must have a righteousness provided freely by the grace of God through the redemption that is in Christ Jesus. Predestination to glory does not ignore the sinfulness of man, or the holiness of God. It includes all that is necessary to ensure the presentation, as holy and without blemish, of all those who are chosen in Christ, in whatever sphere of glory may be theirs.

The epistle to the Romans frankly recognizes that "all have sinned, and come short of the glory of God," and unless this shortcoming can be righteously cancelled, it is clear that predestination to glory would be as impossible to God, as it is impossible for Him to lie. Consequently, the chapter that states emphatically that all have failed of glory, states just as surely that both the sinner and God Himself are justified in the process of salvation. The deliverance of the sinner is "through the redemption that is in Christ Jesus." Christ has been set forth as a propitiation," so that a righteous ground has been provided, which can never be challenged by angel or man—a righteous ground upon which the love of God can embrace the sinner, the holiness of

God meet his sin, and the righteousness of God be declared in the very act. In other words, salvation has been so arranged that "He might be just, and the justifier of him which believeth in Jesus" (Rom. iii. 26).

It is a joy, therefore, to note that the next references to the glory of God speak either of Abraham, the believer's pattern of justification by faith (Rom. iv. 20), or of the believer himself: "Therefore being justified by faith . . . . rejoice in hope of the glory of God" (Rom. v. 1, 2).

The word "predestination" in 1 Corinthians ii. 7 is veiled in the A.V. translation, which renders it "ordained." The passage speaks of predestination in relation to the "glory" of the believer: "Which God *ordained* before the world *unto our glory*."

The Apostle has now reached the magnificent conclusion towards which the whole teaching of Romans v. 12—viii. 31 has been directed —a triumphant challenge to heaven and earth to lay anything to the charge of God's elect, or to separate the redeemed from the love of God. This must be our next study. May all the wonderful steps leading up to it, that we have already seen, draw forth our praise and thanksgiving as we once again realize the central truth of God's revelation, expressed in those mighty words: "In Christ," "through Christ," and "with Christ." Truly, as the Apostle declares in the opening verses of his letter, the gospel of God is concerning "HIS SON" (Rom. i. 1—4).

(10) No condemnation; no separation.

More than conquerors, now and ever.

Romans viii. 31—39.

The whole of this glorious chapter of Romans may be likened to a flight of seven steps leading ever upwards, from the doctrinal statement that "there is no condemnation" to the answering challenge, "Who is he that condemneth?" In order that none of our readers may miss the essential relationship between the close of the chapter and its opening, we set out the structure of the chapter as a whole once more:

Romans viii. 1—39.

A | 1—4. No condemnation. God sent His own SON (*huios*).
B | 5—15. Led by the Spirit of God. SONS now (*huios*).
C | 15—17. Spirit Itself bears witness. SONSHIP (*huiothesia*).
D | 17—21. Suffering and Glory. Manifestation of SONS (*huios*).
C | 22—28. Spirit Itself intercedes. SONSHIP (*huiothesia*).
B | 29, 30. Conformed to the image of His SON then (*huios*).
A | 31—39. Who condemns? He spared not His own SON (*huios*).

It will be observed, we trust, with joy, that God's answer throughout the varied experiences of this chapter is to be found in "His Son" and "sonship" in Him.

The opening member (viii. 1—4) deals with the subject of "No condemnation" stated doctrinally, in its Godward aspect. The law

of the spirit of life in Christ Jesus sets us free from the law of sin and death; and the utter failure of the flesh in respect to obedience and righteousness is met by the gift of God's Son, Who "by a sacrifice for sin, condemned sin in the flesh" (Margin, viii. 3). The closing member likewise deals with the subject of "No condemnation," but approaches it from the experimental standpoint, viewing it not so much from the angle of the law, as in relation to suffering and trial. And just as "His Son" proved an all-sufficient answer to the failure of the flesh, so again He provides an all-sufficient answer to the conscious weakness of the flesh. In the opening section we are "free from the law of sin and death"; in the closing section we are "more than conquerors" in the midst of tribulation.

The theme of this last section (Romans viii. 31—39) is developed by a series of questions and answers, which can be seen best in the form of a structure:

Romans viii. 31—39.

A_1 | 31. QUESTION.—What shall we then say *to these things*?
  B_1 | 31. ANSWER.—If God be for us, who can be against us?
    C_1 | 32. ARGUMENT: "How?" He spared not His own Son.
A_2 | 33. QUESTION.—Who shall lay anything to the charge of God's elect?
  B_2 | 33. ANSWER.—It is God that justifieth.
A_3 | 34. QUESTION.—Who is he that condemneth?
  B_3 | 34. ANSWER.—It is Christ that died.
    C_2 | 34. ARGUMENT: "Yea, rather." Risen. Right Hand. Intercedes.
A_4 | 35. QUESTION.—Who shall separate us from the love of Christ?
  B_4 | 37. ANSWER.—We are more than conquerors *in all these things*.
    C_3 | 35—39. ARGUMENT: "I am persuaded." | a | Seven phases of earthly trials.
    b | O.T. anticipation.
    a | Nine phases of unseen trials.
    b | "Any other creature."

Let us rejoice in the triumph of the believer in this passage as he goes from strength to strength. He begins with the great fundamental fact that "God is for us," and asks, "Who can be against us?" The question is unanswerable. It goes echoing down the vaults of time to lose itself in infinity, without finding any one able to take up the challenge.

And then—"God has justified us." Here the believer presses forward into the light of holiness. Though a sinner, he can dare all in the consciousness of his acceptance in the Beloved. Who can lay anything to his charge? "We are more than conquerors through Him that loved us." His death, His resurrection, His present place at the right hand of God (the place of the Accuser—*see* Zech. iii. 1), His intercession, are all "for us." With such a Saviour, what can tribulation, or distress, or persecution, accomplish? They cannot separate us from the love of Christ. In the teeth of all opposition, and in the very midst of the trials themselves, we are more than conquerors.

And what of foes that are unseen and unknown? The Apostle scales the heights, and plumbs the depths, not only of present human experience, as in verse 35, but of all possible experience, present and future, visible and invisible, known and unknown, belonging to this

creation, or to any other creation, and with magnificent confidence utters the triumphant "I am persuaded" with which the chapter closes.

The challenge.

It must now be our delightful task to descend from this mountain top, in order that we may the more clearly understand the language of the Apostle, and so more truly enter into these riches of grace. Let us first look at the opening challenge:

> "If God be FOR us, who can be AGAINST US?"

The word "for" here is *huper*, and "against" *kata*. The two prepositions are used in a similar way in 2 Corinthians xiii. 8: "For we can do nothing *against* the truth, but *for* the truth."

So also in Luke ix. 50: "He that is not *against* us is *for* us."

If anyone should ask, "In what way has it been demonstrated that God is for us?" the Apostle refers back, in the words "these things," to the whole chapter, and particularly to verses 29 and 30. In His foreknowledge, His predestination, His call, and His justification, He is most certainly "for us." To clinch the matter, however, Paul adds one all-powerful argument:

> "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?" (Rom. viii. 32).

The word translated "to spare" (*phèidomai*) is used in the LXX. in connection with Abraham: "Thou hast not *withheld* thy son, thine only son" (Gen. xxii. 16). The Hebrew word *chasak*, here translated "withhold," is rendered "spare" in eight passages in the A.V. One of these references is solemnly suggestive of what it meant for God not to "spare" His own Son:

> "He made a way to His anger; He *spared* not their soul from death, but gave their life over to the pestilence" (Psa. lxxviii. 50).

When we remember that these words were spoken of the Egyptians at the time of Exodus, the sufferings of Christ on our behalf stand out in even greater fulness. If Christ was spared nothing, if He bore all our sins, with all their consequences, can there be any argument better able to give the believer assurance before God?

"*His own Son.*"—With these words the initial argument of viii. 1—4 is resumed. In the first section, the utter inability of the flesh is answered completely and for ever by "God sending His own Son in the likeness of sinful flesh," no condemnation to us being the inevitable result. So in the closing section, the fact that "God spared not His own Son," is the Apostle's answer to all doubts, fears and accusations. "With Him," therefore, we may confidently believe that God will freely and graciously (*charizomai*, cf. *charisma*, the "free gift" in Rom. v. 16) give us all things.

No condemnation. No separation.

We have already drawn attention to the difference between "all

things" (*panta*) which the Lord makes to work together for our good, and "the all things" (*ta panta*) which He freely gives us with the gift of His beloved Son. The Apostle now proceeds to unfold some of "the all things" that are ours, and concentrates upon two chief points:

(1) No CONDEMNATION—in relation to the possible laying of a charge against us.
(2) No SEPARATION—in relation to overwhelming trials.

The first problem is solved by a reference to Christ's finished work, and the second by a reference to the everlasting association of the believer with Christ. Let us consider this more in detail.

The Apostle's answer to the question: "Who shall lay anything to the charge of God's elect?" is simple, direct and conclusive: "It is God that justifieth." The word *engkaleō*, "lay to the charge," occurs seven times in the N.T., six references occurring in the Acts in connection with Paul, and the seventh in the passage under consideration in Romans. The references in the Acts are as follows: xix. 38, 40; xxiii., 28, 29; xxvi. 2, 7. The word has reference to a court of law, and is rendered "accuse," "call in question," and "implead."

The Apostle next approaches the subject of the believer's security from another angle: "Who is he that condemns?" (Rom. viii. 34). Again, his answer is complete and conclusive. Our attention is turned from "God that justifies" to the ground of that justification which He Himself has laid. "Christ that died"—it is this that puts away our sins; we are justified by His blood, and reconciled by His death (Rom. v. 9, 10). "Yea, rather," the Apostle continues (or "Still more," an echo of the "Much more" of Rom. v. 9, 15 and 17), "that is risen again, Who is even at the right hand of God, Who also maketh intercession for us." Here it will be observed that the Apostle brings forward the "finished work" of Christ. Not His death only, but also His resurrection; not His resurrection only, but also His ascension to the right hand of God; not His ascension only, but also His present intercession. To understand the importance of this last fact, we must remember the words of Romans v. 10: "Saved by His life."

And Hebrews vii. 25 reads:

> "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."

What "strong consolation" is ministered by these gracious words.

Experimental proof.

The Apostle now leaves the court of law, having settled once and for all the perfect standing of the believer before the Lord, and turns to the present circumstances of life. With these circumstances in view he asks: "Who shall separate us from the love of Christ?" (Rom. viii. 35). It is evident from Scripture, the experience of the Apostles themselves, and the universal experience of all the children of God in all dispensations, that perfect acceptance with God does not bring with it immunity from suffering in this life. Indeed, Romans v. 1—5 has already assured us that the justified may boast in tribulations because

of their perfecting work. In Romans viii. 35 the Apostle enumerates seven items: "Tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword." And to enforce his argument, he appeals to the recorded experience of the O.T. saints:

> "As it is written, For Thy sake we are killed all the day long: we are accounted as sheep for the slaughter" (Psa. xliv. 22).

Could any quotation from the O.T. appear less likely to afford comfort and strength? Yet the Apostle does not hesitate to use it. It is not an act of faith to shut one's eyes to trouble and suffering. The Apostle has written lists of his perils and sufferings, but he was never in danger of being separated from the love of Christ. *That* is the issue, not exemption from trial.

> "Nay, IN ALL THESE THINGS (not exempt from them) we are super-conquerors (*hupernikōmen*) through him that loved us" (Rom. viii. 37).

In justification of the thought that we are not only "conquerors" but "super-conquerors," the Apostle takes a further step—into the unknown and unseen. He first refers to the two extremes of human consciousness, "death and life," and then turns his attention to the invisible powers of the spirit world, "angels, principalities and powers." He then surveys both time and space, "present" and "to come," "height" and "depth"; and in all creation, high or low, visible or invisible, he fails to find anything that can by any possible means separate us from the love of Christ. He now takes one more step and includes "any other creature," any other possible creation; for, however different and unexpected it might be, it would still come from the same Creator, Who has already manifested Himself to be so absolutely on our behalf.

"The love of Christ" of verse 35 is seen to be "the love of God, which is in Christ Jesus our Lord." What a "persuasion." What a call to stand fast, to manifest that we belong to such a Saviour, that we are loved by such a God, that we are saved with such a salvation. No condemnation; no separation. Safe here, and safe for ever hereafter.

> "Therefore let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's and Christ is God's" (1 Cor. iii. 21—23).

THE OUTER SECTION—SECOND PART (IX.—XVI.)

CHAPTER XVI

The dispensational Section opens (ix.—xi.).

With the closing words of Romans viii. the inner section of this epistle ends. This inner section deals, not with the covenant relationship of Israel with Abraham, but with man in general, whether Jew or Gentile, in relation to Adam. Just as it is necessary to distinguish between the unconditional covenant made with Abraham and the law that was given 430 years afterwards (Gal. iii. 17), so it is important to distinguish between the covenant made with Abraham and the relationship between all men and Adam. When this question has been dealt with, and the glorious outcome stated (Rom. viii. 1, 38, 39), the Apostle addresses himself to yet another aspect of truth. This aspect, in which the Apostle was deeply interested, is concerned with the position of his own countrymen: their attitude to the gospel, their place in the scheme of things, the question of God's elective purposes, and many other related subjects. When facing the problems of Romans vii. we felt like exclaiming that here surely is the most difficult passage in Romans. But when we come now to consider Romans ix.—xi., we feel inclined to reverse our judgment.

Righteousness considered dispensationally.

As we proceed with our examination of these three chapters, we shall discover that the great theme of Romans, with its emphasis on "justification" and "the gospel," is not forgotten, but runs through their teaching just as surely as in Romans i. 1—v. 11, and Romans v. 12—viii. 39.

There are twelve references to "righteousness" in Romans ix.—xi., which occur at the end of Romans ix., and in the first half of Romans x. The occurrences in Romans ix. are as follows:

Dikaiosunē ("Righteousness") in Romans ix.

GENTILES.

A | ix. 30. Followed not after *righteousness*.
B | ix. 30. They have attained unto *righteousness*.
C | ix. 30. Even the *righteousness* which is of *faith*.

ISRAEL.

A | ix. 31. Followed after the law of *righteousness*.
B | ix. 31. They have not attained to the law of *righteousness*.
C | ix. 32. Sought it (i.e. *righteousness*) not by *faith*.

These contrasting passages are followed in Romans x. by a further contrast, this time between the "righteousness of God" and "their own righteousness," and the "righteousness of the law" and the "righteous-

ness of faith"—and centrally placed, the statement that Christ is the "end of the law for righteousness to every one that believeth" (Rom. x. 3, 4, 5, 6, 10).

The "gospel" (*euaggelion*) is mentioned twice (Rom. x. 16; xi. 28), and "preaching" twice (*euaggelizō*) (Rom. x. 15). "Salvation" (*sōteria*) comes three times (Rom. x. 1, 10; xi. 11), and the verb "to save" (*sōzō*) five times (Rom. ix. 27; x. 9, 13; xi. 14, 26). While the presence of these evangelical terms is sufficient to show that the main theme of the epistle is still in sight, an examination of the passage makes it evident that the point of view has changed. We are now looking at things *from the dispensational standpoint*. The writer is concerned with the nation itself, and not merely with individuals in the nation. The effect of the one nation upon the many nations is noted, the salvation of "all Israel" is thankfully recorded, and the reconciling of the world is seen to be contingent upon the casting away of Israel.*

From sorrow to song.

This theme, which, as Romans ix. 1—3 and x. 1 show, was very near to the Apostle's heart, has already been touched upon in the opening chapters, but there it is glanced at momentarily to be put aside until in these chapters it can be given the consideration it deserves. We refer to the opening verses of chapter iii. where the Apostle realizes that the levelling doctrine of justification by faith appears to do away with the dispensational advantages of the Jew, and may even lead some to think that Israel's unbelief makes the faithfulness of God of none effect. In chapter iii. the Apostle is content to express his repudiation of such a charge, basing his argument mainly on the fact that God would cease to be the Judge of the world if His righteousness could possibly be impugned. As soon, however, as he has carried his doctrine to its glorious goal, he returns to this tremendous theme. He now establishes fully the "advantage" and "profit" of being one of the circumcision (Rom. ix. 4, 5), and emphasizes the fact that the true Israel of promise were called "in Isaac," and in accord with "the purpose of God according to election" (ix. 6—13). The question of Romans iii. 5: "Is God unrighteous Who taketh vengeance?" is repeated in Romans ix. in connection with God's sovereign choice of Israel and rejection of Esau: "Is there unrighteousness with God?" (Rom. ix. 14). The sovereignty of God is further discussed and emphasized by bringing forward two very different examples: the Lord's words to Moses: "I will have mercy on whom I will have mercy," and the raising up of Pharaoh (ix. 14—18). In Romans ix. 27 a remnant only is "saved", but in Romans xi. 26 it is "all Israel." The section opens with sorrow (Rom. ix. 1—3), but it closes with song (Rom. xi. 33—36).

Before we can do much more, it will be necessary to obtain a view of the scope of Romans ix.—xi. as a whole. We have already seen that the section opens with "sorrow," and closes with "song," and that while only a remnant is "saved" at the beginning, it is "all Israel" at the close. These features give us the first great divisions of the section, which we must note. We observe, moreover, that immediately following the

* This "reconciliation" must be carefully distinguished from the "reconciliation" of Romans v. 1—11

list of Israel's advantages (Rom. ix. 4, 5) the Apostle breaks into a doxology. In this doxology, where it is a question of the Lord being "over" all, *pantōn* is used, but in the concluding doxology of Romans xi., where it is a question of origin and goal, *ta panta* is used. In the central section we find the expression "Lord of all." Here the context indicates that a wide range is intended, for "there is no difference," says the Apostle, "He is rich unto all that call upon Him" (Rom. x. 12). The "all," clearly, is co-extensive with "those that call." This great section of Romans, therefore, is bounded at either end by the tremendous thought that "God is over all," and at the centre the same note is struck. We will not attempt, at the moment, a full structural analysis of these chapters. Let us be content at the beginning with the barest outline. We can fill in the detail as we learn more.

Romans ix.—xi.

A tentative outline.

A | ix. 1—5. Sorrow.
Doxology. "Over all (*pantōn*), God blessed unto the ages" (ix. 5).
B | ix. 6—29. The Remnant saved. Mercy on some.
Corrective as to "all Israel" (*ix.* 6).
C | ix. 30—xi. 10. The Stumbling stone. | The Lord of all that believe.
Christ the end of the law. | No difference.
B | xi. 11—32. All Israel saved. Mercy on them all.
Corrective as to the Remnant (xi. 1—5).
A | xi. 33—35. Song.
Doxology: "Of Him, through Him, and to Him are all things (*ta panta*). To Him be glory unto the ages" (xi. 36).

We must now turn our attention to the opening words of chapter ix.:

> "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh" (Rom. ix. 1—3).

The Apostle realized only too keenly that in fulfilling his mission as an Apostle to the Gentiles, he laid himself open to the false charge of indifference to the fate of his own people, Israel. When, therefore, he begins this section dealing with their failure and removal, he feels impelled to use the strongest language to demonstrate his deep concern for his brethren according to the flesh. Hence the oath-like form of his opening words:

> "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost."

The Companion Bible draws attention to the fact that the words "I could wish" in the profound sentence "I could wish myself accursed from Christ" are a translation of the imperfect, and should therefore read: "I used to wish." *The Companion Bible* further remarks that the statement is in the form of the figure *Anamnēsis* or "Recollection," the Apostle recalling his attitude in the past. This, of course, is very different from the teaching on the surface of the A.V. rendering, namely, that Paul actually wished at the time that he wrote that he

could be accursed from Christ. Further, the Apostle had just penned the conviction that nothing in heaven or hell could separate him from the love of God (Rom. viii. 39). It is only fair, however, to the reader to say that a number of great expositors hold that the Apostle, in the depth of his feeling, uttered words that would be a true index of his heart, even though his head would have to deny them. This is termed the "potential rendering." The Apostle does not say that he "desired" this, but that he "could desire" it if it were permissible, such was his love for his people.

> "The desire rose up in the Apostle's heart, and to a certain extent he allowed and sanctioned it. Yet only to a certain extent, for a higher desire struck in and controlled it—the desire to be in perfect accord with God's desire and will. Hence his desire to be anathema for his countrymen never was completed and complete. It hung suspended. It remained imperfect. It was conditional, and the condition that would have brought it to maturity was never forthcoming. Thus the embryo-desire was in reality but a potency, so that the translation *I could desire* is indicated"
>
> (*Dr. John Lightfoot on Romans ix.*).

The question is difficult to decide with certainty. According to one interpretation the Apostle is manifesting a sympathetic understanding with the attitude of his countrymen by saying in effect, "I know, for I did the same myself." According to the alternative view, he is emulating Moses, who cried:

> "Yet now, if Thou wilt forgive their sin ——; and if not, blot me, I pray Thee, out of Thy book which Thou hast written" (Exod. xxxii. 32).

Perhaps it is impossible for us in the present life to arrive at a conclusion. The question does not demand a decision. No point of doctrine or practice is affected by either view, and, therefore, while we still believe the Apostle said that he "used to wish" in the past, thereby assuring Israel that there would be no self-righteous condemnation so far as he was concerned, we freely grant the liberty of others to believe that such was the Apostle's love for Israel, that, if the sacrifice would have proved effective, he was willing even for that, if only his nation might be saved. In either case, it is clear that any charge against Paul of indifference to the fate of his countrymen, now that he is the Apostle to the Gentiles, is effectively answered.

(1) Israel's Privileges (ix. 4, 5).

The Apostle's sorrow for his kinsmen is expressed, first of all, not in terms of their fall, but in relation to the heights of privilege from which that fall had taken place, and it is the enumeration of Israel's dispensational privileges that for the present must occupy our attention.

> "I have great heaviness and continual sorrow in my heart (for I myself used to wish that I were anathema from Christ) for my brethren, my kinsmen according to the flesh: 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; whose are the fathers, and of whom as concerning the flesh Christ came. Who is over all, God blessed unto the age. Amen" (Rom. ix. 2—5).

It will be helpful, before we examine these items in detail, to observe their disposition. By noting the correspondence between them we shall obtain a clearer view of their true meaning than by the individual study of each in turn.

Israel's Dispensational Privileges.

Romans ix. 3—5.

A | According to the flesh. KINSMEN.
B | Who are Israelites.
C | To whom pertaineth the adoption.
D | And the glory.
E | And the covenants.
E | And the giving of the law.
D | And the service.
C | And the promises.
B | Whose are the fathers.
A | According to the flesh. CHRIST.

The flesh in Romans.

We note at once that this list of privileges is bounded at each end by the words "According to the flesh." The term "flesh" has a variety of meanings, and must always be interpreted in the light of the context. Perhaps it would not be far wrong to say that in this one epistle we can find almost every variety of its usage. Let us notice a few examples:

(1) The "flesh" considered as equivalent to human nature without any reference necessarily to sin:

"Which was made of the seed of David according to the *flesh*" (Rom. i. 3).

(2) The "flesh" considered as the equivalent of the human body in contrast with the heart and "the spirit":

"Circumcision, which is outward in the *flesh*" (Rom. ii. 28).

(3) The "flesh" considered as the seat of sin, the characteristic of the natural man who is not "spiritual" but "carnal":

"Ye are not in the *flesh*, but in the spirit" (Rom. viii. 9).

(4) The "flesh" considered as the medium of human expression, in contrast with the "promise of God" which works in another plane:

"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" (Rom. ix. 8).

It is evident that the Apostle, in Romans ix. 3 and 5, uses the words "according to the flesh" in the first of the four senses enumerated above. The Israelites were his brethren, his kinsmen "according to the flesh." It had been the boast of the Apostle that he was a Hebrew of the Hebrews. If the other Apostles could say that they were Israelites,

so also could he (2 Cor. xi. 22). In Romans xi. 1, even though the Apostle is a believer in the Lord Jesus Christ, he sees in his own salvation a pledge that not one Israelite who had been foreknown of God could be cast away: "For I also am an Israelite, of the seed of Abraham, of the stock of Benjamin."

Returning to our passage in Romans ix., it should be noted that the pronoun in the phrase, "Who are Israelites," is of a rather special character:

> "It is a peculiar compound pronoun (*boitines*) that has no parallel in English. The force of the Apostle's expression might be represented thus: *Who belong to the category of Israelites, who, whatever else they may or may not be, are Israelites*" (*Morison*).

At the conclusion of this list of privileges, the Apostle places the coming of Christ Himself. One of the chief glories of the people of Israel was that, of all nations on earth, God had chosen this nation to be the one through whom in the fulness of time Christ should be born. And yet—and the tragedy of this struck Paul like a blow—when at fast He had indeed come as the prophets had long predicted, born of the line of David, and in the City of David, Israel had not known the day of their visitation.

If the people of Israel were Paul's "kinsmen" according to the flesh, Christ was their glorious "Kinsman-Redeemer."

> "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy . . . . and deliver . . . ." (Heb. ii. 14, 15).

Israel's privileges.

Intimately connected with this glorious privilege of being so closely associated with the Messiah "according to the flesh," are all the other advantages enumerated in Romans ix. 3—5. We must now consider these advantages in more detail.

In correspondence with the title "Israelites," we find "the fathers." In this context the word must be limited to the three patriarchs, Abraham, Isaac and Jacob, as in Acts iii.:

> "The God of Abraham, and of Isaac, and of Jacob, the God of our *fathers*" (Acts iii. 13).
> "We are the children of the . . . covenant which God made with our *fathers*, saying unto Abraham . . ." (Acts iii. 25).

The word is sometimes used in a wider sense, as for example in Acts vii.:

> "Our *fathers* found no sustenance" (11).
> "He sent out our *fathers* first" (12).
> "Our *fathers* had the tabernacle" (44).

In these references, however, the additional word *hēmōn* ("our") is used, whereas in Romans ix. 5 the word is used in the absolute sense, and must therefore be limited.

In the next corresponding pair we have "the adoption" and "the

promises." "The adoption" is rightly related to "the promises," and not to "the fathers," for it is closely linked up with the thought of inheritance:

> "And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is My son, even My firstborn" (Exod. iv. 22).

It is unnecessary to labour the point that there were many nations in existence before Israel. There were the Egyptians who oppressed them, and the ancestors of Abraham himself, as well as the seventy nations mentioned by name in Genesis x. Israel was the firstborn by adoption, chosen by God for special favours and privileges "above all nations upon the earth" (Deut. xiv. 2). To such pertain "the promises."

These promises were largely those made by God to Abraham, Isaac and Jacob. Out of the nine occurrences, in addition to Romans ix. 4, of "promise" and "to promise" in Romans, seven refer to the promises made to Abraham, one to the "fathers," and one to the "gospel" (Rom. i. 2). The reader will discover that there are few references to "promises" in the N.T. that do not refer to Abraham and his seed. In the O.T. the promises include "the land" and "the throne," and Romans xv. 8 declares that the ministry of the Lord Jesus was at the first "to confirm the promises made unto the fathers." In the Prison Epistles there are no "promises". Instead we have "*the* promise," entirely unconnected with "the fathers," and going back to a time "before the overthrow of the world."

The next pair of privileges mentioned by the Apostle are connected with "the glory" and "the service." In the second of these cases the A.V. translators have felt constrained to add the words "of God"; and, in the first case also, we might well read: "the glory *of the Lord.*" The "glory of the Lord" was spoken of by the Rabbinical writers as "The Shekinah," the word being derived from *shaken*, "to dwell," and referring to the visible glory of the Lord that dwelt between the Cherubim above the Mercy Seat. While this was the peculiar privilege of Israel—no other nation had the visible presence of the Lord in their midst—they, like the rest, "came short of the glory of God," and their failure was all the more marked by reason of the greatness of their privileges.

"The service" that corresponds to "the glory" is referred to in Hebrews:

> "Then verily the first covenant had also ordinances of divine *service*" (Heb. ix. 1).
>
> "The priests went always into the first tabernacle, accomplishing the *service* of God" (Heb. ix. 6).

The central pair in the structure consists of "the covenants" and "the giving of the law." That Israel alone, of all the peoples of the earth, received "the law" is so abundantly attested by Scripture that there is no need to give actual quotations. That the "covenants" also, with one exception, are exclusively the prerogative of Israel is not so generally accepted. The exception, of course, is the covenant made

with Noah and with all flesh, in the days of the flood, and is God's pledge that never again will He destroy the earth by water. With this exception, all the covenants of Scripture belong to Abraham and his seed. This includes the "new covenant," as a reference to Jeremiah xxxi. and Hebrews viii. will show.

There is only one reference to a covenant in the epistles of the Mystery, and that is in Ephesians ii. 12: "Strangers from the covenants of promise." In the flesh, no Gentile could hope to stand on the same level as Israel. If he became a proselyte, he was admitted into the favoured circle, but never attained equality. In the days to come, when Israel enter into their adoption and promises, when "the glory" and "the service" are indeed theirs, the nations round about them will travel up three times a year to Jerusalem to keep the feasts, and obtain knowledge of the Lord, recognizing in this favoured nation "the priests of the Lord," and the "ministers of our God" (Isa. lxi. 6: Zech. xiv. 16—21).

Gentile disabilities.

Before passing on to consider the latter part of Romans ix. 5, let us set out the dispensational disabilities of the Gentiles, and compare them with the dispensational advantages of Israel as set above.

Dispensational disabilities of the Gentiles (Eph. ii. 11, 12).

A | Gentiles. IN THE FLESH.
B | Without Christ.
C | Aliens from the commonwealth of Israel.
C | Strangers from the covenants of promise.
B | Having no hope.
A | Godless. IN THE WORLD.

What a desperate condition to be in. In the flesh and in the world, a foe within and a foe without; and then Christless, Godless, and hopeless, having neither citizenship nor covenant. How thankful we should be for the change that grace has made. And how necessary to make it clear that our present calling is entirely separate from Israel's commonwealth and Israel's covenants. Even though our abstaining from certain observances should involve us in misunderstanding, we can surely do no less than remain loyal to the true characteristics of our high calling, leaving the citizenship, the hope, and the covenants of Israel in their own sphere. However, we are not primarily concerned at the moment with the doctrine and practice of the Mystery, but rather with the contrast between the Jew and the Gentile "in the flesh," as set out in Romans ix. and Ephesians ii.

There is one further item in Romans ix. that we have not yet dealt with, that finds its negation in Ephesians ii. Of the Gentile we read: "Ye were without Christ." Of Israel it is written: "Of whom as concerning the flesh Christ came, Who is over all, God blessed for ever."

Left undisturbed by the opinions of men, the reader would naturally understand these wonderful words as an ascription of the highest praise to the Lord Jesus Christ. The very statement, "as concerning the flesh," seems to demand the sequel, "Who is over all, God blessed

for ever." There would be no point in the phrase "as concerning the flesh" if the subject of the sentence were merely a man.

We cannot leave the matter here, however, for there are many who would force into this plain ascription of Deity contrary views of their own.

The deity of Christ.

With reference to this passage *Wardlaw* writes, in his book *The Socinian Controversy*:

> "This seems abundantly plain, so plain and so decisive, that if there were not another text in the Bible directly affirming this great truth, I know not how I should satisfy myself in rejecting its explicit testimony. It has accordingly been put upon the rack, to make it speak by dint of torture a different language. It might, perhaps, be enough to say, respecting this passage, that according to the order of the original words, the received translation is the most *direct* and *natural* rendering. This, so far as I know, no one has ventured to deny. All that has been affirmed is that it is *capable of bearing* a different sense. And this has accordingly been attempted in no fewer than five different ways:
>
> 'Of whom, by natural descent, the Christ came. God, Who is over all, be blessed for ever.'
>
> 'Whose are the fathers, and of whom the Christ came, Who is above them all (viz., the fathers). God be blessed for ever!'
>
> 'Of whom the Christ came, Who is over all things. God be blessed for ever.'
>
> 'Of whom the Christ came, Who is *as* God, over all, blessed for ever.'
>
> 'Of whom the Christ came (and) whose, or of whom, is the supreme God, blessed for ever.' "

Sadly enough, the R.V. has brought these untenable views to the notice of all its readers. The note in the R.V. reads as follows:

> "Some modern interpreters place a full stop after *flesh*, and translate, *He Who is God over all be (is) blessed for ever:* or *He Who is over all is God, blessed for ever.* Others punctuate, *flesh, who is over all, God be blessed for ever.*"

No wonder *Dean Burgon* wrote of this marginal note:

> "Now this is a matter—let it be clearly observed—which (as Dr. Hort is aware) belongs to *interpretation*, and not to *textual criticism*. What business then has it in these pages at all? Is it then the function of Divines appointed to *revise the Authorised Version*, to give information to the ninety millions of English-speaking Christians scattered throughout the world as to the unfaithfulness of 'some modern interpreters?' We refer to Manuscripts, Versions, Fathers; and what do we find?
>
> (1) It is demonstrable that the *oldest Codices, besides the whole body of the Cursives*, know nothing about the method of 'some modern interpreters.'
>
> (2) There is absolutely not a shadow, *not a tittle of evidence in any of the ancient Versions*, to warrant what they do.
>
> (3) How then about the old Fathers? We find that the expression 'Who is over all (things), God blessed for ever' is expressly acknowledged to refer to our SAVIOUR by the following sixty illustrious names."

The Dean then gives the sixty names, with chapter and verse, which the interested reader can find fully set out in his *Revision Revised* (pp. 212, 213).

Long ago it was noted by *Bengel* that in all classes of doxology *barak*

in Hebrew and *eulogētos* in Greek *precede* the name of God. There are thirty places where the LXX., following the Hebrew order, adheres to this rule, and if Paul had intended a separate doxology, he would certainly have followed the same practice.

In the earlier part of this same epistle to the Romans we find a passage which is in some respects parallel with Romans ix. 5:

> "Who worshipped and served the creature more than the Creator, Who is blessed for ever. Amen" (Rom. i. 25).

It is the consistent testimony of the N.T. that all things were created "by Him and for Him—i.e. Christ" (Col. i. 16), and the ascriptions of praise in Romans ix. 5, and in xi. 36 are both offered to the same God. In Romans ix. 5 He is over "all things" (*pantōn*) without reservation, evil as well as good. In Romans xi. 36 out of Him, and through Him, and unto Him are "*the* all things" (*ta panta*), certain specific "all things," which do not include that which is evil. This important distinction we must discuss when we reach Romans xi. 36 in the course of our exposition.

We joyfully acknowledge that which Israel in their blindness failed to see, that the Messiah Who came from themselves, so far as the flesh was concerned, and Who, according to the Spirit, was declared to be the Son of God with power (Rom. i. 3, 4), was at the same time, "Over all, God blessed for ever." To this the Apostle adds his solemn "Amen." May all who read and believe echo that "Amen," and rejoice to know that one day Israel shall look on Him Whom they pierced, the One Who, even in the days of Isaiah, was named "The mighty God," and shall at last say of Him:

> "Lo, this is our God; we have waited for Him, and He will save us" (Isa. xxv. 9).

(2) The purpose according to Election (ix. 6—13).

If the contemplation of the high glory of Israel's privileges has led the Apostle for the moment away from himself, and from the failure of his kinsmen, his next word is an indication that he has returned once more to the theme of Israel's failure, in order to meet the objections raised by their defection and fall. The word "but" does not appear in the A.V. of verse 6, but is in the original. After referring to his intense grief, the Apostle is careful to correct any false impression by saying: "But it is not such as that the word of God has failed." Commentators draw attention to this opening phrase as an instance of what is called a "solecism," because it appears to be a mixture of two different modes of expression neither of which is fully stated. The word comes from *soloikos*, "to speak like an inhabitant of Soloi in Cilicia," where Attic Greek had been corrupted by the Greek Colonists.

The word of God would have failed if it had declared that any specific number of Israelites would believe in the Lord Jesus at His first coming. No such statement, however, had been made; rather the

reverse, for from prophecy it was quite plain that at the first Israel would reject their Messiah, and be in turn rejected—only a remnant, and that according to the election of grace, preserving the seed and the line unbroken. In order to enforce this fact concerning the remnant according to the election of grace, the Apostle commences a somewhat complicated argument, establishing from the history of Israel the principle of God's sovereign choice in connection with the true seed.

First of all he puts forward this thesis:

> 'Not all who are out of Israel, are Israel."

The second mention of Israel here does not refer to the man Jacob, but to the nation, the thought being that fleshly descent does not constitute the seed or the election, for both are by promise and by grace.

Who are Israel?

Abraham had eight sons—Ishmael, by Hagar; Zimran, Jokshan, Medan, Midian, Ishbak and Shuah, by Keturah; and Isaac, by Sarah. Ishmael was "cast out," for he could not be the heir together with Isaac (Gen. xxi. 10). Of the sons of Keturah it is written, "Abraham gave them gifts, and sent them away from Isaac his son" (Gen. xxv. 6). But of Isaac we read, "And Abraham gave all that he had unto Isaac" (Gen. xxv. 5). If mere physical descent from Abraham had constituted a claim, then seven other nations descended from these seven other sons might have disputed Israel's rights. The deciding factor was God's sovereign election.

Again, coming closer to the problem, the Apostle carries the argument a stage further. The other nations referred to above were descended from different mothers, but the Apostle goes on to show that even sons born to Isaac by the same mother do not share equal privileges. Esau was the elder, Jacob was the younger, both children of the same mother, yet Esau was rejected and Jacob chosen:

> "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, it was said unto her, The elder shall serve the younger" (Rom. ix. 11, 12).

This is not the only place where a distinction is made between the true seed, and the merely natural seed. For example, when the Lord looked upon Nathaniel he said: "Behold, an Israelite indeed" (John i. 47). And again, in John viii., we read:

> "They answered and said unto Him, Abraham is our father. Jesus said unto them, If ye were Abraham's children, ye would do the works of Abraham . . . . Ye do the deeds of your father . . . . Ye are of your father the Devil" (John viii. 39—44).

In the epistle to the Romans itself we have already had the distinction between the natural and the spiritual seed brought forward:

> "For he is not a Jew, which is one outwardly; neither is that circumcision which is outward in the flesh. 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" (Rom. ii. 28, 29).

These words are immediately followed by the question:

> "What advantage then hath the Jew? or what profit is there of circumcision?" (Rom. iii. 1).

In Galatians iv. Ishmael is likened to the unbelieving Jews "born after the flesh," while the true believing Jews are likened to Isaac; and his mother, the freewoman, to Jerusalem that is above, and free. These constitute the "Israel of God" (Gal. iv. 21—31, vi. 16).

As we study the argument put forward by the Apostle in Romans ix., an important principle emerges that extends beyond the limits of the people of Israel.

> "In Isaac shall thy seed be called" (Rom. ix. 7).
> "The children of the promise are counted for the seed" (Rom. ix. 8).

The following extract from Nedarim f.31.1. is suggestive:

> "Is not Ishmael an alien, and yet of the seed of Abraham? It is written, In Isaac shall thy seed be called. But is not Esau an alien, and yet of the seed of Isaac? No. In Isaac, but not all Isaac."

This brief quotation is sufficient to show that the Apostle's method of argument was familiar to the Jews, and would be easily followed.

When dealing with Romans iv. we showed that the words "counted for" or "imputed for" indicated that one thing, namely "faith," was reckoned for another, namely "righteousness," and that on account of the finished work of Christ. In that chapter the fact is stressed that Isaac was not begotten merely by the flesh, but that his birth was a foreshadowing of the resurrection of Christ. The fact that Isaac is again brought into prominence in Romans ix., and that mere physical descent is set aside, only the children of the promise being "counted for the seed," provides conclusive proof that the fulfilment of the purposes of God does not necessitate that every individual Jew and every physical descendant of Abraham must be saved. Known unto God from the beginning are those who constitute the seed of promise.

The nation and the remnant.

The fact that the bulk of the nation was in a state of unbelief at the time that Paul wrote, did not in any way throw doubt upon the accuracy of prophecy, and the promises. Rather the reverse, for there are a number of references in the O.T. to Israel's apostasy, and the preservation of a remnant. Isaiah, in a day of departure, speaks of this remnant in i. 9; x. 21, 22, etc., and is quoted in Romans ix. 27:

> "Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved."

On the day of Pentecost, Peter omitted the close of Joel ii. 32, because the appeal was to the nation. Subsequent events, however, proved that what Joel had prophesied was fulfilled. The omitted words —"and in the remnant whom the Lord shall call"—were applicable then, and will again be true in the future day of Israel's restoration.

When, therefore, we read in Romans xi. 26, "And so all Israel shall be saved," we must read the words "all Israel" in the light of Romans ix. 6—9. The "all Israel " that shall be saved is not co-extensive with the total number of Abraham's descendants, but indicates a definite company—"children of promise," a "reckoned seed."

The same principle holds good with respect to "all in Adam" and "all in Christ." These terms do not extend to every individual descendant of Adam, for some, like the Canaanites, ought never to have been born. At the creation of Adam, God had already in view a chosen seed, whose names are written in the Book of Life. Although this purpose has been attacked by Satan, and imperilled in many ways—by Cain and others, by the offspring of the sons of God and the daughters of men at the time of the flood, and by the "tares" in our Lord's own day (John viii. 39—44)—the children of promise are preserved, and will finally reach their true goal.

The history of the birth of Esau and Jacob, and the prophetic utterance that preceded their birth, call for a word of explanation. We can all see that Israel's superior position did not depend upon birth or personal goodness. By blood and birth Esau and Jacob stood on the same level; or indeed, if there was any advantage it was with Esau, the elder. And the question of goodness is also ruled out. Many readers, however, will feel that a problem that needs solution is found in Romans ix. 13:

> "Jacob have I loved, but Esau have I hated."

The next verse contains our own unspoken thought:

> "What shall we say then? Is there unrighteousness with God?"

How could God be righteous if He hated an unborn infant that, according to His own word, had not done "either any good or evil?" The answer is that, upon examination, we shall find that no such statement is intended.

If we refer back to the passages from which the Apostle quotes, we shall find that under the names Esau and Jacob two *nations*, and two *peoples* are in view:

> "Rebekah his wife conceived. And the children struggled together within her; and she said, If it be so, why am I thus? And she went to enquire of the Lord. And the Lord said unto her. *Two nations* are in thy womb, and *two manner of people* shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger" (Gen. xxv. 21—23).
>
> "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 and I hated Esau, and laid his mountains and his heritage waste for dragons in the wilderness. Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the Lord of Hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the Lord hath indignation for ever" (Mal. i. 2—4).

In connection with these passages it should be borne in mind that, both in the Hebrew of Genesis, and in the Greek of the LXX. and

Romans ix., the words "elder" and "younger" are literally "greater" and "lesser." The adjective "greater" is used in Scripture where we should use "elder," as for example in Genesis xxvii. 1, where the literal translation would read, "Esau his *great* son" (Heb. *gadol*). This allows the statement of Genesis xxv. 23 to be true of the two children as such (the "elder" and the "younger"), and also prophetically true of the two nations descended from them (the "greater" and the "lesser").

Nations and Peoples.

It should be noticed that the words "greater" and "lesser" are not used in connection with the two children, but occur in the concluding statement about the two "nations" and "peoples," one of which is "stronger" than the other. The Hebrew word *rab*, translated "elder" in Genesis xxv. 23, occurs some hundreds of times in the O.T. Scriptures, but is not translated "elder" in any other passage. While we now know that the "greater" coincided with the "elder" of the twins, the prophecy did not make this clear. The whole account of the blessing of Jacob would be difficult to understand if Isaac knew that Esau had been definitely set aside. Which of the two sons was to be the father of the "greater" people was beyond the power of Rebekah and Isaac to discover, and we are only able to know now because prophecy has become history.

It is a matter of history that the Edomites grew rapidly to greatness. While Israel were journeying through the wilderness, a band of pilgrims just liberated from Egypt's bondage, the Edomites were a settled kingdom.

> "And Moses sent messengers from Kadesh unto the king of Edom. Thus saith thy brother Israel. Thou knowest all the travail that hath befallen us . . . . Let us pass, I pray thee, through thy country" (Num. xx. 14—17).

That Edom was the "greater" people at that time is evident, for we read: "Edom came out against him with *much people*, and with a *strong hand*" (Num. xx. 20). Subsequently Edom was conquered, and of David we read, "He put garrisons in Edom; throughout all Edom he put garrisons, and all they of Edom became David's servants" (2 Sam. viii. 14). We learn from *Josephus* that under John Hyrcanus the national independence of Edom was finally destroyed, and they merged into the nation which had at first been "the lesser."

Just as the name Israel stands both for Jacob himself, and also for the nation descended from him, so the name Esau is used in the Scriptures both for the twin brother of Jacob, and for his descendants, the Edomites. Thus we read:

> "I have given Mount Seir unto Esau" (Deut. ii. 5).
> "I have made Esau bare" (Jer. xlix. 10).

Dispensational not doctrinal.

Had the Apostle, when writing Romans ix., intended to discuss the doctrines of free-will, and eternal election and reprobation, he would have been obliged to have introduced many different arguments. His

purpose in this chapter is much simpler. He is pointing out that the whole history of the people of Israel is the outworking of an elective purpose, and that if this elective purpose is satisfied for the moment by the salvation of a remnant, then there can be no truth in the suggestion that the Word of God has failed. When seen in their true context, the words "hate" and "love" in verse 13 create no insuperable difficulty, but if the Apostle's object in Romans ix. is misunderstood, then we must expect confusion, and the inevitable evils that flow from a false representation of the sovereignty of God. Just as the advocates of eternal punishment can only find a basis for their dreadful creed by ignoring the qualifying statements of Scripture, and applying what is peculiar and limited to what is universal, so in Romans ix. we can only build up the Calvinistic doctrine of eternal reprobation, with the allied error which regards sin as part of the Divine decree, if we fail to see that Paul is here dealing with the dispensational question of Israel's rejection and failure.

We conclude by giving the structure of the passage just considered.

The remnant, and the Word of God (Romans ix. 6—13).

A_1 | ix. 6—8. THE WORD OF GOD.			
B_1 | ix. 6—8. IN ISAAC, A SEED RECKONED.		a | All out of Israel, these are not all Israel.	
		b | The seed of Abraham, these are not all children.	
		c | In Isaac the seed shall be called.	
		a | The children of the flesh, these are not the children of God.	
		b | The children of promise.	
		c | Counted for a seed.	
A_2 | ix. 9. THE WORD OF PROMISE.			
B_2 | ix. 9. TO SARAH, A CHILD PROMISED.		a | At this time.	
		b | Will I return.	
		c | Sarah shall have a son.	
A_3 | ix. 10—13. IT WAS SAID UNTO HER.			
B_3 | ix. 10—13. TO REBEKAH, A NATION CHOSEN.		a | Rebekah . . . . Isaac. Common parentage.	
		b | Purpose according to election.	
		c | Greater, lesser; loved, hated.	

(3) God's sovereignty established (ix. 14—29).

It is of the utmost importance in our study of Romans ix. that we keep steadily in mind the fact that the objector in this chapter is a Jew and not a Gentile. A Gentile might object to the rejection of Esau, but no Jew would ever suggest that God was unrighteous because he rejected Edom and chose Israel. The pride of the Jew, so manifest in the Scriptures, would make such a suggestion impossible. The question of Romans ix. 14 concerning the possibility of unrighteousness with God goes deeper; it arises out of the choice of the remnant according to the election of grace, and the corresponding passing by of the bulk of the nation. It is this, and not the "hating" of Esau, that would create a difficulty in the mind of the Jew. So with the question of the "hardening" of Pharaoh's heart. No orthodox Jew would have the slightest scruple or difficulty about this. What would trouble him

would be the possibility that any one of the literal seed of Abraham should not find mercy. With ourselves, the point of view is different. *We* see a difficulty in the rejection of Esau, and in the hardening of Pharaoh's heart, but it is important to realize that, while these problems demand their own solution, they are not strictly relevant to the exposition of Romans ix.—xi.

The hardening of Pharaoh's heart.

Paul had sat at the feet of Gamaliel. He must have known the different words used in the O.T. in connection with the hardening of Pharaoh's heart, and all the arguments that different schools of the Rabbis had put forward; yet he does not enter into the debate at all. It is possible to suggest, as a kind of extenuation of the Divine act, that Pharaoh is finally to be numbered among the saved, but of this suggestion Paul has nothing to say. It would also be possible to soften the statement by referring to the evident fact that many things are said to be done by the Lord that He really only permits others to do in their self-will and rebellion. Again, the Apostle makes no mention of such a plea. He is here meeting the objection of the Jew, who boasts that, being a son of Abraham, he cannot fail of the kingdom of the Messiah. The Apostle draws attention to the most evident exercise of sovereign choice in the call of Abraham, the selection of Isaac, and the rejection of Esau. The doing of good or evil in no way influenced the choice of Jacob, or the rejection of Esau, and, in continuance of his argument, the Apostle gives two further instances from O.T. history, in which the sovereignty of God is exercised in saving mercy, and in punitive hardening:

> "What shall we say then? Is there unrighteousness with God? God forbid. For He saith to Moses, I will have mercy on whom I will have mercy . . . . Therefore He hath mercy on whom He will have mercy, and whom He will He hardeneth" (Rom. ix. 14—18).

The words of Luther on this section are to the point:

> "The *ninth* chapter of the Epistle to the Romans *is* the ninth. Learn first the eight chapters which precede it."

If we have done this, we shall see Romans ix. in its true light, but if we come to it independently of what has gone before, we shall probably darken its teaching with our own shadows. When we read in Romans ix. that God "hardeneth" whom He will, we shall remember Romans i. 24, where we read, "Wherefore God also gave them up." This is no mere arbitrary action, however, for the "giving up" of the nations is only consequent upon the nations giving up God. On page 37, we set out in parallel columns what God says of the nations in Romans i., and what He says of Israel in Psalm cvi. There was nothing to choose between them. If God shows mercy to one nation and withholds it from others, the question of righteousness or unrighteousness is not involved. As *Shakespeare* wrote:

> "Though justice be thy plea, consider this, That in the course of justice none of us should see salvation."

And again:

> "The quality of mercy is not strained" (*Merchant of Venice.* iv. 1).

It is contrary to the "quality of mercy" to bring in the question of righteousness at all, seeing that "all" have sinned, both Jew and Gentile, and all alike are amenable to judgment.

Sovereign Mercy.

The two passages cited by the Apostle in dealing with the objection raised in Romans ix. 14 are taken from the Book of Exodus. In Exodus xxxiii. Moses prays, "I beseech Thee, show me Thy glory." The Lord replies:

> "I will make all My goodness pass before thee, and I will proclaim the name of the Lord before thee, and I will be gracious to whom I will be gracious, and I will show mercy on whom I will show mercy" (Exod. xxxiii. 18, 19).

It is important to remember that these words have a context. Anything may be made of them if the context be ignored, but if we go back step by step to that which led to the revelation of Divine sovereignty, all debate concerning the possible "unrighteousness" of God in the bestowing of His grace, or the infliction of His wrath, is for ever stilled. In the opening section of Exodus xxxii. we find that Israel had become idolaters, and were worshipping a golden calf. The Lord calls them a "stiff-necked people," against whom His wrath "waxed hot." So far from the Lord being in any sense obliged by the terms of His covenant to endure and bless this people, He says to Moses:

> "Let Me alone . . . . that I may consume them: and I will make of thee a great nation" (Exod. xxxii. 10).

Consequently, with this passage in mind, Paul could argue that, had God carried out His threat, He would have been clearly within His rights, even though it meant the blotting out of thousands of Israelites. Indeed, Moses himself called upon the house of Levi to consecrate themselves, and as a result there fell about 3,000 men by the sword (Ex. xxxii. 26—30).

Immediately following this incident there occurs a passage that closely resembles the words of Paul in Romans ix. 3:

> "Yet now, if Thou wilt forgive their sin—; and if not, blot me, I pray Thee, out of the book which Thou hast written" (Exod. xxxii. 32).

The Angel of the Lord now goes before the people, and we read in Exodus xxxiii. 3:

> "I will not go up in the midst of thee, for thou art a stiff-necked people: lest I consume thee in the way."

By the time we reach the verses quoted from Exodus xxxiii. in Romans ix. 15, we know without further debate that mercy extended

to such a people must proceed from the sovereign choice of God alone. All reasoning based upon mere physical association with Abraham is inadmissible. God could have raised up a great nation through Moses, and no injustice would have been done. Indeed, as the Baptist declared:

> "Think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham" (Matt. iii. 9).

It is a great mistake to go to Romans ix. 15, lift the verse out of its context, and then to use it as a basis upon which to build a doctrinal system. The basis of our faith is found already firmly laid in the first eight chapters of Romans. In ix.—xi. things are viewed from the *dispensational* standpoint.

If God has the unchallengeable right to "love" whom He will, He also has the sovereign right to "hate" whom He will, "for all have sinned, and come short of the glory of God." This is the Apostle's second argument:

> "For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show My power in thee, and that My name might be declared throughout all the earth. Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth" (Rom. ix. 17, 18).

The LXX. translates this passage, "Thou wert preserved to this day"—instead of, "I have raised thee up." This has led some expositors to believe that there is a direct reference here to the fearful plague that had fallen upon all the Egyptians. There may be some truth in this suggestion, for it appears that all suffered from the plague.

The Apostle, however, passes by the LXX., and translates the Hebrew for himself. The word he uses is *exegeiro*. In the LXX. version this same word is used by Hezekiah in Isaiah xxxviii. 16, where there is an evident reference to recovery from illness, as also in James v. 15. On the other hand, *exegeiro* is found in Zechariah xi. 16, "I will raise up a shepherd against the land." And in John vii. 52, "Out of Galilee no prophet is raised up." The passage in Romans, therefore, might well mean:

> "For this same purpose I raised thee up, not only in the first instance as king, but even now, from the dire effects of the recent plague, that I might show in thee My power, etc."

Pharaoh apparently was not concerned with either evidence of the sovereign power of God. Indeed, he sets God at nought, saying: "Who is the Lord, that I should obey His voice? . . . . I know not the Lord" (Exod. v. 2).

The knowledge of the Lord.

It was the Lord's express purpose that Pharaoh should know Him, and that, through him, His name might be declared throughout all the earth. There are no less than sixteen different occasions in the Book

of Exodus where it is stated that the Lord's object is to make either Israel or the Egyptians know that He is the Lord. For example:

> "The Egyptians shall know that I am the Lord, when I stretch forth Mine hand upon Egypt" (Ex. vii. 5).
> "In this shalt thou know that I am the Lord: behold, I will smite . . . the waters . . . and they shall be turned into blood" (Ex. vii. 17).

One cannot help going back in mind to the passage in Exodus already considered, where the Lord "proclaimed the name of the Lord" to Moses. His name is "proclaimed" by the mercy shown to Israel, and by the judgment that fell upon Pharaoh. It is not one God that saves, and another that condemns; the "Man Christ Jesus," Who became the Saviour, is also the One to Whom all judgment has been committed. Grace and wrath proceed from the same source, and both are only answerable to the Lord's sovereign and righteous will.

In his Song, after the overthrow of Pharaoh at the Red Sea, Moses remembers this declaration of the name of the Lord:

> "The people shall hear, and be afraid . . . . all the inhabitants of Canaan shall melt away" (Exod. xv. 14, 15).

The news had travelled ahead of advancing Israel, as we know from what was told to the spies by Rahab the harlot (Josh. ii. 9—11).

To return to our passage in Romans, the Apostle now anticipates another objection:

> "Thou wilt say then unto me, Why doth He yet find fault? For who hath resisted His will?" (Rom. ix. 19).

The Jew was evidently prone to this type of reasoning. A rather similar passage is found in Romans iii. 1—8, where we have the objection concerning the advantage of the Jew. The advantage is admitted, summed up in this instance in the entrustment of the oracles of God, and this is immediately followed by the arguments in Romans iii. 1—8:

> "Shall their unbelief make the faith of God without effect?"
> "Is God unrighteous Who taketh vengeance?"
> "If the truth of God hath more abounded through my lie unto His glory, why am I judged as a sinner?"

The Apostle's answer to the question of Romans ix. 19 is a stern reminder that no criminal at the bar, no one who lives only by mercy, no creature in the presence of the Creator, can dare to question the righteousness of any of His actions.

It is noteworthy that throughout the arguments of Romans ix. the Apostle meets all cavils and questionings by an appeal to O.T. Scripture. Should the Jew object to this, he would immediately cut the ground from under his own feet. The O.T. was decisive. When dealing with Gentile hearers, the Apostle sometimes "speaks after the manner of men," using familiar illustrations—such as the bondage and freedom of slaves, the games, and the prize. But here his appeal is to the O.T., which emphasizes again the strongly Jewish character of chapters ix.—xi.

Dispensational truth, not doctrinal.

So, the illustration that follows of the potter and the clay is taken from Isaiah xxix. 16 and xlv. 9. Here, once again, let us keep in mind that the Apostle is not advancing doctrine at the moment, but answering the cavils of his opponent. To take the figure of "clay" from this verse, and to argue from it concerning "free-will," is not treating the passage fairly. Man is very different from a piece of clay. He is a responsible being: he can be put under law; he can be rewarded or punished. The Apostle is using the illustration of the clay here to show his opponent how unreasonable are his objections to the sovereignty of God. Moreover, in the words of verse 21, "of the same lump," he refutes all charges against the righteousness of God, showing that between the saved Israelite and the condemned Egyptian "there is no difference." The figure of "the same lump" is, moreover, taken from an O.T. passage and is probably used by the Apostle to counteract any tendency to fatalism that might possibly be produced by the preceding argument of the potter and the clay.

If one reads the first four verses of Jeremiah xviii., and stops there, one might proceed to argue that God assumed responsibility for the failure of Israel, just as the clay was marred in the hands of the potter. But if we lay aside our reasonings (not our reason, which is quite a different thing), and allow the Lord to draw the inference, we shall see that no doctrinal question as to human responsibility is involved, and no idea that God is the Author of Israel's failure. The only point that is picked out and expounded is the Lord's right to treat all nations as He sees fit (Jer. xviii. 6—10). Leaving these figures, the Apostle proceeds to speak in more open terms:

> "What if God, willing to show his wrath, and to make His power known, endured with much longsuffering the vessels of wrath fitted to destruction: and that He might make known the riches of His glory on the vessels of mercy which He had afore prepared unto glory, even us, whom He hath called, not of the Jews only, but also of the Gentiles?" (Rom. ix. 22—24).

The difference between the two "vessels" here is inescapable. The vessels of wrath are endured with much longsuffering, and are "fitted to destruction." How different are the words concerning the vessels of mercy, "which He had afore prepared unto glory." He did not fit the vessels of wrath for perdition by some eternal decree; *they fitted themselves.* The saved, however, did not by any means fit themselves for glory; the Lord Himself "afore prepared them." In connection with the vessels of wrath the Apostle speaks of God, "willing to show His wrath, and make His power known"; but in connection with the vessels of mercy, "that He might make known the riches of His glory." He does not speak of the "riches of His wrath." It is utterly impossible to teach that God "endured with much longsuffering" vessels that of His own sovereign will He had Himself fitted to destruction.

The passage which the Apostle quotes in support of this argument is taken from Hosea ii., where again Israel are clearly in view. The Apostle knew this, and so did his Jewish opponent. The point that

he makes is this. If God can confer the title of "My people" upon those who were "Not My people" when dealing with one nation, namely, the Jews, there can be no objection if, in the sovereignty already established in the preceding verses, He should take as "vessels of mercy" some from among the Gentiles. The Apostle does not follow up this argument as He does in Romans iv. 9—12, or in Galatians iii. 27—29, for he is not here concerned with the doctrinal aspect of the subject. Moreover, it is entirely foreign to the Apostle's intention to read into Hosea ii. any reference to the "Church." He is simply using the passage to establish his argument concerning the sovereignty of God.

The remnant according to election.

The Apostle concludes with further quotations from Isaiah concerning the place and purpose of the remnant that should be saved. The rejection of the Jewish people in the Apostle's own time was no more contrary to the promises of God than the rejection of the ten tribes who were carried away into captivity by the Assyrians; for though the number carried away were like the sand in multitude, a remnant returned. Instead of reproaching God with the smallness of the remnant, the Apostle says that we should rather be glad to think that a remnant had been spared at all, for, as Isaiah has already said, the people had become like Sodom and Gomorrah, and the Lord, apart from His sovereign will, might have left them also to perish.

Before concluding, let us review this intensely difficult passage in broad outline.

Romans ix. 6—29.

First Proposition

God's promise has not been broken by the failure and rejection of the bulk of Israel (6—13):

(*a*) The children of ABRAHAM (7—9).
Everything depends upon what we understand by "Israel." We have Abraham's children, Ishmael and Isaac, but in Isaac the seed was called.

(*b*) The children of ISAAC (10—13).
The purpose of God according to election was signally manifested in the choice of Jacob, and the rejection of Esau.

Second Proposition.

God is therefore just when He shows mercy on some, and allows others to go the natural road to perdition. This is later proved by the argument from "the same lump" (14—18):

(*a*) As to MERCY.—This prerogative is claimed by God Himself in Exodus xxxiii.

(*b*) As to HARDENING.—This is written large in His dealings with Pharaoh.

Third Proposition.

God, therefore, has always acted in accordance with His sovereignty, and in harmony with O.T. Scripture (19—29):

(*a*) Man, as a creature, has no right or power to reply to God.

(*b*) God has dealt with "vessels of wrath" and "vessels of mercy" according to His sovereign will.

Fourth Proposition.

In the inclusion of Gentiles and the saving of a remnant of Israel, God is acting in harmony with O.T. Scripture.

(*a*) Quotation from Hosea.—He calls a people "My people," who once were "Not My people."

(*b*) Quotation from Isaiah.—He saved but a remnant at the captivity of Israel years before.

Structure of Romans ix. 14—29.

The Sovereignty of God Established.

A_1	14.	WHAT SHALL WE THEN SAY?	
B_1	15—18.	MOSES AND MERCY. / PHARAOH AND HARDENING.	Divine election established from the Law.
A_2	19.	THOU WILT THEN SAY.	
B_2	20—24.	POTTER. / VESSELS.	Divine election, an essential prerogative of the Creator, illustrated from common usage.
A_3	25.	AS HE SAITH.	
B_3	25—29.	HOSEA.—NOT MY PEOPLE. / ISAIAH.—REMNANT.	The purposes of Divine election further illustrated from the Prophets.

(4) God hath not cast away His people (ix. 30—xi. 10).

Divine sovereignty and human responsibility are but two sides of one truth.

No part of the epistle to the Romans can be considered "milk for babes"; most of it is "strong meat" indeed for the most mature. As we realize on the one hand the magnitude of the theme, and on the other the limitations of the writer, the small amount of space at his disposal, and the varied stages of attainment and growth of those who read these articles, there will be no need to stress the difficulties that must attend the exposition of such a passage as Romans ix.—xi. It will help us, however, as we face the problems before us, to remember that *the theme* of Romans is righteousness. We meet it in the earlier part of chapter i., where it constitutes the very power of the gospel, and again at the close of the chapter when we read of the failure of the Gentile world. And it is with us in one aspect or another in every succeeding chapter.

For the moment, the failure of Israel, the blindness of so many of the chosen nation, and the inclusion of Gentile believers, have presented such a sheaf of problems, that all other considerations have been set aside, while the great answer, "God is sovereign," has been given. Divine sovereignty, however, in a moral world is but one half of the truth. There is another side of equal importance, namely, human responsibility. This principle, therefore, now emerges, and occupies the central section of Romans ix.—xi. In this section we have such expressions as "seeking by faith," "not submitting," "confess," "believe," "hearing," "preaching," "stretching forth the hands to a disobedient and gainsaying people."

The two apparently opposite aspects of truth represented by sovereignty and responsibility meet together in Romans xi. 1, 2,

summed up in the word "foreknew." But this we must deal with in its place. Were the Bible nothing but Romans ix. 14—29, we might all be Calvinists. Were it nothing but Romans x., we might all be Arminians. As it is, we cannot be either to the exclusion of the other, for each system contains an element of truth, in spite of the admixture of error.

Discovering the Structure.

Romans ix. 30—x. 21 deals with the question of Israel and righteousness, and it has been suggested that the subject is handled in a threefold way: Israel's failure in spite of the prophets (ix. 30—33); Israel's failure in spite of the law (x. 1—11); and Israel's failure in spite of the gospel (x. 14—21). Upon examination, however, it would seem that this subdivision of the subject-matter is not justified. It will be observed that the Apostle uses twice over one particular quotation from the prophet Isaiah: "Whosoever believeth on Him shall not be ashamed" (Rom. ix. 33, x. 11). This fact must certainly be given a place in any structural outline. Further, we notice that the Greek word *skandalōn*, "offence" (Rom. ix. 33) and "stumbling-block" (Rom. xi. 9, 10), is used in two passages with evident and intentional parallelism. This, too, must find a place in the structure, and extends the section beyond the limits of Romans x. Again, we observe that the subject-matter of Romans ix. 30—32—the fact that the Gentiles attained what they did not follow after—is echoed in Romans xi. 6, 7. These items are decisive, and demand recognition. We accordingly give them their place in the structure, which is as follows:

Romans ix. 30—xi. 10.

"The Election hath obtained it."

A | ix. 30—32 | a | What shall we say then?
b | Gentiles followed not; yet attained.
Israel followed; yet attained not.
c | Faith *versus* Works.
B | ix. 33. *Skandalōn.* The rock of offence.
C | ix. 33. *Kataischunō.* Whoso believeth, not ashamed.
D | x. 1—10. | d | Paul's prayer for Israel.
e | Israel ignorant and not submissive.
f | The word of faith which we preach.
C | x. 11. *Kataischunō.* Whoso believeth, not ashamed.
D | x. 12—xi. 3. | *f* | The word of faith that was preached.
d | Elijah's intercession against Israel.
e | Israel gainsaying and murderous.
A | xi. 4—7. | *a* | What saith the oracle of God.
c | Grace *versus* Works.
b | Israel seek, but obtain not.
Election obtain.
B | xi. 9, 10. *Skandalōn.* The stumbling stone.

The word translated "follow after" in Romans ix. 30 is *diōkō*, "pursue" and indicates that the Apostle is resuming the theme of ix. 16: "Nor of him that runneth." It is clear, however, that Israel were not prevented from attaining unto righteousness by Divine decree. Their failure was due to stumbling at the fact of justification by faith,

which, like the cross, was an "offence." They failed to attain unto righteousness "because they sought it not by faith, but as it were by works of law; for they stumbled at that stumbling stone." It was a question of pride and ignorance:

> "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. For Christ is the end of the law for righteousness to every one that believeth" (Rom. x. 3. 4).

They were ignorant of the nature of the righteousness which alone satisfies God, and, like Paul in his unregenerate days, they boasted of "the righteousness of the law." But such is of no avail in the presence of God. Even in the prophets we read: "All our righteousnesses are as filthy rags" (Isa. lxiv. 6).

The end of all ends.

Turning again to Romans x. 4, we read, "Christ is (1) the end of the law, (2) for righteousness, (3) to every one that believeth."

The Lord was "the end" in the sense of a Goal:

> "The law was our schoolmaster to bring us unto Christ, that we might be justified by faith; but after that faith is come, we are no longer under a schoolmaster" (Gal. iii. 24, 25).

He was "the end" in the sense of the Antitype:

> "The law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect" (Heb. x. 1).

He was "the end" in the sense of being the Perfecter:

> "The law made nothing perfect" (Heb. vii. 19).

He was "the end" in the sense of Fulfilment:

> "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, that the righteous requirement of the law might be fulfilled in us" (Rom. viii. 3, 4).

He was "the end" in the sense that in Him the believer had died to the law:

> "Ye are become dead to the law by the body of Christ" (Rom. vii. 4).

To all this wealth of teaching, and its provision of righteousness by faith, Israel was blind.

Returning to Romans x. we read:

> "For Moses describeth the righteousness which is of the law, That the man that doeth those things shall live by them" (Rom. x. 5).

But no one ever had fulfilled or ever could fulfil the requirements.

The Apostle does not allow the Jew to shield himself behind the plea that the doctrine of the gospel is difficult to comprehend. In verse 9 we read:

> "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" (Rom. x. 9).

We are all familiar with these words, but we may not be so familiar with the O.T. passage concerned, and the line of argument which the Apostle is pursuing. Once again we must remind ourselves that the Apostle is speaking to Jews, using a type of reasoning familiar to the followers of Rabbinical methods, but foreign to the logical processes of the Greek. He makes free use here of the passage in Deuteronomy xxx., where Moses tells the people that the commandment of God is "not hidden" or "far off," not "in heaven" or "over the sea," but "very nigh," both in "heart" and "mouth" (Deut. xxx. 11—14). This passage is balanced by Deuteronomy xxix. 29, where the "secret things" and the "revealed things" are spoken of. *Dr. Ginsburg* draws attention to the fact that the words "Unto Jehovah our God" in this verse are "dotted," and should not appear in the translation. The sense of the passage is as follows:

> "The secret things, and (even) the revealed things belong to us and to our children for ever, if we do all the words of the law."

The balancing of these two passages stresses the fact that obedience renders the commandment plain and understandable. The language used by Moses and by Paul is highly figurative, but would be easily interpreted by the Jew. To the Jew, knowledge that was too wonderful for his grasp was "high; I cannot attain unto it" (Psa. cxxxix. 6; Prov. xxiv. 7). And the impossible would be suggested by such expressions as "ascending up unto heaven" or "making the bed in hell" (Psa. cxxxix. 8). There is no such difficulty, however, in believing the gospel. Confession with the mouth that Jesus is Lord, and belief in the heart that God hath raised Him from the dead, mean salvation.

Faith cometh by hearing.

Returning to the excuses that might be offered by the Jew, the Apostle concedes that it is not possible to call upon the Lord without believing Him, or to believe on Him of Whom they have not heard. But this was no excuse for Israel. They had heard, preachers had been sent to them, but they had turned a deaf ear to the gospel message. As Isaiah had said: "Lord, who hath believed our report?" (Rom. x. 16). This is followed by further quotations bearing upon Israel's responsibility:

> "But I say, Have they not heard? Yes, verily . . . . But I say, Did not Israel know? First Moses . . . . But Esaias . . . . But to Israel He saith, All day long have I stretched forth My hands to a disobedient and gainsaying people" (Rom. x. 18—21).

With the opening of Romans xi., the Apostle begins to draw his conclusions. Stated briefly, they are as follows:

(1) God hath not cast away His people: *Proof.*—I also am an Israelite, and saved.
(2) God hath not cast away His people whom He foreknew: *Proof.*—In Israel's darkest days, God had reserved unto Himself a faithful company, unknown even to Elijah himself.
(3) There is now also at the present time "a remnant according to the election of grace."

Those who form this "remnant" have believed in the Lord, and are justified. Their standing is in grace, and not in works. Israel as a whole have entered into a period of darkness and blindness, but the salvation of "the election," foreknown by God, is in perfect harmony with God's sovereignty as discussed at length in Romans ix. No Israelite was coerced into believing; no Israelite was prevented from believing. God's foreknowledge covers the whole problem, without doing violence either to the principles of morality, or of Divine sovereignty.

The quotation from Psalm lxix. with which the Apostle concludes his argument is suggestive. The Psalm is Messianic, and contains the verse quoted by Peter concerning Judas: "Let their habitation be desolate." Israel had betrayed the Lord. Their self-righteousness had blinded their eyes, and the great fact that Christ was the end of the law for righteousness to everyone that believeth became a stumbling-block and an offence to them. Only a remnant believed, and that elect company was not exclusively Jewish, but included those who walked in the steps of Abraham's faith. There was no difference between the Jew and the Greek, for "the same Lord over all is rich unto all that call upon Him."

Towards the close of Romans x. the Apostle quotes the statement of Moses, that the Lord would provoke Israel to jealousy "by them that are no people." This he now unfolds in connection with the great subject of the reconciling of the world, which is dealt with in Romans xi. 11—36. This, however, we must leave for the moment.

The subject-matter of Romans ix.—xi., the peculiar style of the Apostle's argument, the many quotations and analogies from O.T. Scriptures, make the study of these chapters hard, and perhaps a weariness to the flesh. The extreme importance, however, of the great theme of justification by faith demands that it shall be considered in all its bearings, whether in connection with the Law of Moses, the Call of Abraham, the Headship of Adam, or, as in the passage before us, the Failure of Israel, and the Election of the Gentiles. Principles are brought to the light in these passages that are of vital importance to every believer who desires to understand the ways of God with men.

(5) The olive tree and Israel's national position (xi. 11—32).

In the earlier verses of Romans xi. the Apostle has shown that the failure of the bulk of the nation of Israel in no way invalidates God's purpose or His faithfulness. We have seen that the prophets foretold

"a remnant according to the election of grace," and we also learn that the defection of Israel has been overruled to bring about the reconciliation of the Gentile world. Looking on to the close of the chapter, we find that "all Israel" shall be saved, because "the gifts and calling of God are without repentance." The words "all Israel," "Jacob," and "Zion", together with the prophecy alluded to, preclude our making any deduction from these verses but one—namely, the national restoration and blessing of Israel according to the terms of the New Covenant. Quite a number of questions suggest themselves as we read this section, but it is evident that the Apostle, when he wrote about the olive tree, had no intention of introducing a theological argument at this point. He had one and only one purpose before him—to seek to show, by the figure of the olive tree, how the Lord had used Gentile believers, in order, if it were possible, to "provoke" the nation of Israel "to emulation." This, and this only, is the reason for introducing the figure, and the recognition of this will save us from almost endless argument as to the ultimate destiny of the branches that remained.

Before attempting any exposition of these verses, it will be wise to see what particular parts of the passage are emphasized by the structure, which we set out as follows:

Romans xi. 11—32.

A | 11—25. ISRAEL'S FALL OCCASIONS GENTILE RECONCILIATION.
B | C_1 | 11. PROVOKE. "If."
D_1 | 12. FULNESS of Israel.
C_2 | 13—15. PROVOKE. "If."
D_2 | 16. FIRSTFRUIT.
C_3 | 17—24. PROVOKE. "If."
D_3 | 25. FULNESS of Gentiles.
A | 26—32. MERCY TO GENTILES OCCASIONS ISRAEL'S RESTORATION.
B | E | 26. All Israel shall be saved.
F | 26. Deliverer: turn away ungodliness.
G | 27. The covenant.
H | 28. Enemies. Gospel. For your sakes.
H | 29. Beloved. Election. For the fathers' sakes.
G | 29. The gifts and calling.
F | 32. Concluded in unbelief.
E | 32. Mercy upon them all.

It is evident that the Apostle is speaking here of the *dispensational* aspect of truth, for no Gentile could be justified by being placed in the position forfeited by one of the natural branches of Israel's olive tree. No believer, who is justified by faith, can ever be separated from the love of God, or can ever be condemned (Romans viii.), so that the threat of excision in Romans xi. 22 must refer to the dispensational position which then obtained.

The olive explained.

In endeavouring to understand the various factors in this presentation of truth, let us first seek an answer to the question: "What does the Olive Tree represent?" In attempting to answer this question we do not propose to quote the parable of Jotham given in Judges ix. 1—

15. Jotham's purpose in the parable is simple and evident, and it would seem to be a distortion of the context to make the olive, the fig and the vine in the parable stand for different aspects of Israel's privileges. The O.T. passages with which we are most concerned are to be found in Jeremiah. In Jeremiah xi. we read:

> "The Lord thy God called thy name, A green olive tree, fair, and of goodly fruit . . . . the branches of it are broken" (Jer. xi. 16).

Not only does Paul take the figure of the olive tree, and its broken branches, from Jeremiah, but he also refers to Jeremiah xxxi. 31 in Romans xi. 27, where the olive tree is once more complete. There are some who have sought to show that the olive tree of Romans xi. is to be found in Christendom to-day, but such teaching is contrary to Jeremiah xi. and xxxi. and Romans xi. alike.

The Book of Jeremiah consists of fifty-one prophecies, each introduced by some such phrase as, "The word of the Lord came." The opening prophecy is indicative of all the rest:

> "See, I have this day set thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy ,and to throw down to build and to plant" (Jer. i. 10).

The subjects of this prophecy are clearly "nations" and "kingdoms" —not churches, either real or professing. Also the prophecy is twofold: first, judgment in the form of "rooting out," and then, restoration in the form of "planting".

The second prophecy in Jeremiah occupies only two verses, which we give in full:

> "Moreover the word of the Lord came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree. Then said the Lord unto me, Thou hast well seen: for I will hasten My word to perform it" (Jer. i. 11, 12).

The word for "almond tree" is *shaked*, and the word for "hasten" is *shoked*, the almond being called the "watcher" or "early waker." When the time comes for the people of Israel to be restored, the same word is again used:

> "And it shall come to pass, that like as I have watched over them (*shoked*) to pluck up . . . . so will I watch over them . . . . to plant, saith the Lord . . . . I will make a new covenant with the house of Israel, and with the house of Judah . . . ." (Jer. xxxi. 28, 31).

Moreover, in verses 36 and 37 Israel are assured that they shall not cease from being *a nation*, and that they shall not be cast off on account of their misdeeds—a passage which finds an echo in the words of Romans xi. 29: "For the gifts and calling of God are without repentance."

Returning to the prophecy of Jeremiah, we observe that where the green olive tree with the broken branches is spoken of, the prophet interprets the symbol as referring to Israel:

> "But if they will not obey, I will utterly pluck up and destroy that nation, saith the Lord" (Jer. xii. 17).

If we examine the context of Romans xi., we shall find that there also Israel is portrayed as an olive tree.

> "To Israel He saith, All day long have I stretched forth My hands unto a disobedient and gainsaying people" (Rom. x. 21).
> "Blindness in part is happened unto Israel . . . . and so all Israel shall be saved" (Rom. xi. 25, 26).
> "As concerning the gospel, they are enemies for your sakes" (Rom. xi. 28).

There can be no misunderstanding of these references which stand on either side of the passage, which refers to the olive tree. It is not a church that is in view, but Israel as a nation. The "they" that stumbled are Israel (xi. 11); "my flesh" (xi. 14) refers to Israel; and those who were "cast away," and who are yet to be received, are Israel (xi. 15).

We have next to consider the "branches" of the olive tree:

> "There is a remnant according to the election of grace" (xi. 5).
> "God hath not cast away His people which He foreknew" (xi. 2).
> "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded" (xi. 7).

The branches that were broken off were the unbelieving among Israel, the remaining branches constituting a remnant. Into the place from which the unbelieving of Israel had been broken off, the Gentile believer had been grafted, "contrary to nature."

Why does the Apostle use the expression "contrary to nature?" The root and fatness of the olive tree belonged to Israel, and if Israel had repented, and had been restored at that time, no Gentile would ever have shared it with them, even temporarily. It was something exceptional that was in view. It is clear that Paul cannot be referring to the great promise of justification by faith, for two reasons. In the first place, he warns the believing Gentile that he might be "cut off"—a warning that cannot refer to justification by faith, for Romans viii. makes separation for ever impossible; and secondly, Abraham himself was an uncircumcised Gentile when he was justified by faith, and so can be the father of all who believe, whether Jews or Gentiles, without any necessity for a grafting in "contrary to nature." So far as justification was concerned, the oneness of all believers, whether Jews or Gentiles, was so close, that many have taken the words of Galatians iii. 27—29 as though they were written in Ephesians. "Contrary to nature" cannot, therefore, be used of the great *doctrine* of Romans i.—viii.; it can only apply to the *dispensational* teaching of Romans ix.—xi. The *doctrinal* truth remains; the *dispensational* aspects change, and pass away.

We have now seen enough, we trust, to convince us that "Church" truth is not in view in Romans xi. Before passing on to the great conclusion, however, we must examine more carefully the Apostle's figure of the olive tree, and discover why he speaks of the process as engrafting into the true olive tree, branches of the wild olive, contrary to nature.

To provoke unto jealousy.

If the reader will glance at the structure of Romans xi. 11—32, he will see that the word "provoke" is given three times. Two of these references actually occur (in verses 11 and 14), while in verses 17—24, instead of stating the fact for the third time, we find that the Apostle uses the figure of the olive tree. It is the usual custom in grafting to take a slip of the choice variety, whether it be apple, or pear, or rose, and graft it into the stock of some stronger, though not so choice, a variety. For example, in the case of the standard rose, the tall stem is the briar, and upon this is budded the more fragile flower. Paul appears to reverse all this, and there are many who bluntly say that he did not know anything about the culture of trees, and must not be taken literally. This, however, cannot be. He hangs the whole argument of Romans xi. upon this figure, and if he is wrong in this, he may be wrong altogether. Paul himself recognizes that the process is "contrary to nature," but those who criticize, and suggest that he is using a far-fetched illustration, are themselves in error. While the engrafting of a wild olive into the true was "contrary to nature," it was by no means contrary to practice. *Lucius Junius Moderatus Columella*, a Latin writer on *Agriculture, Gardening and Trees*, deals with the cultivation of the olive tree, and speaks of the very practice under consideration. It was found that when an olive tree began to cease fruit-bearing, the insertion of a wild graft had the same effect upon the tree that Paul hoped the insertion of the Gentile would have had on Israel; it "provoked" the flagging olive tree to "emulation." The practice has been revived in our own day to provoke certain shy-bearing pear trees to fruitfulness. *Columella* flourished about A.D. 40, so that Paul was not speaking "without the book."

The fact that the Gentiles who believed had received "the blessing of Abraham" in the form of the promised "spirit" (Gal. iii. 14), and that they possessed the gifts associated with Pentecost (1 Cor. xiv. 21), was intended to provoke Israel to wake up to the fact that their unique position was going. The whole point of the olive tree in Romans xi. lies in the purpose with which the wild olive was graft in—namely, to provoke the flagging tree (Israel) to jealousy. Gentile nations are not in view in Romans xi., for such cannot be addressed as "brethren," neither do they stand "by faith."

If we teach that the "olive tree" position still continues after Acts xxviii., let us see what the Apostle's words imply. Into that same olive tree from which some of the branches had been broken out, God assures us that He will graft them again. We shall see by the references yet to be adduced that when this takes place, Israel *as a nation* will be restored. How is it possible for Israel to be restored as a nation by having any number of branches graft in to any existing Christian community? Will any present-day calling ever eventuate in a restored Israel? There is but one answer. Only while Israel existed as a people was it possible for believing Gentiles to be graft in among the other believing branches, and so become linked up with the blessing of Abraham, and partake of the root and fatness of the olive tree. We are preserved from any attempt at spiritualizing the expression "All

Israel shall be saved," by the fact that the Apostle quotes Isaiah lix. 20, where the Deliverer Who comes out of Zion shall turn away ungodliness from *Jacob*. We have never met anyone who would teach that "Jacob" can mean anything but the literal people of Israel.

Moreover, all this is in fulfilment of the New Covenant:

> "For this is My Covenant with them, when I shall take away their sins" (Rom. xi. 27).

Under the terms of the New Covenant, the forgiveness of sins leads to the restoration of the Nation (Jer. xxxi. 31—37), and in verse 37 we read:

> "If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel, for all that they have done, saith the Lord" (Jer. xxxi. 37).

With the knowledge of this promise under the New Covenant, the Apostle writes:

> "As concerning the gospel, they are enemies for your sakes, but as touching the election, they are beloved for the fathers' sakes; for the gifts and calling of God are without repentance" (Rom. xi. 28. 29).

Before the quotation of Isaiah vi. 9 in Matthew xiii., we have a series of events leading up to this critical point:

(1) The failure of Israel to repent, even though the mighty works done in Chorazin and Bethsaida and Capernaum would have brought about the repentance of notorious cities of the Gentiles like Tyre and Sidon (Matthew xi. 20—24).

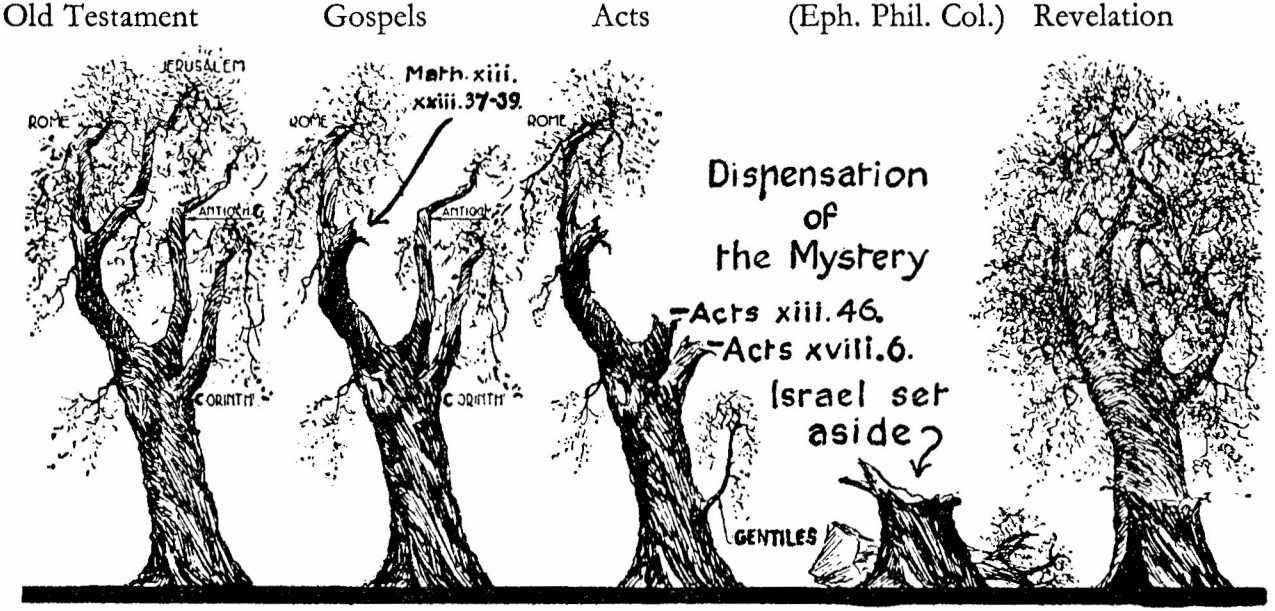
(2) The threefold rejection of the Lord Jesus in His three offices, as Priest, Prophet and King. "In this place is one greater than the Temple" (Priest). "A greater than Jonah is here" (Prophet). "A greater than Solomon is here" (King) (Matt. xiii. 6, 41, 42).

(3) Consequent upon this rejection and non-repentance come the "*mysteries* of the kingdom of heaven," and the citation of Isaiah vi. 9. (Matt. xiii. 11, 14).

At the close of the Acts we find a repetition of this crisis, but on a larger scale. This time Israel are set aside, but no command is given to make a fresh proclamation, as in Acts i. The quotation of Isaiah vi. 9 is followed by the dispensation of the Mystery, in which the olive tree and its branches, as such, have no place.

Between Matthew xiii. and Acts xxviii. there were several excisions of the branches because of unbelief, of which two are noted in the diagram—at Antioch and at Corinth. That neither of these was final or intended to set aside the nation, Paul's own action towards Israel makes clear. After Antioch he still preached in the synagogues; and after Corinth, he still gave Israel and Israel's hope first place (Acts xxviii. 17, 20).

It is a difficulty with some students that the Apostle does not actually speak of the cutting down of the olive tree in Romans xi., but only of "some of the branches" having been broken off. The answer is that the epistle to the Romans was written before Acts xxviii., and still



The Olive Tree of Romans xi. 16—24.

Jerusalem, Antioch and Corinth mark where "Some of the branches" were cut off.
After Acts xxviii. Israel become "lo-ammi."

expressed the hope that, even at the eleventh hour, Israel would be provoked unto emulation, and be saved. No indication is given that the "fulness of the Gentiles" would not be attained until nearly two thousand years had elapsed. We have only to turn to Romans xv. 12, 13 to see that Paul and the Church were still expecting the fulfilment of Isaiah xi. as well as Jeremiah xxxi. The "hope of Israel" was still the one hope before them all. It suffices for the Apostle in Romans xi. that "some of the branches" had been broken off, and, to provoke the olive tree to emulation, some wild branches had been graft in. What would happen to the olive tree if that effort failed is not revealed in Romans xi., and in the nature of things could not be. Now that we have the light of all Scripture, we know that Israel were to be "plucked up" and "scattered," and to enter into a "Lo-ammi" condition, while a new dispensation was introduced. But though all this is true, it was not revealed in Romans xi.

National restoration.

When the Apostle in Romans xi. speaks of the regrafting of the natural branches, he is referring to the restoration of Israel as a nation (*see* Jer. xxxi. 36), and it is not possible that the olive tree should represent any other nation, or any church to-day.

If the olive tree survived the crisis of Acts xxviii., where is it? It cannot be the scattered nation of Israel, for they are manifestly *Lo-ammi*. It cannot be any of the denominations of Christendom, for if this were true it would follow that the denomination concerned would eventually receive back the broken-off branches of Israel, and resolve itself into the restored nation of Israel—which is manifestly impossible, for the restored Israel will be made up of the very nation that is now scattered. If we will but distinguish between the *doctrinal* position of Romans i.—viii., that has no reference to the olive tree, and the dispensational position of Romans ix.—xi., we shall see that it is quite in harmony with the teaching of Scripture, for justification by faith to be enjoyed, independently of the position of Israel as a nation. The fact that the "believing" branches are called "firstfruits," no more argues for the unbroken perpetuation of the olive tree up to the present time, than the fact that Christ is said to be the "firstfruits of them that slept" proves that, ever since, in unbroken sequence, they that have fallen asleep in Christ have passed straight into glory. The firstfruits were the pledge of a future harvest, and in the type, the harvest naturally followed without a break. In the antitype, however, the harvest is the end of the age, and the interval between the first Pentecost and the present moment is nineteen hundred years.

The believing remnant.

A very real difficulty that some feel in connection with this passage is the fate of the believing section. If the whole tree is cut down by the roots at the end of the Acts, then believer and unbeliever are treated alike. Yet the believing remnant constitute a firstfruit, and are holy. We must be very certain of all our terms here. If the olive tree represents the nation and its national standing, then whatever the problem

may be, it is clear that, as Israel *as a nation* before God does not exist, the olive tree has been cut down. The believing branches, therefore, must have some other ground of blessing. If we change the figure from the olive tree to that of a divorced wife, as in Jeremiah iii. 1 and xi. 16, we may perhaps see more clearly that the believing remnant lost nothing when the national position of Israel was altered at Acts xxviii. Israel as a restored *nation* is represented as a divorced wife received back by the Lord (Jer. iii. 1), but the believing remnant is spoken of as the "Bride of the Lamb." The "divorced wife" is restored to the land, but the "bride" is associated with the heavenly Jerusalem. There is, therefore, a great difference between the destinies of the believing and the unbelieving branches. In some cases the change was even greater. Paul himself lost his national association with Israel when the nation was set aside, but he entered into a sphere of blessing so great as to enable him to count all things but loss for the excellency of the knowledge of Christ. Others would find their sphere of blessing set forth in John xiv.—xvii., and learn that though they were no longer branches in the olive tree of Israel, they were branches in Christ as the True Vine, and so had lost nothing. If we recognize that dispensational standing may change to our advantage, as it manifestly did in the case of Timothy, Luke and Paul, our difficulty about the believing branches of the olive tree will be resolved. *Doctrinal* standing is not in view in Romans xi. The grafting in of the unbelieving branches into their own olive tree at the end, represents the restoration of Israel's *national* position "in that day." The rest of the natural branches that were left standing in the olive tree manifested the same unbelief that had caused the removal of so many before them—so that at the close of the Acts, we have a believing remnant of Jews and Gentiles, already being prepared for their higher position as the Bride, and also the unbelieving nation which, having resisted all the overtures of grace, is set aside. At the present time the Jew is not first. Neither in Paul's epistles of the Mystery, nor in John's Gospel for the "world," can the olive tree be discovered. The New Covenant, and the hope of Israel, are in abeyance, and not until God's good time will they be put into operation. Hosea, speaking of the day of Israel's restoration, uses the same figures as we have been considering—the restoration of the separated wife (Hos. ii., iii.), and the spreading branches of the olive (Hos. xiv.). Any difficulties we may have as to the fate of the believing remnant during the Acts, or of the branches representing believers, are solved if we distinguish between the dispensational terms of Romans ix.—xi., and the doctrinal terms of Romans i.—viii.

(6) Fulness, Reconciliation, and Doxology (xi. 11—36).

We have seen that the grafting in of the wild olive was with the intention of provoking the flagging tree to new fruitfulness. The salvation and blessing of the Gentiles during the Acts, before the nation of Israel were saved and ready for their great mission to the families of

the earth, were "contrary to nature," and intended to "provoke Israel to jealousy." We must now return to the opening verses of this section to give a little closer attention to the blessings that accrued to the Gentiles as a result of Israel's lapse.

The Apostle here uses an argument which may be described as *a minori ad majus*:

> "If their fall has brought about so much, what must we not expect as a result of their restoration?" (Rom. xi. 12).

The failure of Israel is expressed in the following terms: the "fall" (*paraptōmai*: verse 11); the "diminishing" (*hēttēma*: verse 12); the "casting away" (*apobolē:* verse 15); "broken off" (*ekklaō:* verse 17); "spared not" (*pheidomai:* verse 21); "blindness" (*pōrōsis:* verse 25): "enemies" (*echthros:* verse 28); and "concluded in unbelief" (*sugkleiō:* verse 32). In these eight terms, we behold the "severity" of God (verse 22).

The "fall" of Israel is likened to the "offence" of Adam, the word *paraptōma* being translated "offence" in Romans v. 15, 16, 18 and 20. The word literally means "to fall aside." Israel follow very much in the steps of Adam. Both fail of their high purpose, and are set aside; and both will realize their destiny only when "in Christ." Just as in Romans v. 20 the abounding "offence" was overruled by God unto much more abounding grace, so in Romans xi. 12, 15, we discover something of the same argument—an argument which, approached from the wrong angle, has been resolutely set aside in Romans iii. 7, for no amount of overruling grace can minimize the positive wickedness of individual sin, however much good may result by the intervention of grace.

In Deuteronomy xxvii. and xxviii. Moses gives the people the solemn words that were to be pronounced from Mount Gerizim and Mount Ebal. Among the blessings we find:

> "And the Lord shall make thee the head, and not the tail, and thou shalt be above only, and thou shalt not be beneath" (Deut. xxviii. 13).

This high position Israel forfeited because of unbelief, but a day is coming when the Redeemer shall come to Zion (Isa. lix. 20), and Israel shall be restored, and enter into their high glory:

> "The nation and kingdom that will not serve thee shall perish, yea, those nations shall be utterly wasted" (Isa. lx. 12).
>
> "But ye shall be named the Priests of the Lord, men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles" (Isa. lxi. 6).

With this high destiny in mind, coupled with Israel's terrible fall, the Apostle uses the word "diminish." The primary meaning of *hēttaonai* is to be overcome as in battle or in a law-suit (2 Pet. ii. 19, 20), and so to be inferior (2 Cor. xii. 13). Israel, by their unbelief and failure to repent, were losing their high prerogatives, set out so fully in Romans ix. 4, 5. This high position, now in danger of being forfeited, was not, of course, given to them on account of any intrinsic worth in

themselves, but rather because of their place in the scheme of blessing. And so, when they fail, the Apostle speaks of them as being "cast away"—as the blind man is said to have cast away his garment that apparently encumbered him, or as the ship that was wrecked was "a loss" (Acts xxvii. 22). Israel had made shipwreck of their calling; they had fallen aside; they were becoming inferior; they were "a loss." And so through all the terms used by the Apostle to explain their condition.

Reconciliation.

This failure of Israel has been overruled by God to the blessing of the Gentiles, and has resulted in their "reconciliation," and their "riches." These "riches" find an exposition in the epistle to the Romans itself, as well as in the other epistles of the period:

> "*Riches* of goodness" which, though despised, would have led to repentance (Rom. ii. 4).
> "*Riches* of His glory," lavished upon those vessels of mercy which the Lord had afore prepared unto glory, not of the Jews only, but also of the Gentiles (Rom. ix. 23).
> The "*riches* of the world" and the "*riches* of the Gentiles," resulting as we have seen from Israel's failure (Rom. xi. 12).
> The "*riches* both of the wisdom and knowledge of God"—calling forth the Apostle's doxology at the close of chapter xi. (Rom. xi. 33).

With these passages we must also read Romans x. 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."

When dealing with the structure of Romans ix.—xi. (page 247), we noticed that the whole passage is bounded by the conception that God is "over all":

> "Who is God over *all*, blessed for ever" (Rom. ix. 5).
> "The same Lord of *all* is rich unto all that call upon Him" (Rom. x. 12).
> "Of Him, and through Him, and unto Him are *all* things" (Rom. xi. 36).

This is assurance indeed that the purpose of God shall be achieved, whatever the failure of His instruments, and however dark at times the prospect may appear.

The reconciling of the world, contingent upon the failure of Israel, is a most important part of Paul's ministry. The Apostle was not commissioned on the day of Pentecost. Israel had the opportunity of hearing the Word, with signs following, for a considerable period before the Apostle to the Gentiles received his commission. Immediately after Acts ix., and the commission of Paul, comes Acts x., and the indication to Peter that the unique and separate position of the Jew was passing. In Acts xiii.—xiv. the door of faith opens to the Gentiles, and Israel are warned lest that "come upon them, that was spoken by the prophets" (Acts xiii. 40, 41).

The very call of Israel was associated historically with the failure and apostasy of the Gentile world, for Abraham's call in Genesis xii. follows the failure at Babel in Genesis xi. From the call of Abraham

up to the time of the Acts of the Apostles, God had concentrated His attention upon that one people:

> "You only have I known of all the families of the earth" (Amos iii. 2).

But now all men.

The Apostle speaks of this period of Israel's ascendancy, and the corresponding Gentile darkness, when addressing the philosophers on Mars Hill, but he also indicates that a change has come:

> "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent" (Acts xvii. 30).

Israel lose their high position of favour, and the far-off Gentiles, through the instrumentality of the Apostle's ministry, are bronght back:

> "For I speak to you Gentiles, inasmuch as I am the Apostle of the Gentiles, I magnify mine office" (Rom. xi. 13).

The "reconciliation of the world" is dispensational. It does not mean that the world was or will be saved, or justified or glorified, but simply that the barrier that kept the nations at a distance and in the darkness has been removed, and "all men everywhere" take the place of "Jews only" (Acts xi. 19). The reconciliation which is individual and doctrinal is found in Romans v. 1—11.

The Apostle not only draws attention to the riches that have come to the Gentile world through the fall and diminishing of Israel, but goes further, saying: "How much more their fulness?" A reference to the structure of Rom. xi. 11—32, given on page 271, will show that the "fulness of Israel" is balanced by the "fulness of the Gentiles," and we must therefore study them together.

Fulness.

"The fulness of Israel," spoken of in verse 12, is most obviously restated in verse 15 as the "receiving" of them back again into favour, and the ambiguous "How much more?" of verse 12 is expanded as "life from the dead." The "fulness of Israel" would include their priestly office, the elevation of Jerusalem as the "joy of the whole earth," the blessing of the "land of promise," and the fulfilment of all those wonderful prophecies, that, with restored Israel as a centre, describe the earth as filled with blessings until it appears like another Eden.

The "fulness of the Gentiles" is set in another context:

> "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 has happened to Israel; until the fulness of the Gentiles be come in" (Rom. xi. 25).

If the "fulness of Israel" means their restoration to privilege, glory and blessing, so also does the "fulness of the Gentiles." The failure of the nations took place before a single Israelite existed, and in the

Covenant made with Abraham, the blessing of the Gentile is implied:

> "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed" (Gal. iii. 8).

The salvation and justification of the Gentiles by faith, therefore, instead of causing doubts or murmurings among the Jews, should have caused them to rejoice—and the Apostle himself does rejoice as he beholds the wisdom of God working all things after the counsel of His own will.

In Isaiah vi., where the fateful passage that speaks of Israel's blindness is found, we read that "His glory is the fulness of the whole earth" (Isa. vi. 3, margin)—so that the same passage that speaks of the failure of Israel prophetically, implied also the inclusion of the Gentiles.

We must remember also the remarkable words of John the Baptist to those who were relying on the fact that Abraham was their father:

> "I say unto you, that God is able of these stones to raise up children unto Abraham" (Matt. iii. 9).

And the Lord's own words concerning the great faith of the centurion:

> "Many shall come from the east and west, and shall sit down with Abraham, Isaac and Jacob in the kingdom of Heaven, but the children of the kingdom shall be cast out" (Matt. viii. 11, 12).

The first occurrence of *plerōma* ("fulness") is found in Matthew ix. 16, where it is translated "to fill up," indicating a patch in a torn garment. This is evidently the Apostle's intention in Romans xi. 25. The failure and diminishing of Israel had, as it were, caused a "rent" in the purpose of God, and the "fulness"—"that which fills up"—is supplied by the believing Gentiles.

The completion of the period of Israel's blindness synchronizes with the Coming of the Lord, when they shall look upon Him Whom they have pierced, and so "all Israel shall be saved." We must remember here that the term "Israel" has already been defined. In Romans ix. 4 the Israelites were those to whom the covenants and glory pertained, and we must remember that while every Israelite must be a descendant of Abraham, Isaac and Jacob, every descendant of these patriarchs is not necessarily an Israelite in the true meaning of the term:

> "For they are not all Israel which are of Israel, neither because they are the seed of Abraham are they all children; but in Isaac shall thy seed be called . . . . the children of the promise are counted for a seed" (Rom. ix. 6—8).

Every true Israelite is a child of promise, an elect person, and it is not, therefore, true to say that the "all Israel" of Romans xi. 26 must necessarily include every descendant of Abraham, Isaac and Jacob, who has lived in the past, or who shall be living at the time of the end. God alone knows whom He has chosen, and these must be saved. Just as we

discovered that the sovereign choice of Jacob had no reference to his having "done good," and the rejection of Esau had no reference to his having "done evil" (Rom. ix. 11), so we find that the purpose of God according to election stands, even though many true Israelites were "enemies" because of the gospel. The election of God stands firm, for "the gifts and calling of God are without repentance."

An attempt has been made by some to teach the doctrine of Universal reconciliation from Romans xi. 32. We can hardly believe, however, that anyone who has once perceived the scope of Romans ix.—xi. will be deceived by such handling of the text.

> "For God hath concluded *them all* in unbelief, that He might have mercy upon *them all*" (Rom. ix. 32).

In both instances "all" is *tous pantas*, "*the* all"—some particular "all" that is under discussion. The only "all" under discussion here is "all Israel," and Romans ix. has already warned us against a universal application of the word even so far as Israel is concerned.

With the contemplation of God's great overruling, using the blindness of Israel for Gentile blessing, and Gentile mercy for Israel's ultimate salvation, the Apostle ends his reasoning and breaks into a doxology:

> "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 the all things, to Whom be glory for ever, Amen" (Rom. xi. 33—36).

At the close of the great doctrinal section of Romans, we have the glorious "persuasion" that nothing can separate from the love of God (viii. 38, 39). At the close of the dispensational section, we have the doxology quoted above. And at the close of the epistle itself there is a further ascription of praise: "To the only wise God" (xvi. 25—27).

In Romans xi. 33—36 the Apostle is thinking particularly of the wisdom, knowledge and judgments of God in the working out of His purposes—wisdom that infallibly uses and overrules all means to one end, knowledge that sees the end from the beginning and can never be taken by surprise, and judgments or decisions that are beyond the understanding of man, being indeed "unsearchable" (*anexereunētos*). Parallel with this last phrase is the statement that "His ways are past finding out," the word "past finding out" (*anexichniastos*), being translated "unsearchable" in Ephesians iii. 8. The word is a compound from the Greek for "a footstep," and emphasizes the fact that we are completely dependent upon the revealed will of God. Apart from His Word, what knowledge should we have? Or how should we set about acquiring it? If the Apostle himself, whose reasonings and explanations given by inspiration of God are so difficult to comprehend, has to cease from argument and exclaim "O the depth of the riches both of the wisdom and knowledge of God," how much more we of so much lower calibre. Full as are the words already considered, they are but

the steps that lead to the sanctuary itself. There, in a blaze of glory that robs the eye of its natural vision, we perceive something of the glory of Jehovah, the One "Who was, Who is, and Who is to come":

He Who Was.	"Of Him."	*Ex*—origin.	In the Past.
He Who Is.	"Through Him."	*Dia*—cause.	In the Present.
He Who Is to Come.	"To Him."	*Eis*—goal.	In the Future.

"The all things."

"All things" here is *ta panta*, a form to be distinguished carefully from *panta*, without the article. The Apostle uses these terms with discrimination. "All things," without reserve, are made to work together for good, but it is "*the* all things" (not the evil as well as the good) that are freely given us with the gift of Christ (Rom. viii. 28 and 32). In Romans ix. 5 Christ is set forth as "over all things, God blessed unto the ages." No discrimination is intended here; the evil as well as the good, defective Israel as well as the believing Gentile, Esau as well as Jacob, are all included. In Romans xi., however, it is not all things, evil as well as good, that find their origin cause and goal in Him, but rather those "all things" that are a matter of promise and election. So in Colossians i. 16—20 we have *ta panta*: "For in Him were created *the* all things." The Apostle's intention here is not to teach that Christ is the Creator of the Universe—that is a subject treated elsewhere—but rather that "the all things" were created "in Him." These "all things" were created through Him—*dia*, and unto Him—*eis* (compare Romans xi. 36), and "in Him" "the all things" have been "placed together" or "consist" (Col. i. 17).

And so, with every acknowledgment of the immensity of our theme, and of our own incapacity to plumb its depths, we leave this great dispensational section of a mighty epistle, glad at the close to have come to the silencing of all argument, not because of the challenge, "Who art thou, O man, that repliest against God?" but because worship has taken the place of argument, and adoration fills our hearts with song.

We have not given the structure of verses 33—36, believing that it will be obvious to all who will search and see, and feeling that to have introduced it here would have been somewhat of an intrusion.

"*To Him be glory unto the ages, Amen.*"

CHAPTER XVII

Truth in Practice

(1) Your Reasonable Service (xii. 1, 2).

The great dispensational section of this epistle has brought before us the overwhelming depths and heights of divine sovereignty, foreknowledge, and predestination; but, far from such high doctrines inducing the irresolution of fatalism, we find that the Apostle opens this practical section by "beseeching," and even speaks of "yielding your bodies," and of "logical service." The Apostle never hesitates to bring to bear the greatest of doctrines upon the lowliest points of practice. He uses, for example, the sublime descent of the Lord from the high pinnacle of equality with God to the deep abasement of the death of the cross, in order to encourage the believer to seek "that mind which was in Christ Jesus" (Phil. ii. 5—8). So, with Romans i.—viii. behind him, and the marvellous exhibition in Romans ix.—xi. of the mercy of God as revealed in His dispensational dealings with Israel and the Gentiles, the Apostle turns to the practical working out of this truth in the various departments of daily life.

He addresses himself to the believer in four capacities:

(1) As an Individual possessing Body and Mind.—He deals with both in their relation to Christian service (Rom. xii. 1, 2) by teaching that which is derived from renewal and separation.

(2) As a Member of a Church endowed with Spiritual Gifts.—He refers all to the measure of faith. (xii. 3—8).

(3) As one Dwelling among Fellow-believers and Idolators.—In this he shows that hatred of evil is not incompatible with rendering to all their dues, or with living peaceably, as far as is possible, with all men. (xii. 9, 18; xiii. 7).

(4) As one who is hastening through Time—with Eternity ever drawing Nearer.—While presenting the body in service to the Lord, no provision for the lusts of the flesh should be tolerated.

The structure of Romans xii. and xiii. divides the subject-matter into five sections as follows:

A | xii. 1, 2. Be not conformed to this age. *Suschēmatizō.*
  B | xii. 3—16. Grace given.
    C | xii. 17—xiii. 7. Vengeance and civil government.
  B | xiii. 8—10. Law fulfilled.
A | xiii. 11—14. Put off the works of darkness. *Euschēmonos.*

With these main divisions in mind, the reader will be able to follow quite easily the details of the first section as set out below. As the complete structure is lengthy, we propose to set out in each section only that part which is under consideration at the time, trusting that

the reader will, at the end, reassemble the whole so that its balance of parts may be appreciated:

Romans xii. 1, 2.

A	xii. 1, 2.	a	c | I beseech that:
	THIS AGE		d | Mercies of God. Bodies presented.
	THE BODY		e | *Acceptable.*
	THE MIND	b	f | Logical service.
	RENEWED.		g | This age. Not conformed (*Suschēmatizō*).
			f | Mind renewed.
		a	*c* | You prove what:
			d | Will of God.
			e | *Acceptable.*

Let us now gather up some of the teaching that is to be found in this great exhortation:

> "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. 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" (Rom. xii. 1, 2).

Acceptable . . . acceptable.

The structure throws the word "acceptable" into prominence, and reveals the intimate connection between our acceptableness to God, and our consequent recognition of the acceptableness of His will. We know that the will of God must be "good," we know that it must be "perfect," but is it always "acceptable"? This is an experimental word, and only in so far as our service is acceptable to the Lord, will His will be acceptable to us. The moment we think, speak, or act in a way that is not acceptable to God, His will for us in that respect will cease to be acceptable to us.

Our practical acceptance with the Lord is the result of yielding our bodies as a living sacrifice. This, adds the Apostle, is not an act of fanaticism, not something done in the white heat of enthusiasm, but something that is calmly and quietly and thoughtfully rendered—it is our "reasonable," or "logical," service. There is one sacrifice, and one only, which has been offered to God that involved death, and that is the sacrifice of Christ Himself. *In that we can have no share*—as it is written of the High Priest on the Day of Atonement: "There shall be no man in the tabernacle . . . . until he come out, and have made an atonement" (Lev. xvi. 17). What is permitted, however, and what is enjoined, is the yielding of our bodies as a *living* sacrifice.

What is involved in this "living sacrifice" may be gathered from the way in which this aspect of service is referred to elsewhere:

> "Walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweetsmelling savour" (Eph. v. 2).

The believer's "walk" here is to partake of this sacrificial character, and just as the Apostle stresses "the body" and "the mind" in Romans xii., so here there follows immediately the "but" of verses 3—5, with

the reference to the sins of the body and mind, leading up to a further parallel, in verses 8—10, with Romans xiii. 12—14:

> "For ye were sometimes darkness but now are ye light in the Lord; walk as children of light . . . . proving what is acceptable unto the Lord" (Eph. v. 8—10).

Still further parallels are to be found in the exhortation to "awake" in Ephesians v. 14, and the same exhortation in Romans xiii. 11; "the redeeming of the time" in Ephesians v. and "the night is far spent" in Romans xiii.; and "understanding what the will of the Lord is" in Ephesians v., and "proving what is that acceptable will of God" in Romans xii.

The sacrificial nature of service is further seen in Philippians ii. and iv. In the second chapter, we have the service of the Apostle, while in the fourth chapter it is the service of the unnamed believers at Philippi:

> "Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all" (Phil. ii. 17).
>
> "I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God" (Phil. iv. 18).

The "things" described in this last passage could not have been of great size or value, for they had to be carried many miles, and were to help the Apostle in his narrow confinement. Yet, being given in the spirit of Christ, they were "acceptable, well pleasing unto God."

Writing to the Hebrews, in an epistle in which "sacrifice and offering" had been set aside once and for all (Heb. x. 5—10), the Apostle says:

> "By Him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name. But to do good and communicate forget not; for with such sacrifices God is well pleased" (Heb. xiii. 15, 16).

In a later section of Romans, the Apostle speaks of the "offering up of the Gentiles" being "acceptable" (Rom. xv. 16).

Present . . . yield.

The word "present" in Romans xii. 1 should be translated "yield." The word is *paristêmi*, and is used in Romans vi.:

> "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" (Rom. vi. 13).

Here we have the "presenting of the body," we have the stress upon the "living sacrifice"—"as those that are alive from the dead"—and also another connection that is not so obvious to the English reader. The word "instruments" (*opla*) occurs once more in this epistle, in Romans xiii. 12, where it is translated "armour"; and the structure shows that this passage in Romans xiii. is in correspondence with Romans xii. 1, 2. The Apostle is thinking of the body as a whole in

Romans xii., and the members separately as "instruments" or "weapons" in Romans xiii.

This yielding of the body in sacrificial service the Apostle calls "your reasonable service." Paul, the man of faith, was also a man of reason. He saw nothing irrational in faith, nor anything unbelieving in reason. It is true that what often passes for reason is most irrational, but anything that is actually irrational is necessarily untrue, and cannot therefore be acceptable to God. An unbiased mind, unswayed by evil or ignorance, undimmed by darkness or superstition, and free from the dominion of sin, would inevitably arrive at the conclusion reached by the Apostle.

The introduction of the word "reasonable" naturally leads the Apostle to a consideration of the mind. He looks to the renewed mind for this rational power, and points out that we cannot hope for such a mind if we conform to this age. We must be transformed by the renewing of our mind, if we are to prove the acceptableness of the will of God.

Not conformed . . . transformed.

The words used for "conform" and "transform" are compounds of *schēma* and *morphē*. *Morphē* ("form") is organic, while *schēma* ("fashion") applies more to what is external. The reader should refer to the structure for a moment to note that *suschēmatizō* in Romans xii. 2, is balanced by *euschēmonos* ("well-fashioned"), or as our version puts it, "honestly"—with the marginal alternative "decently." This balance of truth is a necessary corrective. Fanaticism flies in the face of all reason, and is apt to think that to be old-fashioned or extreme is a sign of sanctity. Such is by no means the case. In 1 Corinthians xiii. 5 we read that "love doth not behave itself unseemly" (*aschēmoneō*)—or as we might almost render the passage: "Love does not disregard prevailing fashions *unnecessarily*." It is a matter of complete indifference to the child of God whether he wears a felt hat, a silk hat, a straw hat, or a cloth cap; there is no sanctity in any of them, and there is no sanctity in discarding them. While resolutely refusing to allow this age to fashion our thinking , we shall not willingly offend against the ordinary conventions of propriety under the mistaken conviction that such indicates spirituality. While we are to offer our bodies as living sacrifices, it is to be "reasonable" service, and we are to give none offence, while doing all to the glory of God (1 Cor. x. 31, 32).

Metamorphoomai is the word translated "transfigured" in Matthew xvii. 2, and occurs also in 2 Corinthians iii. 18:

> "But we all, with unveiled face, beholding as in a mirror the glory of the Lord, *are changed* into the same image from glory to glory, even as by the spirit of the Lord."

This transfiguration is associated with the "renewing" of the mind. The word is a compound derived from *kainos*, "new," and takes us back once more to Romans vi. and vii., where, in the same context as the "yielding" of our members, we read of "newness" of life and "newness" of spirit (Rom. vi. 4, vii. 6).

Following on from 2 Corinthians iii. 18, which we have just quoted above, we read in 2 Corinthians iv. 16 of the "renewing" of the inward man. The presence of the word "image" in 2 Corinthians iii. 18 and the "renewing" of 2 Corinthians iv. 16 find a full explanation in Colossians iii. 9, 10:

> "Lie not one to another, seeing ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of Him that created him."

The reader will have observed also the presence of the words "put on," which have already appeared in Romans xiii. 12 and 14. And so the more we study it, and the more we search for its treasures, the wonder of the Word grows upon us.

The Will of God.

In this epistle to the Romans, the Apostle has dealt with tremendous issues, involving predestination and foreknowledge, and the arguments of Romans ix.—xi. Yet, if we imagine that we shall find a treatise on this aspect of the will of God in Romans, we shall be disappointed. *Thelēma*, "will" occurs four times in Romans, as follows:

A | Rom. i. 10. Making request . . . . that I may have a prosperous journey, by the *will* of God, to come unto you.
B | Rom. ii. 18. And knowest His *will*, and approvest (*dokimazō*) the things that are more excellent.
B | Rom. xii. 2. That you may prove (*dokimazō*) what is that good and acceptable and perfect *will* of God.
A | Rom. xv. 32. Pray . . . . that I may come unto you with joy, by the *will* of God.

Here, it will be perceived, the subject is just two-fold. In the opening and closing members, it is simply the recognition of the will of God that must always temper our requests and plans—a thought so simple that a believing child can understand it. In the central members it is a question of the approval of the Divine will by man. In the first passage, taught only by law, and unrelieved by mercy, man's approval is superficial—the "form of knowledge and of the truth in the law" (Rom. ii. 20)—while in the second passage we have the far deeper experience of Romans xii. 2.

Of the fifteen occurrences of *thelō*, "to will," four only have reference to God: namely, Romans ix. 15, 18, 18 and 22. While the will of God itself does not change, it assumes different aspects according to our approach to it. It may appear formidable, overwhelming, unfathomable, fixed as "fate." Yet to those whose service is "reasonable," whose bodies are "yielded," whose minds are "renewed," it may appear as the good, and acceptable, and perfect will of One Who, though almighty, is also gracious, and though God, is also Father. It is this aspect, and not the deterministic one, that it is the Apostle's object to present to the believer, not to intimidate him, but to captivate his affections.

The apostle Paul was ever mindful to place practice over against doctrine. He bids the Ephesian saints to walk worthy of their calling.

He calls upon the Philippians to live in a manner worthy of the gospel. And now here, he shows the Roman believers what their reasonable service must be. While we realize that in our flesh "dwelleth no good thing," yet the life we now live in the flesh, we live by the faith of the Son of God, and instead of "neglecting the body," we rejoice to learn that this same body that was once an instrument of unrighteousness, may now, by virtue of redemption and a renewed mind, be yielded in holy acceptableness to God.

May the beseeching of the Apostle and the contemplation of the mercies of God not be in vain.

(2) Grace Given (xii. 3—16).

We have already seen in the first two verses of this chapter (Rom. xii. 1, 2) that the yielding of the body to the Lord constitutes our "reasonable service," and that only with the renewed mind can we prove what is that good, and acceptable, and perfect will of God. The next section (Rom. xii. 3—16) is addressed to the church in the days when supernatural gifts were enjoyed, and it is therefore clear that some parts of its teaching will not apply directly to us in their primary force. There are, however, abiding principles, true for all time, which we may consider with profit. Let us observe its structure:

B | xii. 3—16. | c | h | 3. Not think highly.
| | i | 3. Think soberly.
GRACE | d | j_1 | 3. *The Measure of Faith.*
GIVEN. | | k_1 | 4, 5. Members one of another.
| | j_2 | 6—9. *The Analogy of Faith.*
| | k_2 | 10. Kind one to another.
| | j_3 | 11—15. *The Measure of Service.*
| | k_3 | 16. Same mind one to another.
| *c* | *h* | 16. Mind not high things.
| | *i* | 16. Condescend to lowly.

Although the words of this section are addressed to a church possessing supernatural gifts, the Apostle carries on the line of thought already begun with reference to the mind, and we find the section bounded by the following:

> "Not to think of himself more highly than he ought to think, but to think soberly" (Rom. xii. 3).
> "Mind not high things, but condescend to men of low estate" (Rom. xii. 16).

One is conscious in reading Paul's epistles that his mind, as taught by grace, had an instinctive horror of foolish adulation. When, because of necessity, he enumerates his sufferings for Christ's sake, he says that he has been acting like a fool in his boasting, and to offset this, he refers to the deep humiliation of having to leave Damascus, not as the proud emissary of the Jewish Sanhedrin, but in a basket let down from the wall. He refers also to the messenger of Satan aent to buffet him,

lest he should become vain and boastful on account of the many visions he had received.

> "But now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me" (2 Cor. xii. 6).

When the Apostle is seeking to impress upon the consciences of the Ephesian saints the unique character of the ministry he exercised as the prisoner of Christ Jesus for the Gentiles, claiming to be the one through whom the dispensation of the Mystery should first be made known, he breaks into the narrative to add:

> "Unto me, less than the least of all saints, is this grace given" (Eph. iii. 8).

Writing to Timothy some thirty years after his conversion, that is to say after thirty years of such devoted service and suffering as has known no equal since, instead of feeling that such a record gave him the right to regard himself as above the saints, the Apostle is found reminding himself and Timothy, that he had been "a blasphemer, a persecutor, and injurious," though acting ignorantly "in unbelief" (1 Tim. i. 13).

Those who worked with the Apostle were called upon to share this same humble estimate of their work:

> "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?" (1 Cor. iii. 5).
>
> "And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another" (1 Cor. iv. 6).
>
> "Casting down reasonings (though not service that was 'reasonable'—*see* Rom. xii. 1, 2) and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. x. 5).

Again, in Ephesians iv. 1, 2, at the outset of the practical section of the epistle, we find the Apostle stressing the need for "all lowliness and meekness."

In contrast with "high mindedness," and being "wise in your own conceits" (Rom. xi. 25; xii. 16), the Apostle places "thinking soberly," and "condescending to men of low estate" (Rom. xii. 3 and 16).

Sober thinking.

The English word "sober" is derived from *sobrius*, the opposite of *ebrius*, "drunk." The first thought that it brings to the mind is associated with temperance, especially in connection with intoxicating drink, while its secondary meaning indicates that a sober person is grave, serious, and solemn. Connected with this second meaning we have the rather colloquial word "sobersides," indicating that a sober-minded person is rather a "wet blanket" or "kill-joy." With all this the origin of the word "sober" has nothing to do. The word in the Greek is derived from *sō**, meaning "save" (giving us "salvation" and

* The reader will notice that the prefix *so* is also found in the English word "sober." This, however, is purely accidental and indicates a negative through the French and Latin.

"Saviour"), and *phronēma*, "mind." The latter has reference to the "bent" or "inclination," and so, coupled with the word that means salvation, it indicates that quality of mind, bent or inclination that arises out of the condition of being saved. This would of necessity be a bent that would avoid drunkenness and intemperance of all kinds, but it would also increase, and not decrease, the keenness of one's wits, and the response of the mind to joy, mirth and gladness, as well as giving sanity and clearness of judgment.

While all this is true, however, the uppermost thought in the Apostle's mind in writing Romans xii. 3, is that of humility, which necessarily accompanies salvation from sin, or, as the corresponding passage puts it, "condescending to men of low estate." The word translated "condescend" here is remarkable. It is *sunapagomai*, and means "to be led away with." The word can have an evil meaning, indicating a weak will being led away to evil things by yielding to a stronger, but here it is in contrast with that high-mindedness which is so unchristian. The word suggests the gentleness and simplicity of the little child. We are never called upon in the N.T. to be "childish," but we are enjoined to be "childlike," for such lowliness of mind is in harmony with salvation.

The analogy of faith.

The remote sequence of the injunction to think soberly is found, as we have seen, in the corresponding section, "Condescend to men of low estate" (xii. 16). The immediate sequence is, of course, found in the words of Romans xii. 3: "Think soberly, according as God hath dealt to every man the measure of faith." What the Apostle means by "the measure of faith" is seen in the argument that follows:

> "For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith . . . ." (Rom. xii. 4—6).

"*The measure of faith . . . . the proportion of faith.*"—The reader will see in Romans xii. 4, 5 an argument that has already been used by the Apostle in a similar context in 1 Corinthians xii. Spiritual gifts, says the Apostle, vary as much as the differing functions of the human body. The faculty of sight is precious, and one would give much to preserve one's vision. Yet, says the Apostle, if the "whole body were an eye, where were the hearing?" And again, "The eye cannot say to the hand, I have no need of thee" (1 Cor. xii. 17, 21). To be proud of the possession of a *gift* is foolish, for a gift is unmerited. To be boastful of a particular gift because it *appears* more important than another is also foolish, for several organs of the body whose functions are vital, are hidden and scarcely even mentioned in ordinary conversation. A sober mind would not forget that all the various gifts were held by grace, and differed by grace—"Having then gifts differing according to the grace that is given to us"—and would gratefully acknowledge

that good, acceptable, and perfect will which has set the various members in the body, or the varying gifts in the church, not as marks of merit, but in the exercise of free grace. Boasting and despising would be unknown, and edification would result.

The gifts mentioned by the Apostle here are prophecy, ministry, teaching, exhorting, giving, ruling and showing mercy, and these seven gifts are to be used according to the proportion or analogy of faith. Analogy is primarily an arithmetical term, indicating an equality of ratios. The relation that 3 bears to 7, 6 must bear to 14, or 9 to 21. Superficially, he who possesses 6 gifts may appear greater than one who possesses 3, but the proportion settles whether this is really so. If the man possessing 3 gifts produces results corresponding to the number 7, he is exactly the same proportionately as he who has 6 gifts and produces results corresponding to the number 14. That the Lord actually recognizes this principle is evident from the parable of the talents. The man who, having two talents, produced another two, was proportionately just as successful as the man who, having five talents, had produced another five. For example, if we compare ourselves with such a man as Paul, we must not forget that Paul was a five-talent servant—apostle, prophet, evangelist, pastor and teacher—while we ourselves may have but one gift—that of an evangelist, perhaps, or of a teacher. If we are as faithful in our smaller measure as Paul was in his larger measure, we shall receive the same "Well done." Moreover, a believer who had received the gift of prophecy, would not be held responsible for the exercise of the gift of healing. The minister is to minister, and the teacher to teach, each one thankfully and humbly receiving the gift that God entrusts, and then diligently using it to His glory.

The reader will not, we trust, misunderstand our teaching here. We do not suggest that any believer belonging to the dispensation of the Mystery receives the gift of prophecy or of healing, but the analogy nevertheless holds good. Whatever the Lord may have given us the grace to do for him, we shall find guidance in the principles laid down in Romans xii.

Faith, hope, love.

At verse 9 there is a transition from faith to love, and at verse 12 a further step to hope. "These three" are often found together, and it may be helpful to see the three groups in this section set out as indicated in the outline on page 294.

The reader should prayerfully and conscientiously ponder these matters. Some of the points mentioned will apply to all, while others will have a more particular application. Beneath the specific acts mentioned there is revealed an underlying principle, and this principle is traced back to one or other of the three graces, Faith, Love and Hope.

We find the same sort of relationship in 1 Corinthians xii. and xiii. as we have already found in Romans xii. 1 Corinthians xii., with its figure of the one body and its many members, which is introduced, as in Romans xii., to illustrate the diversity and yet essential unity of the various gifts, is followed by 1 Corinthians xiii., with its emphasis upon

Faith (Rom. xii. 6—8).	Prophecy.	
	Ministry.	
Seven Gifts.	Teaching.	
	Exhorting.	
	Giving.	
	Ruling.	
	Showing Mercy.	
Love (Rom. xii. 9—11).	Abhor evil.	Serving the Lord.
	Cleave to good.	
Seven Aspects.	Kindly affectioned.	
	In honour preferring.	
	Not slothful in business.	
	Fervent in spirit.	
Hope (Rom. xii. 12—15).	Patient in tribulation.	*Yourselves.*
	Continuing in prayer.	
Seven Consequences.	Distributing to necessity.	*Others.*
	Given to hospitality.	
	Bless them that persecute you.	*Yourselves.*
	Curse not.	
	Rejoice with them that rejoice.	*Others.*
	Weep with them that weep.	

Note: Should the reader note that under the heading "Seven Consequences" there appear four pairs, we would explain that "Curse not" is merely the negative extension of the positive command "Bless", and cannot be reckoned as a separate unit.

faith, hope and love. And just as 1 Corinthians xiii. declares at the close, that love is greater than all, so after the interval of Romans xii. 17—xiii. 7, the Apostle returns to the fulness of love as the all-inclusive grace. This, of course, is as true to-day as when it was written. The changing of the dispensations makes no difference to the pre-eminence of love, except perhaps to make that pre-eminence more intensely true.

(3) Vengeance and The powers that be (xii. 17—xiii. 7).

We now arrive at the central section of Romans xii. and xiii., with its emphasis upon "vengeance" and "civil rule."

Romans xii. 17—xiii. 7.

Vengeance.

C	xii. 17—xiii. 7. "Coals of Fire" or "The Sword."	e	l	xii. 17. *Recompense* no man evil.
			m	xii. 17. *Provide* things honest.
		f	n	xii. 18—21. *Vengeance.* Coals of fire.
			o	xiii. 1. Be subject.
			n	xiii. 2—4. *Revenger.* The sword.
			o	xiii. 5. Be subject.
		e	*m*	xiii. 6. *Pay* tribute.
			l	xiii. 7. *Render* to all their dues.

The exhortations of the Apostle, from verse 10 onwards, have been mainly concerned with the believer's attitude towards those within the sphere of grace. At verse 17, however, where our new section starts, he turns his attention to the attitude which should be manifested by the Christian towards those that are without. Immediately the outside circle is brought into view, a note of evil is struck, and the question of

vengeance introduced. The problem of the Christian's right attitude towards his enemies and towards civil government has now to be faced. To appreciate this problem in its true setting involves a very considerable knowledge of Roman history. To attempt the briefest synopsis here, would, however, hold up our studies far too much, and we must therefore refer the interested reader to the series of articles appearing in Volumes XXVII to XXXI of *The Berean Expositor*, under the general heading: "*The Powers that be.*" This series forms a kind of supplement to our studies in the Acts and Romans, and deals with "Roman history, and Roman laws and customs, in so far as they throw light upon the N.T. narrative."

It had been a most perplexing question among the Jews, as to how far they should recognize the sovereignty of a pagan ruler. The Law of Moses reads:

> "Thou shalt in any wise set him king over thee, whom the Lord thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother" (Deut. xvii. 15).

One of the twelve apostles is referred to as "Simon the Canaanite" in Matthew x. 4, and "Simon Zelotes" in Acts i. 13. These titles do not imply that Simon was a Canaanite in the sense of belonging to the nations devoted to destruction at the time of Joshua, but rather that he was one whose watchword was "Palestine for Israel, and Down with the Oppressor." Hence he is also named "The Zealot."

The believing Jew would have many qualms of conscience concerning the right attitude to be adopted towards pagan kings and governors. The converted idolater also was troubled, as a perusal of 1 Corinthians will show, particularly with regard to possible complicity with the idolatry from which he had been delivered.

In Acts iv. we read that Peter and those with him said to the rulers who threatened them:

> "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard" (Acts iv. 19, 20).

Paul also gives us a splendid example of uncompromising loyalty to the Lord, and we must therefore give earnest heed to the tempered and gentle spirit that pervades his admonitions on this thorny question. If the passage is read through as a whole, it will be seen that the Apostle does not by any means suggest an abject submission to civil rule, whatever its demands. There is to be no prostration of the conscience before any successor to Nebuchadnezzar's image, even though that image be now called "The State" or even "The Church by law established." What the Apostle maintains is that no Christian is justified in opposing government, or in having the remotest connection with sedition or rebellion. He cannot be an agitator, or march under the banner of any company, whatever may be its grievance; neither must he fail to comply with the just demands for tribute, custom, fear, or honour, that necessarily accompany organized government. And so we read:

"Recompense," "provide," "live peaceably," "be subject," "pay," "render."

"*Recompense to no man evil for evil*" (Rom. xii. 17).—If we walk according to the flesh, we shall find ourselves acting in a way which is quite contrary to this principle. Under the law, it was possible to exact "an eye for an eye", but under grace we are called upon to love our enemies —a command more easily written and read than fulfilled, and yet one which lies at the very root of all true Christian living. In the same verse the Apostle continues, "Provide things honest in the sight of all men." The English word "provision" is made up of "pro," before, and "vision," to see—and so, to see a need beforehand and make all necessary arrangements to meet it. The Greek word *pronoeō* is made up in exactly the same way—*pro*, "before," and *noeō*, "to perceive." Rendered literally, the passage would read: "Provide beautiful things in the face of all men," referring to the truly beautiful spirit that suffers without threatening or reprisal, confiding its cause, as in the case of the Lord Himself, into the hands of Him Who judgeth righteously.

The next item of exhortation is accompanied by an element of reserve and qualification:

> "If it be possible, as much as lieth in you, live peaceably with all men" (Rom. xii. 18).

It is evident that the Apostle recognizes here that living peaceably with all men, in a world that does not know God, is not always possible. The point is, that, so far as we are concerned, the quarrel or the strife must not originate on our side. We must be willing, for the sake of peace, to yield, where the law entitles us to enforce our rights. On the other hand, where our stewardship is involved, or our loyalty to the Lord, we must, of course, refuse to pay the traitor's price for a so-called peace. We can settle most cases of conscience by remembering that, if it be a matter of our "rights," we can gladly forego them for His sake, but if it be a matter of "His truth," we have no option but to stand fast. That something like this is in the Apostle's mind seems evident from the next statement:

> "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is Mine: I will repay, saith the Lord" (Rom. xii. 19).

It has been suggested that by the words, "Give place unto wrath," the Apostle implies that we should give it room to spend itself, as a mariner does a storm. In Ephesians iv. 27, he warns us against giving place to the Devil by entertaining sinful anger. So here, the Apostle seems to say, Give place to God, Who alone has the prerogative of vengeance. If vengeance is to fall, then it will come from the hand of God, but the believer should labour and pray that his enemy should, on the contrary, be saved—so that, instead of recompensing evil with evil, he should seek to overcome evil with good. If his enemy is hungry, instead of letting him starve, he will go out of his way to feed him—for, in so doing, he will "heap coals of fire on his head."

Coals of fire.

What are we to understand by this figure? In Psalm cxl. 9, 10 we read:

> "As for the head of those that compass me about, let the mischief of their own lips cover them. Let burning coals fall upon them: let them be cast into the fire; into deep pits, that they rise not up again."

This is just the opposite of the spirit manifested in Romans xii., where the Apostle is quoting from Proverbs xxv. 21, 22. *Dr. E. W. Bullinger*, in *Figures of Speech*, draws attention to the fact that the word "heap" means "to take hold," and that an ellipsis must be supplied as follows:

> "The coals of fire which thine enemy casts at thee, thou shalt take them and put them upon his head: he will thus get what he intended for thee."

The latter part of this comment is modified in *The Companion Bible*, where we read:

> "If thou doest good to one whose burning words (xvi. 27; xxvi. 23) thou hast received, they will burn him in another sense. Illustration David (1 Sam. xxiv. 16—22)."

This is much more in harmony with the teaching of Romans xii. The unexpected return of good for evil will, it is hoped, in many cases bring about shame and contrition, so that the persecutor may become a believer, and the persecuted one the true victor, overcoming evil with good.

The Lord gave . . . into his hand.

Coming now to Romans xiii., and its teaching concerning human government, we must remember that Nebuchadnezzar did not attain his authority over the earth merely as an act of vain-glory, or by force alone. He undoubtedly was a powerful warrior, and was not lacking in vanity, but it is also written:

> "And the Lord gave Jehoiakim, King of Judah, into his hand" (Dan. i. 2).
>
> "Thou, O King, art a King of Kings, for the God of heaven hath given thee a kingdom, power, strength, and glory . . . . and hath made thee ruler over them all. Thou art this head of gold" (Dan ii. 37, 38).

When the Apostle wrote the epistle to the Romans, Babylon had been succeeded by Persia, Persia by Greece, and Greece by Rome; nevertheless, Paul and Daniel say much the same thing, for human government was still under God's control. While many of the rulers of the Roman world were unscrupulous, mean, and licentious, this fact did not in any way justify a Christian resisting the authority that they represented. These rulers were responsible to God for the way in which they used their authority, but it was no business of the Christian to interfere. Even our Lord paid tribute, and spoke of "rendering to Cæsar the things that are Cæsar's."

It has been suggested that by these "higher powers" Paul refers not

to civil government, but to officers in the church. We have only to read in verse 4, "he beareth not the *sword* in vain," to perceive that such a figure cannot fittingly symbolize church government. Paul could speak of a "rod," and as "shepherds" such leaders could use the symbolic "staff," but to speak of using a "sword" in the exercise of church discipline is both incongruous and unscriptural.

"We must needs be subject," says the Apostle, "not only for wrath, but also for conscience sake." Many are obedient out of fear, who would rebel if the cause of fear were to be removed. There are many who are respectable citizens, not because of positive and formative volition, but because the negative and enslaving power of fear. The Christian must always act "for conscience sake," whether he obeys the voice of authority, or decides that it is right to disobey it. Neither fear of consequences, nor hope of reward, must enter into the secret counsels of the heart.

In Jude we read of those who "despise dominion, and speak evil of dignities"; and a few verses further on, of other members of the same class, who "have men's persons in admiration because of advantage" (Jude 8, 16). Such men are willing either to speak evil of dignities, or to fawn upon them, as it suits their base interests. The Christian, on the other hand, should be able to "talk with crowds" and yet keep his virtue, and "walk with kings" without losing the common touch. We must also remember that, because we own no man as Lord, and all our service is rendered in the name of the Lord Jesus, this does not mean that we may demonstrate our liberty by being discourteous or uncouth. If we are to follow the teaching of Scripture, we must "render to all their dues."

Each generation brings with it its own peculiar problems. These are not solved for us in a ready-made fashion in Romans xiii. The principles, however, are given, and these must be applied in the light of the truth as the occasion demands. Above all, we must keep prominently in mind that spirit of Christian charity which pervades this section like incense, and that spirit of conciliation which is but the reflection to external enemies of the grace that has brought us nigh.

(4) Love, the fulfilling of the Law (xiii. 8—10).

In correspondence with the member B | xii. 3—16: "Grace given," we have *B* | xiii. 8—10: "Law fulfilled" (page 285).

B | xiii. 8—10.	h	Owe no man anything.
	i	Love one another.
	j	Love fulfils the law.
	b	Thou shalt not commit . . . .
	i	Love thy neighbour as thyself.
	j	Love fulfils the law.

Arising out of our obligation to "render to all their dues," comes the precept, "Owe no man anything."

It is sad to see how careless many believers are with regard to the question of debt. While it is true that modern business could hardly be conducted without "credit," the believer, in all his affairs, should be careful to keep a tender conscience in relation to this matter. If, for any reason, a debt has been contracted, everything possible should be done to repay it. It is sad to think that many a Christian would profit by the advice of Polonius:

> "Neither a borrower, nor a lender be;
> For loan oft loses both itself and friend,
> And borrowing dulls the edge of husbandry"
> (Hamlet I. iii.).

Turning again to the structure, we find that the fulfilling of the law by love is given a prominent place—an argument that comes again in Galatians v. 14. As the Apostle draws near to the end of his life, we find him placing more and more emphasis upon "love." Describing the last days in his second epistle to Timothy (iii. 1—4), he says that "men shall be lovers of their own selves" (*philautoi*), "covetous" (*philarguroi*, literally, "lovers of money"), "despisers of those that are good" (*aphilagathoi*, literally, "not loving the good"), "lovers of pleasure (*philedonoi*), rather than lovers of God (*philotheoi*)." In the same epistle, the crown is for all those "who have *loved* His appearing," while the defection of Demas is attributed to the *love* of this present evil age (2 Tim. iv. 8, 10).

We also remember the pre-eminent place given to love in 1 Corinthians—above all miracles and martyrdom, above even faith and hope. Love is all-comprehensive, for God Himself is love; and when we know even as we are known, we shall need no other attribute to make God all in all to us. For the time being, the white light of love must be split up to suit our present limitations, but we can see even now that both law and grace, as well as faith and hope, look to love for their realization.

(5) The Armour of Light (xiii. 11—14).

We must now pass on to the closing member *A* | xiii. 11—14.

A | xiii. 11—14.
THE NIGHT.
THE FLESH.
THE LIGHT.
PUT ON.

a | 11. *Time.* Knowing the season.
b | 11. *Action.* The hour to awake.
a | 11, 12. *Time.*
c | Salvation *nearer.*
d | Night *far spent.*
c | Day *at hand.*
b | 12—14. *Action.*
e | Put off.
f | Put on.
g | Walk "as" (pos.), (*Euschēmonos*) "Not" (neg.).
f | Put on.
e | Put off.

This is the last section of the Structure, and with it the teaching of

Romans xii. and xiii. is completed. No conformity with this age was the key to the first section (Rom. xii. 1, 2); and "walking honestly," as in the day, not as in the night, is the teaching of this last and balancing section (Rom. xiii. 11—14). In the first passage *suschēmatizō* is used; and in the second *euschēmonos* ("honestly"). In both words the root is *schēma*, "fashion." We are not to be conformed to the fashion of this world which passes away, but to be fashioned in harmony with "the day"—the day of salvation.

There is an emphasis here upon the importance of recognizing "the time." While the people of Israel remained a factor in the purpose of the ages, the Second Coming of Christ could be regarded as imminent. Contingent upon Israel's repentance, the return of the Lord was to take place, and the "times of refreshing" would have come (Acts iii. 19—21). In view, therefore, of "the present necessity," the shortness of the time, and the character of the days immediately preceding the Second Coming, the Apostle gave special instruction, as for example in 1 Corinthians vii., with reference to marriage (1 Cor. vii. 26, 29). This instruction was considerably modified when the dispensation changed (Eph. v. 22, 23, 1 Tim. iii. 1—5, 12, v. 11—14).

A knowledge of the character of the season leads to action—"It is high time to awake out of sleep." We find a very close parallel to Romans xiii. 11—14 in 1 Thessalonians v. 1—10. In both passages we have darkness and light, sleep and wakefulness, armour and the hope of salvation. Let us see the two passages together.

Romans xiii. 11—14.	**1 Thessalonians v. 1—10.**
"Knowing the season" (*kairon*).	"But the times and seasons (*kairon*) you know perfectly."
"It is high time to awake out of sleep . . . . the night is far spent, the day is at hand . . . . let us walk honestly as in the day: not in rioting and drunkenness . . . . make not provision for the flesh to fulfil the lusts thereof. Let us put on the armour of light, for now is our salvation nearer than when we believed."	"Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep as do others, but let us watch and be sober. For they that sleep, sleep in the night, and they that be drunken are drunken in the night. Putting on the breastplate of faith and love; and for an helmet, the hope of salvation . . . . to obtain salvation by our Lord Jesus Christ."

The two passages follow their own order, but the parallel between them is plain.

While the particular phase of the Lord's Coming may be different in different passages, the practical influence of this "blessed hope" remains the same:

> "Teaching us that, having denied ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present age, looking for that blessed hope, and the appearing of the glory of our great God and Saviour Jesus Christ" (Tit. ii. 12, 13).
>
> "I charge thee, therefore, before God, and the Lord Jesus Christ, Who shall judge the quick and the dead at His appearing and kingdom, preach the word . . . . love His appearing" (2 Tim. iv. 1—8).

Put on.

In Romans xiii. 12 we have the exhortation, "Let us put on the armour of light." In verse 14 we read, "Put ye on the Lord Jesus Christ." After the first reference to "putting on," the Apostle mentions certain particular activities of the flesh—rioting, drunkenness, etc. After the second reference, we have the all-inclusive statement, "Make no provision for the flesh to fulfil the lusts thereof." It is evident that the putting on of "the armour of light" is but a figurative way of describing the full equipment of the believer who stands in all that Christ is made to him. Comparing this passage with Ephesians, we read in Ephesians iv. of "having put off . . . . the old man, and having put on the new man," while in Ephesians vi., what is true of every believer in Ephesians iv. is put into practical effect when the armour is "put on"—the armour being specified as being either the gifts of grace in Christ, or the Word of God itself. In Ephesians vi. the foes in view are "spiritual wickednesses," but in Romans xiii. the enemy is nearer home. The enemy in Romans is "the flesh"—not the flesh in others, but the flesh in ourselves.

It is important here to keep close to the actual teaching of the passage. There is nothing to justify the idea that the believer cannot fall into sin, or that he will not sometimes be "overtaken in a fault." Even those decribed in Galatians as "ye which are spiritual" are exhorted to "restore such an one in the spirit of meekness; considering thyself, *lest thou also be tempted*" (Gal. vi. 1). What we are warned against here is "making provision for the flesh"—a provision which is made by conforming to this age, by forgetting that we are of the day, and that it is high time for us to awake out of sleep, and by forgetting the nearness of our hope. Just as we are to "*provide* things honest in the sight of all men" (Rom. xii. 17), so we must be careful *not to provide* for the satisfaction of the lusts of the flesh.

The word translated "armour" has already appeared in Romans, but in its previous occurrence it is rendered "instruments":

> "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as *instruments* (*Margin* 'arms' or 'weapons') 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" (Rom. vi. 12, 13).

The "yielding" here in Romans vi. is the "presenting" of Romans xii. 1 and 2. The "mortal bodies" in Romans vi. are those that are yielded as living sacrifices in Romans xii., for they are yielded "as those that are alive from the dead." The strength for this is in our "reckoning"—according to Romans vi. 11—or, in our "putting on the Lord Jesus Christ"—according to Romans xiii. 14.

It is our reasonable service thus to present our bodies; it is a logical outcome of grace not to think highly of ourselves; it is rational to endeavour to serve the Lord in the place and with the gift that He has been pleased to bestow. It is our reasonable service to refrain from avenging ourselves; it is our reasonable service to render to all their dues, and to recognize that He Who has so sovereignly given to every

believer some gift for His glory, has also, in His wider providential dealings with the world, ordained the powers that be. It is a logical conclusion that love fulfils all law, and that we who are saved by grace, and are waiting for glory, should stand complete in all the fulness of the gift of Christ.

"I beseech you," writes the Apostle, at the beginning of this section, "I beseech you, therefore, brethren, by the mercies of God." May this beseeching and our contemplation of these "mercies of God" not be in vain.

CHAPTER XVIII

"Receive ye one another" (xiv. 1—xv. 7).

The section just concluded (xii. and xiii.) was an exposition of what constituted, and what arose out of, "reasonable service." The section now before us met a very real need in the church of the Apostle's day, and also indicates what should be our attitude to-day, even though the particular questions under discussion may not be exactly the same as they were while the "middle wall of partition" between Jewish and Gentile believers still remained.

The subject of this section is that of "reception." The Apostle deals with this in two ways: (1) Negatively: "Not to doubtful disputations" (xiv. 1), and (2) Positively: "As Christ received us, to the glory of God" (xv. 7). The "doubtful disputations" were concerned with the eating of "meats," and the observance of "days." The true spiritual attitude in these things is to realize that they make little or no difference to the believer, and that things are in themselves neither clean nor unclean. Days can be neither sacred nor secular in themselves; what matters most is the effect upon the conscience, and the motive that is behind the action. It will not be difficult for the reader to see, beyond the concrete examples here introduced, the general principles which must govern the settling of all such grounds of dispute and offence.

The structure of such a section as this is necessarily a long one, and it is not practicable to set it out in full in these pages. We give a condensed outline here, and in the course of exposition each section will be expanded as the occasion demands. It will therefore be a simple matter for the earnest student to reassemble the whole structure should he so desire. Those who do not think it necessary to do this may nevertheless feel assured that the whole structure is before us, even though it cannot be exhibited. The skeleton structure is as follows:

Romans xiv. 1—xv. 7.

A_1 | xiv. 1. Receive the weak.
  B_1 | xiv. 1. *Diakrisis.* Doubtful disputations.
    C_1 | xiv. 2—5. Meats, etc., and the estimate of faith.
      D_1 | xiv. 6—12. The Lordship of Christ. It is written.
    C_2 | xiv. 13—22. Meats, etc., and the estimate of faith.
  B_2 | xiv. 23. *Diakrinō.* Doubts and damnation. Not of faith is sin.
      D_2 | xv. 1—5. The humility of Christ. It is written.
    C_3 | xv. 5. Something better than meats, etc.
  B_3 | xv. 6. *Homothumadon.* One mind and one mouth. Better than *diakrisis.*
A_2 | xv. 7. Receive ye one another, as Christ also received us.

This question of "receiving one another" is one that transcends dispensational boundaries, and is an accompaniment of salvation wherever it is manifested. The ecclesiastical side of the matter is by no means the most important, though this aspect has, alas, often been allowed to overshadow all others.

The word translated "receive" in xiv. 1 and xv. 7 is the Greek word *proslambanō*, *pros* being the preposition "toward" or "unto," and *lambanō* meaning "to receive." There is, therefore, a very personal touch about the word. It is not merely "to receive," but "to receive unto oneself." There is something warm and kindly about the word—the very antithesis of anything formal.

Proslambanō occurs 14 times in the N.T., the only occurrences in the epistles, apart from those in Romans, being found in Philemon. The two references here indicate very clearly the personal character of the word:

> "Thou therefore *receive* him, that is, mine own bowels" (Philem. 12).
> "If thou count me therefore a partner, *receive* him as myself" (Philem. 17).

We get further light on the meaning of the word from its occurrences in the Acts. In Acts xviii. we read of Aquila and Priscilla "taking" Apollos "unto them" (Acts xviii. 26) in chapter xxvii. the Apostle exhorts the famished sailors to "take" some meat (Acts xxvii. 34); while in chapter xxviii. we read of the kindness of the barbarous inhabitants of Malta, who kindled a fire, and "*received* us every one, because of the present rain, and because of the cold" (Acts xxviii. 2). All these passages indicate something of the intimate character of the "reception" enjoined by the Apostle.

If the reader is not acquainted with the usage of the various words translated "to receive," and particularly of *lambanō* and its many combinations, he should examine the Scriptures, and discover the important place that this aspect of faith holds.

In John i. 12 the word is *lambanō*: "As many as *received* Him," while in the previous verse: "His own *received* Him not," it is *paralambanō*. The latter (*paralambanō*) is used in Colossians ii. 6, "As ye have therefore *received* Christ Jesus the Lord, so walk ye in Him" (Col. ii. 6). When we think of all the petty things that prevent the reception of the believer by other believers, we should be humbled as we remember that the Lord Himself "made Himself of no reputation, and took upon Himself (*sumparalambanō*) the form of a servant"(literally "slave") (Phil. ii. 7). We are exhorted, in the context of this same passage, that this mind should be in us, "which was also in Christ Jesus."

Each believer has "received" the "reconciliation" (Rom. v. 11), and if each of us is reconciled to God, surely there should be free reception of one another "as Christ also received us." Every believer has received the "spirit of adoption, whereby we cry, Abba, Father" (Rom. viii. 15), and it would surely be strange if those who call upon the same Heavenly Father should be unwilling to receive one another. It is obvious, however, that fellowship with other believers must have some sort of touchstone, and must rest upon something more than a merely personal feeling. The basis of all true reception is that "Christ has received" the other believer to the glory of God, and that this too must regulate our own attitude. At this point, however, a difficulty arises. It is not given to any of us to know the heart of another, for that belongs to the Lord alone. We can, therefore, only act according

to evidences; and we must consider what these necessary evidences must be. In the second epistle of John we read:

> "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed" (2 John 9, 10).

No amount of "Christian charity" can alter the force of this passage. Christ is the touchstone of all doctrine and practice. We receive as He received. We receive those whom He has received, and we cannot receive those who do not receive Him. It is sadly possible to preach "another Jesus," and those who have been taught to honour the Son even as they honour the Father, cannot accept those whose estimate of Christ does not accord Him this equal honour. It must, however, be kept in mind that John deals with the reception of *teachers*, whereas Paul is dealing with the reception of *believers*. If we may be allowed the somewhat popular use of terms, the pew is broader than the pulpit.

These few notes will possibly be sufficient to open up the new subject that is to occupy us during the study of this section, and we will reserve all further comment until we have examined more closely the "doubtful disputations" which were dividing the early Church.

(1) "Reasonings" and "Reason" (xiv. 1—xv. 7).

We have seen that this section of the epistle deals with the question of "reception," and treats it in two ways: first, *negatively*—how not to receive, and then *positively*. We must now turn our attention to the negative aspect, which is presented first.

The words, "not to doubtful disputations" are the translation of *me eis diakṛiseis dialogismōn*, and before we proceed, it will be necessary to obtain some scriptural light upon their usage and meaning.

To take *diakrisis* first: this word is used in a good sense in 1 Corinthians xii. and Hebrews v.:

> "For to one . . . . to another *discerning* of spirits . . . . all these worketh that one and self-same Spirit" (1 Cor. xii. 8—11).
>
> "But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to *discern* both good and evil" (Heb. v. 14).

It is clear from these passages that in Romans xiv. 1 the Apostle cannot be condemning the faculty of discrimination in itself, but rather its unkind application in connection with the reception of a weak believer. Just as we are about to learn that the question of meats and herbs in itself is of little consequence, but that it is the part played by the conscience that matters, so we may learn here, that the possession of the gift, or grace, of discernment must be under the tempering power of kindliness and love. Priscilla and Aquila would not have succeeded with Apollos as they did, if they had seized upon his errors at once,

and made him feel uncomfortable in the presence of the assembled synagogue.

Diakrinō is translated in a variety of ways in the A.V., but each translation has at its base the idea of discrimination. For example:

> "Ye can *discern* the face of the sky" (Matt. xvi. 3).
> "Is it so that there is no wise man among you? no, not one that shall be able to *judge between* his brethren?" (1 Cor. vi. 5).

Perhaps the passage that is most important in view of the problems discussed in Romans xiv., is that which records Peter's words after he had received the vision of the great sheet filled with all manner of beasts and creeping things, and had been exhorted to "slay and eat." This vision is recorded in Acts x., and is the basis of the Apostle's appeal for charity in Acts xv.: "And *put* no *difference* between us and them, purifying their hearts by faith" (Acts. xv. 9). These words were spoken in Paul's own hearing—for he was himself at the Jerusalem gathering—and he could scarcely have written Romans xiv. 1 without remembering this critical occasion.

To take now the second word in Romans xiv. 1, *dialogismos*; we find that it is usually translated "thoughts" in the A.V., and in nearly all its ten occurrences the word has evil associations. In Luke ix. 47 we read, "And Jesus, *perceiving* the thought of their heart," while in verse 46 of the same chapter *dialogismos* is translated "reasoning." We may therefore translate Romans xiv. 1, "Not for discrimination of reasonings."

Reasonings and reason.

The reader should notice here that "reasonings" and "reason" are not the same thing. "Reasonings" arise out of an evil heart (Matt. xv. 18—20), but it would be quite wrong to set aside "reason" because "reasonings" are condemned. If Romans xiv. 1 sets aside "reasonings," xii. 1 just as clearly upholds "reason," for we read: "I beseech you . . . . present your bodies . . . . which is your *reasonable* service." Peter also exhorts his hearers to be ready to give "a reason" for the hope that is in them (1 Pet. iii. 15).

That the use of "reason" was characteristic of the Apostle Paul, the following passages which use *dialegomai* make abundantly clear:

> "And Paul, *as his manner was*, went in unto them, and three sabbath days *reasoned* with them out of the Scriptures" (Acts xvii. 2).
> "Therefore *disputed* he in the synagogue with the Jews" (Acts xvii. 17).
> "And he *reasoned* in the synagogue every Sabbath, and persuaded the Jews and the Greeks" (Acts xviii. 4).
> "He himself entered into the synagogue, and *reasoned* with the Jews" (Acts xviii. 19).
> "He went into the synagogue and spake boldly for the space of three months, *disputing* and persuading the things concerning the kingdom of God" (Acts xix. 8).
> "*Disputing* daily in the school of Tyrannus" (Acts xix. 9).
> "Paul *preached* unto them" (Acts xx. 7).
> "Paul was long *preaching*" (Acts xx. 9).
> "And as he *reasoned* of righteousness, temperance, and judgment to come, Felix trembled" (Acts xxiv. 25).

Not only did the great Apostle, continually and consistently "reason," but the Word of God itself is said to do so: "And you have forgotten the exhortation which *reasons* with you as sons" (Heb. xii. 5).

We must never forget that faith and hope are "reasonable," and in 1 Peter iii. 15 we read: "Be ready to give an answer (*apologia*) to every man that asketh you a reason (*logon*) of the hope that is in you."

Our Lord's words when He walked with the two disciples to Emmaus also provide further evidence that faith is reasonable, for we read:

> "O fools (*anoētos*, inconsiderate, thoughtless) and slow of heart to believe . . . . He expounded (*diermēneuō*, explained or interpreted) in all the Scriptures . . . . Then opened He their understanding (*nous*, mind) that they might understand (*suniēmi*) the Scriptures" (Luke xxiv. 25, 27, 45).

We have already referred to Acts xvii. 2 and xviii. 4 in connection with the Apostle's reasoning, and it is good to see that the sequel was that some were "persuaded" (*peithō*, i.e. won over to conviction). The Apostle did not hesitate to "speak wisdom" among them that were "perfect" (1 Cor. ii. 6), and in Hebrews xi. 3 he writes: "By faith we understand" (*noeō*).

Some readers will be aware that an attempt was made to belittle the series of articles published in *The Berean Expositor*, Vols. XXII—XXVII, under the heading: *With all thy getting, get understanding.* Such an attitude, however, is not in accordance with the Scriptures, for the very title of the series is a text of Scripture, and the getting of understanding obviously implies the exercise of the reasoning faculties. It is impossible for any man to "believe" a statement, whether uttered by God or man, unless he understands its "meaning." He may not be able to appreciate the *full* significance of the statement, but he must understand the fundamental meaning of the terms used. The Scripture not only speaks of the cross, but of the "word (*logos*) of the cross"; it not only presents to us the fact of reconciliation, but also preaches the "word of reconciliation." The "cross," presented without explanation, can mean nothing; and immediately we attempt to explain its place in the scheme of salvation we must call upon the whole intelligence to take part. Unbelief may be blind, but faith sees.

The renewed mind.

By the mere process of "reasoning" human nature cannot attain to the truth, because, first of all, God's truth is beyond the powers of human intelligence to attain, and secondly, because sin has robbed man of his birthright. He goes astray from truth like a lost sheep. He calls light darkness, and darkness light. When, however, man believes the Word of God, the entrance of that Word gives light to the simple. The mind is renewed, and this renewed mind functions as God intended. Faith is discovered to be most reasonable, the purpose of the ages most rational, and the plan of salvation demonstrates that God is not only "righteous" but "right." While, therefore, the Apostle warns the church at Rome against "doubtful disputations," it is quite untrue to suggest that reason and faith can ever conflict.

As we have mentioned the series entitled, *With all thy getting, get understanding*, we would draw the reader's attention to the fact that these articles were not prepared so that the reader should be able to sit in judgment upon the Word of God, but rather that he should be able to judge the writings of men. In any case, we trust that all readers of *The Berean Expositor* and any of its publications will "search and see" before accepting anything that is written in its pages.

(2) "Meats" and "Days".

The "strong" and the "weak" (xiv. 1—xv. 7).

One of the most conclusive evidences that a change of dispensation took place at Acts xxviii., is the complete change in the character of the "cases of conscience" that come up for consideration in the epistles of the Mystery. The problems of Romans xiv. are pre-eminently Jewish, and are practically unknown in the church to-day. The eating of meats, and the observance of days are regarded as things to be repudiated in Colossians ii., but already a new point of view is evident.

There are two words translated "to eat," that occur with great frequency in the N.T.—*esthiō* and *phagō*. While both these words are found many times in the Gospels and the earlier Epistles of Paul, there is not a single occurrence of either of them in the prison epistles. The N.T. occurrences are too many to give in full, as *esthiō* occurs 64 times, and *phagō* 97 times. *Phagō* does not differ from *esthiō* in any essential, and is actually used to form some of its tenses. It is as fanciful to attempt to draw any distinction between them, as it would be to make some essential difference between "go" and "went."

Esthiō.

"Why *eateth* your Master with sinners?" (Matt. ix. 11).
"Another, who is weak, *eateth* herbs" (Rom. xiv. 2).
"Whatsoever is set before you, *eat*, asking no question for conscience sake" (1 Cor. x. 27).

Phagō.

"To *eat* with unwashen hands defileth not" (Matt. xv. 20).
"I have never *eaten* anything that is common or unclean" (Acts x. 14).
"One believeth that he may *eat* all things" (Rom. xiv. 2).

Another word that occurs in Romans xiv. in this connection is the word "meat." This is the translation of *brōma*, which is not limited to "flesh," but covers the whole range of eatables. *Brōma* occurs in Romans xiv. where the Apostle says: "The kingdom of God is not *meat* and drink" (Rom. xiv. 17), and again in Colossians ii., "Let no man, therefore, judge you in *meat*, or in drink" (Col. ii. 16).

No one can read the Book of Leviticus, or the writings of the Rabbis, without realizing what an important place the question of clean and

unclean food occupied in the mind of a zealous Jew. *Dr. Lightfoot* calls the following the Pharisaical ladder to heaven:

> "Whosoever hath his seat in the land of Israel, and eateth his common food in cleanness, and speaks the holy language, and recites his phylacteries morning and evening—let him be confident that he shall obtain the life of the world to come" (*Maimonedes*).

The teaching of the law was supplemented by many glosses, and the Rabbis did not scruple to bring in the unseen world to enforce their traditions. Thus we read, "Shibta was one of the demons, who hurt them that wash not their hands before meat" (*Babylonian Taanith*).

The middle wall.

The feelings of the early Church on this question of eating find expression in the reprimand administered to Peter in Acts xi.:

> "Thou wentest in to men uncircumcised, and didst eat with them" (Acts xi. 3).

These two things—circumcision and "meats"—distinguished Israel from the Gentile world, and of these, the more important distinction was the eating of clean meats, for Ishmaelites and other descendants of Abraham who did not discriminate in the matter of meats were nevertheless circumcised.

Let us now turn our attention to the passage that deals with these scruples. The following is the structure of Romans xiv. 2—5, but the reader should also refer back to page 303 for the structure of the complete passage.

The Estimate of Faith (Romans xiv. 2—5).

C$_1$ | xiv. 2—5. | MEATS, ETC., AND THE ESTIMATE OF FAITH.

a$_1$ | a | One eats all things.
b | Another eats herbs.
a | One must not despise.
b | The other must not judge.

b$_1$ | FOR GOD HATH RECEIVED HIM.

a$_2$ | a | Who art thou that judgest.
b | Another man's servant?
a | To his own Master he stands or falls.
b | He shall be held up.

b$_2$ | FOR GOD IS ABLE TO MAKE HIM STAND.

a$_3$ | a | One man esteemeth.
b | One day above another.
a | Another man esteemeth.
b | Every day alike.

b$_3$ | LET EACH BE FULLY PERSUADED IN HIS OWN MIND.

The parties in view in this conflict are not "the right" and "the wrong," or "the orthodox" and "the heretic"; they are "the strong" and "the weak." A believing Jew, even though justified by faith, found it very difficult to throw off the effects of his upbringing and early prejudices. Hence, if he were obliged to live in a Gentile city, he might find it impossible to feel free from pollution in eating ordinary food, and so would "eat only herbs." *Seneca* tells us that in his youth he

adopted the practice of vegetarianism, but that his father induced him to give it up, lest he should be suspected of foreign superstition (probably Judaism). In the *Clementine homilies* the eating of meat is attributed to impure demons and bloodthirsty giants, and Peter is represented as saying that he made use of bread and olives, and sparingly of certain vegetables.

The Apostle's handling of these very real difficulties is referred to by *Dean Farrar* in the following terms:

> "He treats the difficulty in the same masterly manner—broad yet sympathetic, inflexible in convictions yet considerate towards prejudices —which he had already displayed in dealing with a similar question in his epistle to the Corinthians" (*Farrar*).

"Inflexible" yet "considerate." What grace is needed for the perfect blend of these two qualities. Without them, the "strong" will become arrogant, and the "weak" self-righteous.

What is said in Romans xiv. concerning "meats" is also said concerning "days." In this connection, the following paragraph from the writings of *Dean Alford* is interesting, particularly in view of the fact that, as Dean of Canterbury, he would naturally be obliged to uphold the observance of Sunday as the Lord's Day:

> " 'One man (*the weak*) esteems (*selects for honour*) one day above another day; another (*the strong*) esteems every day. Let each be fully satisfied in his own mind'. It is an interesting question, what indication is here found of the observance or non-observance of a day of obligation in the apostolic times. The Apostle *decides nothing, leaving every man's own mind* to guide him in the point. He classes the observance or non-observance of particular days, with eating or abstaining from particular meat. In both cases, he is concerned with things which he evidently treats as of *absolute indifference in themselves*. Now the question is, supposing the divine obligation of one day in seven to have been recognised by him *in any form*, could he have thus spoken? The obvious inference from his strain of arguing is that he *knew of no such obligation*, but believed *all times and days to be*, to the Christian strong in faith, ALIKE. I do not see how the passage can be otherwise understood. If any one day in the week were invested with the sacred character of the Sabbath, it would have been *wholly impossible* for the Apostle to commend or uphold the man who judged all days worthy of equal honour—who, as in verse 6, paid *no regard* to the (any) day. He must have visited him with his strongest disapprobation, as violating a command of God. *I therefore infer that sabbatical obligation to keep any day, whether seventh or first, was not recognised in apostolic times.*"

These words, coming from one who regarded "the Lord's Day as an institution of the Christian Church," and "binding upon us from considerations of humanity and religious expediency," may be of some weight with those who have looked upon the Christian Sunday, the First Day of the Week (or, as it is mistakenly called, the "Lord's Day") as having N.T. sanction.

As a zealot for the traditions of his fathers, Paul would know all about the trivial things that were debated among the Jews with so much zeal—we read, for example, of a discussion as to "whether an egg laid on a festival might or might not be eaten" (*Bitsah*)—but, being delivered now from these tormenting scruples, and standing in the blessed freedom of grace, he sees in these Levitical and traditional

observances, a menace to the gospel, and to the believer's standing. He approaches the subject, however, rather differently in Romans from the way in which it is dealt with in Galatians.

Two points of view.

In Galatians, the turning back to circumcision and Mosaic observances as being necessary for complete salvation and assurance, the Apostle regards as definitely antagonistic to the cross of Christ. He therefore writes:

> "Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. But now, after ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain" (Gal. iv. 8—11).

To the Colossians, who were in danger of being cheated of their reward by teaching that cast doubt upon their completeness in Christ, the Apostle writes:

> "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come, but the body is of Christ" (Col. ii. 16, 17).

In 1 Timothy iv. we find a further reference to "meats," in connection with the departure from the faith that characterizes the "latter times":

> "Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth" (1 Tim. iv. 3).

In Romans xiv., the Apostle's attitude to these things is less severe than in Galatians, for their observance was not being insisted upon in Romans as vital to salvation, though they were spoiling the free and full reception of fellow-believers.

The Apostle asserts the believer's right to liberty, but at the same time he warns the "strong" against censoriousness, and the "weak" against despising. It is evident that his own sympathies are with the strong, but he makes it clear that "we then that are strong ought to bear the infirmities of the weak, and not to please ourselves" (Rom. xv. 1).

He meets the difficulties of the situation by a threefold argument:

(1) God hath received him.
(2) God is able to make him stand.
(3) Each must be fully persuaded in his own mind.

The Apostle has more to say about this matter in Romans xiv. 13—21, but before he discusses such questions as whether a thing is clean or unclean in itself, he turns the reader's attention to a very serious aspect of the question, namely, that in thus judging another, the believer is usurping the prerogative of his Lord. This aspect of the Apostle's teaching we must take up in our next study. Meanwhile it

would be salutary for us all to examine ourselves in the light of this chapter, and see just how far "days" and "meats" or their modern equivalents enter into our own conception of Christian worship, doctrine, and practice.

(3) The Lordship of Christ and its bearing on the attitude of the "strong" and the "weak" (xiv. 1—xv. 7).

One of the evils associated with the judging of one another in the matter of "meats" and "days," is that we are liable to overstep our legitimate bounds, and usurp the place of the Lord. The Apostle has twice as much to say about this question of meats and days as he has already written (*see* Rom. xiv. 2—5 and xiv. 13—22, and the structure of the whole passage on page 303), but for the moment the argument is held up, while he forces upon the consciences of both "strong" and "weak," i.e., of those who are free to eat all things, and those who are so weak that they eat nothing but herbs, the fact of the Lordship of Christ. This section is marked D1 | xiv. 6—12 in the larger structure, and we must now see it in detail in order to appreciate the bearing of its message upon the theme of the chapter.

Romans xiv. 6—12.

D_1 | xiv. 6—12. THE LORDSHIP OF CHRIST, "IT IS WRITTEN."	C_1	c | To the Lord—he regardeth it.
		d | To the Lord—he regardeth it not.
		e | To the Lord—he eateth it.
		d | To the Lord—he eateth it not.
	D_1	FOR NONE OF US LIVETH OR DIETH TO HIMSELF.
	C_2	c | To the Lord—we live.
		d | To the Lord—we die.
		e | The Lord's we are.
		d | The Lord—both of dead and living.
	D_2	FOR WE SHALL ALL STAND BEFORE THE JUDGMENT SEAT OF CHRIST.
	C_3	c | Saith the Lord, To Me.
		d | Every knee shall bow.
		e | To God.
		d | Every tongue shall confess.
	D_3	SO THEN EVERY ONE SHALL GIVE AN ACCOUNT OF HIMSELF TO GOD.

The value of thus seeking the structural analysis of the passage is at once shown by the way in which it forces upon our attention the fact of the *Lordship of Christ.* Now this is a matter of supreme importance. It may be a matter of indifference to God whether I eat this or that, or whether I observe this day or that, or none at all, but it can never be a matter of indifference to Him as to my relationship with His Son as Lord.

It is often the case that a word of doctrinal, dispensational, or practical importance, is emphasized by the number or disposition of its occurrences. We are not, therefore, surprised to find that the word

kurieuō, "to have dominion," occurs seven times in the N.T., and not only so, but the occurrences fall into the following most obvious arrangement:

Kurieuō, "To have dominion."

A | Luke xxii. 25. The kings of the Gentiles exercise *dominion* over them.
B | a | Rom. vi. 9. Christ being raised from the dead, dieth no more. Death hath no more *dominion* over Him.
b | Rom. vi. 14. Sin shall not have *dominion* over you. Grace.
b | Rom. vii. 1. Law has *dominion* over a man as long as he lives. Law.
a | Rom. xiv. 9. Christ died and rose that He might have *dominion* over both the dead and the living.
A | 2 Cor. i. 24. The apostles of the church do not exercise *dominion* over the faith.
B | 1 Tim. vi. 15. Christ, Lord of those having *dominion*, Who only hath immortality (ref. to death and resurrection).

Here is a further example of the perfection of the Word, an exhibition of the superintending inspiration of God, governing the use of individual words. Should the reader prefer to follow the chronological order of the books, members A and *A* would go together, and B and *B*, so reducing the alternation to one set.

It will be seen from the above that the true exercise of dominion is intimately associated with death and life. The kings of the earth exercise dominion, but it is not true dominion for it is not wielded in virtue of a risen life. The Apostle himself would not exercise dominion over the faith of others, for, as he had already written to the Corinthians:

> "Was Paul crucified for you? Or were ye baptized into the name of Paul?" (1 Cor. i. 13).

No, instead of claiming the exercise of "lordship," the Apostle could write:

> "We preach not ourselves, but Christ Jesus *the* LORD, and ourselves your servants for Jesus' sake" (2 Cor. iv. 5).

This he follows by a reference to the "judgment seat" similar to that found in Romans xiv.:

> "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. v. 10).

The "judgment seat," in principle at least, is not absent even in the Prison Epistles, for we read:

> "Whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons" (Col. iii. 23—25).
>
> "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the LORD, the righteous JUDGE, shall give me in that day" (2 Tim. iv. 7, 8).

The judgment seat.

Here the Apostle does not hesitate to bring in the title of "Judge," and yet we know full well that he rejoiced in the wonderful teaching of Romans viii. 1. This naturally brings us to the inquiry, What is the nature of this "judgment seat"? The word so translated is *bema*, which has twelve occurrences in the N.T., of which nine refer to the "judgment seat" in connection with Pilate, Herod, Gallio, Festus, and Cæsar.

There is one occurrence of *bema*, in Acts vii., which needs perhaps a word of explanation.

> "And He gave none inheritance in it, not so much as to set his foot on" (Acts vii. 5).

The words "set . . . . on" are the translation of *bema* here, the word being taken by Stephen from Deuteronomy ii. 5, where it occurs in the LXX. The reader who is not acquainted with the growth of language may fail to see how such a word can be so translated. An illustration from our own language may help. We all know that a "cathedral" is the principal church in a diocese, but we may not all know that *cathedra* means "a chair." A cathedral is so called because the Bishop's "throne" or "chair" is there, and when he speaks "ex cathedra," he is speaking not as an individual expressing his private opinions, but as the Bishop. Here, then, is a word that in some contexts could mean simply a chair, but which in course of time has come to indicate a cathedral church. So *bema*, a word derived from *bainō*, "to tread," became in course of time limited to one particular standing place, and the only other occurrence of the word in the O.T. uses it in this sense:

> "And Ezra the scribe stood upon a wooden stage" (Neh. viii. 4).

Here it is equivalent to our "pulpit," while by the time the word is used in the N.T. it has become a "judgment seat."

It should be noted that the word *bema* was used with a certain amount of latitude. It could mean the judgment seat of Pilate or Cæsar, or alternatively, the raised stand erected for the purpose of adjudicating at the Greek sports. The latter meaning occurs in Acts xii. 21:

> "And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them."

We learn from Josephus and others that Herod attended some sports that were in progress at Cæsarea. He was not trying a case, but, as we read, "he made an oration to the people."

In the two occurrences of *bema* that refer to the Lord, the word is used in this latter sense. There is "no condemnation" for the believer. His trial has already been made, sentence has been pronounced, and, in the person of Another, endured.

In 2 Corinthians v. 10 we have "the judgment seat of *Christ*," while in Romans xiv. 10 the R.V. reads "the judgment seat of *God*," and this reading has the support of the critical texts. There is, of course, no

discrepancy here. The very fact that in one passage the reference is to "Christ," and in the other to "God," only emphasizes the Deity of Christ, for we read:

> "The Father judgeth no man, but hath committed all judgment unto the Son" (John v. 22).

It is the Son Who shall sit upon the throne of His glory to judge the nations of the earth (Matt. xxv. 31, 32). It is the Son Who shall come in the glory of the Father with His angels, to reward every man according to his works (Matt. xvi. 27). And it is the Son Who shall sit on the throne of His glory, in the regeneration (Matt. xix. 28).

With regard to the question of judging, the Apostle in 1 Corinthians refuses either to allow others to judge his motives or to attempt to justify himself:

> "Yea, I judge not mine own self. For I know nothing against myself, yet am I not hereby justified, but He that judgeth me is the Lord. Wherefore judge nothing before the time, until the Lord come, Who will bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall each man have his praise from God" (1 Cor. iv. 3—5).

The Apostle is referring here to that test of true service that he had enlarged upon in 1 Corinthians iii. 11—15, where he distinguishes between the foundation and the superstructure. A believer whose life's work is burnt up shall nevertheless "himself be saved," even though he "suffer loss" (1 Cor. iii. 15).

The deity of Christ.

Coming now to Romans xiv., we observe that the reference to the judgment seat is associated with a quotation from the O.T.:

> "For it is written, As I live, saith the Lord, every knee shall bow to Me, and ever tongue confess to God" (Rom. xiv. 11).

This is a quotation from Isaiah xlv., and if we turn to the passage we shall observe in the context the following important fact. The One Who thus speaks, declares in verses 21 and 22:

> "I am God, and there is none else" (Isa. xlv. 21).
> "A just God and a Saviour; there is none beside Me" (Isa. xlv. 22).

It is this God, beside Whom there is "none else," Who has sworn that unto Himself every knee shall bow. The Apostle not only knew the passage from Isaiah xlv. which he actually quotes, but he also knew its context. In face of this, he uses the names "Christ" (2 Cor. v. 10) and "God" (Rom. xiv. 11), which would be inexplicable unless he believed in the Deity of Christ. If the Lord Jesus Christ be "God manifest in the flesh," then either title is His. The first (Christ) refers to Him as the Man Who was the anointed Prophet, Priest and King, while the second speaks of His essential nature, for He was more than man. He came in the flesh, but He left the glory to do so.

We remember, moreover, that the Apostle quotes Isaiah xlv. 23 in Philippians:

> "Who, being n the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him the Name which is above every name, that in the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. ii. 6—11).

It is not without significance that Philippians speaks of "the prize," while 2 Timothy (which refers to "the righteous Judge") speaks of "the crown."

Returning to Romans xiv., we read:

> "For to this end Christ died and lived again, that He might be Lord of both the dead and the living" (Rom. xiv. 9 R.V.).

The Revised Text omits the words "and rose," but resurrection is necessarily implied in the words "died and lived again," and in that capacity He is Lord of those who are dead, and who are living. He Who is Lord of life and death is the only One Who has the right to judge the motives of those for whom He died, and who by grace are reckoned to have died and risen again with Him.

It is to the Lordship of the risen Christ that the Apostle here points the leaders of faction, the men of party spirit, the judges, and those who tend to despise the brethren. While the believer to-day may not be in danger of judging or despising so far as "meats" are concerned, there are many who adopt the attitude here condemned regarding the observance of the so-called "Lord's Day." Those of us who are free from the tradition concerning the observance of either the Sabbath or the First Day of the Week, should remember that we are called upon to respect the consciences of those who, though "weak," "regard the day unto the Lord." It is not the first part of this sentence that matters, it is the second part: "Unto the Lord." This we shall find the Apostle turns into a spiritual principle in the next section (Rom. xiv. 13—22, particularly verse 14). However, we must let the Apostle speak for himself, and not introduce any doctrine into the present section other than that which inspiration has indited, namely, the Lordship of Christ.

We should receive one another as Christ received us. We should act towards one another in view of the fact that Christ is our Lord, ours and theirs, both dead and living. And we must remember that, while every phase of the purpose of the ages necessitates the death and resurrection of Christ, the Apostle draws particular attention here to the fact that it was "*to this end* Christ both died and lived again, that He might be the LORD both of the dead and living."

(4) Guiding principles in cases of conscience (xiv. 1—xv. 7).

Having emphasized the Lordship of Christ with respect to *all* believers, whether they be strong or weak, the Apostle passes on to the conclusion of the matter (Rom. xiv. 13—xv. 7). He counsels the believer to "judge" himself rather than others, so that no stumbling-block should be put in the way of his brethren. In other words, he is to "walk according to love," or as the A.V. puts it, "walk . . . . charitably" (Rom. xiv. 15). The tendency to censoriousness and self-pleasing in these things is destructive:

> "Destroy not him with thy meat, for whom Christ died" (Rom. xiv. 15).

We should ever follow after those things that make for peace, and which build up, and not attempt to hold to our "rights" and "liberties" if by so doing we exalt them above Christian love. For while the believer may be "free" to eat this or drink that, it is "good" to refrain and to limit one's liberty rather than be the occasion of stumbling to a weaker brother.

Such, however, is not a complete statement of the Apostle's exhortation. He introduces in verses 14, 16, 20, 22 and 23 the principle that, when once grasped, will be an all-sufficient guide for us in any similar case of conscience.

To perceive these verses in their true relationship we must have recourse to the structure of the section.

Romans xiv. 13—22.

C_2	xiv. 13—22. MEATS, ETC., AND THE ESTIMATE OF FAITH.	a_4	a | Judge no more.
			b | Judge this rather.
			a | No stumbling-block.
			b | Nor occasion to fall.
		b_4	NOTHING UNCLEAN OF ITSELF. BUT TO HIM THAT ESTEEMETH IT.
		a_5	a | Brother grieved with thy meat.
			b | Walk not in love.
			a | Destroy not with thy meat.
			b | One for whom Christ died.
		b_5	LET NOT YOUR GOOD BE EVIL SPOKEN OF.
		a_6	a | Kingdom of God.
			b | Not meat and drink.
			b | But righteousness, joy, peace in holy spirit.
			a | Acceptable . . . . approved.
		b_6	LET US FOLLOW PEACE AND EDIFYING.
		a_7	a | For meat destroy not.
			b | Work of God.
		b_7	ALL THINGS PURE. EVIL TO HIM THAT OFFENDS.
		a_8	a | Good, neither to eat flesh . . . . nor anything.
			b | To cause stumbling, offence, or make weak.
		b_8	HAVE FAITH THYSELF BEFORE GOD. HAPPY IS HE THAT CONDEMNETH NOT HIMSELF IN THAT WHICH HE ALLOWETH.

The Apostle's principles here are so important, and so often lost sight of, that at the risk of seeming repetition we propose to take the sections labelled b_4 to b_8 and put them together by themselves:

The principles of Romans xiv. 13—22.

A | xiv. 14. Nothing is unclean of itself. It becomes unclean to the one that so esteems it.
B | xiv. 16. Let not your good be evil spoken of.
B | xiv. 19. Let us follow after the things that make for peace, and which edify.
A | xiv. 20. All things are pure, but it is evil for that man who eateth with offence.
B | xiv. 22. Happy is he who condemns not himself in those things which he allows.

The first of these references is introduced by the words:

"I know and am persuaded by the Lord Jesus."

There must be some good reason for introducing the name of the Lord here. It cannot simply mean that Paul was speaking by inspiration, for that would be equally true of any verse in the epistle. The reader may remember that in Acts xx. the Apostle uses the same title:

"Remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive" (Acts xx. 35).

This statement in the Acts appears to refer to one of the unrecorded utterances of the Lord, of which Luke would necessarily know many (Luke i. 1—3). In Romans xiv. 14, however, the Apostle may well refer to Mark vii. 18, 19:

"Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him, because it entereth not into his heart . . . . (this He said) making ALL MEATS CLEAN" (Mark vii. 18, 19, R.V.).

Nothing is "unclean" of itsélf.

Nothing is unclean "of itself." The distinction made in Leviticus between "clean" and "unclean" meats was mainly ceremonial—although it was no doubt true also in a material sense that in giving Israel the ruminating animals such as the ox and the sheep, the Lord was providing them with the best kind of food.

Parallel with this assertion, but approaching the truth from another angle, is the statement in Titus:

"Unto the pure, all things are pure" (Tit. i. 15).

We hope that it is unnecessary to prove that the words "all things" here must be governed by the scope of the passage in which they are found. That which is inherently unclean is no more pure under grace than it was under law. The context speaks of "vain talkers and deceivers, specially of the circumcision" and "Jewish fables and commandments of men" (Titus i. 10, 14).

This first principle of Romans xiv. 14 is well illustrated in the first

epistle to the Corinthians, where the Apostle had to meet problems similar to those discussed in Romans xiv.

> "All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any. Meats for the belly, and the belly for meats; but God shall destroy both it and them" (1 Cor. vi. 12, 13).

It will be seen that there are two reasons put forward here, why free moral creatures, washed, sanctified, and justified (1 Cor. vi. 11) should not use their liberty to the full.

The first reason is that it may not be "expedient" to do so. The word "expedient" is *sumpherō* in the original, and is literally translated in Acts xix. 19, "to bring together." It is in some ways an unfortunate word to introduce into Scripture, for its primitive meaning has been overshadowed by a more modern and less pleasant tone. "Expediency" has come to mean a consideration of what is "politic," as distinct from what is "just":

> "Matters of mere expediency, that affect neither honour, morality, nor religion" (*Chatham*).
> "Following his duty, instead of consulting expediency" (*Jane Austen*).
> "Too fond of the right to pursue the expedient" (*Goldsmith*).

It need hardly be said that this is not at all the Apostle's meaning. On the contrary, we must repudiate the least approach to subtlety in dealing with Christian things, and must seek to be open, and transparent in all our dealings. Why not then retain the literal rendering of *sumpherō*, and read, "All things do not bring together"? This is in harmony with Romans xiv., where the believer is exhorted to seek to "edify," instead of "destroying."

Chapter viii. of this same epistle to the Corinthians might be taken as a running commentary on the principles of Romans xiv. As a variant to the A.V., we give *Weymouth's* translation:

> "As to eating things which have been sacrificed to idols, we are fully aware that an idol is nothing in the world, and that there is no God but One. For if so-called gods do exist, either in heaven or on earth—and in fact there are many such gods and many such lords—yet *we* have but one God, the Father, Who is the source of all things and for Whose service we exist, and but one Lord Jesus Christ, through Whom we and all things exist. But all believers do not recognize these facts. Some, from force of habit in relation to the idol, even now eat idol sacrifices as such, and their consciences, being but weak, are polluted. It is true that a particular kind of food will not bring us into God's presence; we are neither inferior to others if we abstain from it, nor superior to them if we eat it. But take care lest this liberty of yours should prove a hindrance to the progress of weak believers. For if any one were to see you, who know the real truth of this matter, reclining at table in an idol's temple, would not his conscience (supposing him to be a weak believer) be emboldened to eat the food which has been sacrificed to the idol? Why, your knowledge becomes the ruin of the weak believer—your brother for whom Christ died. Moreover when you thus sin against the brethren and wound their weak consciences, you are, in reality, sinning against Christ. Therefore, if what I eat causes my brother to fall, never again to the end of my days will I touch any kind of animal food, for fear I should cause my brother to fall" (1 Cor. viii. *Weymouth*).

The Apostle also puts forward a second reason why the believer may be called upon to limit his freedom. This second reason is expressed in the words, "I will not be brought under the power of any." The word translated "bring under the power of" is *exousiazō*, while the word "lawful" is *exestin*. The latter gives us *exousia*, "authority" (as for example, Matt. viii. 9). *Exousiazō* is also found in Luke xxii. 25, where it is translated "exercise authority." By using these words together, the Apostle seems to emphasize the foolishness of boasting of one's authority over a thing, when the thing really exercises authority over oneself. Have we not sometimes heard the remark, "This is a bad habit; it is too strong for me"? Those who have to make such a confession have passed the boundary line beyond which an innocuous thing becomes harmful.

Conscience, not privilege.

The Apostle returns to this argument again in 1 Corinthians x. 23—33, and points out that the conscience is a far more important matter than the exercise of mere privilege. The statement, "Let no man seek *his own*" anticipates Romans xv. 1, while the words, "If I by grace be a partaker, why am I evil spoken of, for that for which I give thanks?" anticipate Romans xiv. 16.

While a thing may be "lawful" and "clean" in itself, there are two conditions that will render it "unclean" or "unlawful":

(1) If the person thus exercising his liberty "esteems such an act or thing unclean."
(2) If the act causes offence. The "good", if "evil spoken of," or if it "causes offence" (Rom. xiv. 16, 20), becomes "inexpedient" or "destructive."

Here we have the attitude of the believer himself, and also the effect of his action upon others, and it is important to notice that both these things can have evil consequences.

The last statement of principle in this section is that of Romans xiv. 22, which runs on into the separate member *B*2 | xiv. 23 (which is in correspondence with *B*1 | xiv. 1; *see* the structure).

> "As for you and your faith, keep your faith to yourself in the presence of God. The man is to be congratulated who does not pronounce judgment on himself in what his actions sanction. But he who has misgivings, and yet eats meat is condemned already, because his conduct is not based on faith; for all conduct not based on faith is sinful" (Rom. xiv. 22, 23. *Weymouth*).

We must beware of falling into the error of applying this last statement, "Whatsoever is not of faith is sin," to matters that are not in the context. Some readers may be acquainted with *Augustine's Omnis Infidelium vita, atum est*, but this certainly takes the Apostle's words beyond their legitimate inference. The whole life of "infidels" is nowhere in view in Romans xiv., while a study of Romans ii. will reveal that God has His own gracious way of dealing with the "infidel" who has heard neither "law" nor "gospel." In Romans xiv. 23, "faith"

means "the moral conviction of the rectitude of a mode of action" (*Chrys., De Wette, Meyer, etc.*).

The Apostle now proceeds once more to bring to bear upon the conscience the relationship of all this to Christ. He has already done this, when he suspended his argument to speak of the Lordship of Christ (D1 | xiv. 6—12), and he now confirms his argument by referring to the Lord's humility (D2 | xv. 1—5).

Romans xv. 1—5.

D2 | xv. 1—5.	c_4	c	The strong should bear infirmities of the weak.
		d	Not please self.
THE		*c*	Please neighbour for good and edifying.
HUMILITY		*d*	Christ pleased not Himself.
OF	d_4		REPROACHES FELL ON ME.
CHRIST.	c_5	c	Things written before for our learning.
"IT IS WRITTEN."		d	Patience, Comfort, Hope, Scriptures, and God.

The believer has before him the example of Christ, the teaching of the Scriptures, and the revealed character of God to encourage him in the exercise of the Christian spirit inculcated in Romans xiv. The "strong" of Romans xiv. 2 are exhorted to bear the infirmities of the "weak," and in denying what would otherwise be legitimate liberties, they will really be exercising the Christian privilege of "not pleasing ourselves." There may be many objections put forward to this "invasion of the sacred rights of the individual," but every murmur must be silenced in the presence of Him Who "pleased not Himself," even though the Lord from heaven. This is what Philippians describes as the "mind that was in Christ Jesus" (Phil. ii. 4—11).

"In a service which Thy love appoints,
There are no bonds for me;
For my secret heart is taught the truth
Which makes Thy children free;
And a life of self-renouncing love
Is a life of liberty."

CHAPTER XIX

Jesus Christ, the Minister of the Circumcision (xv. 8, 9).

Having dealt with the problem of the reception of believers, irrespective of their "strength" or "weakness," the Apostle now proceeds to another question that still agitated the church, namely, the position of the Gentile believer. For us to-day this question does not arise. In the light of the Mystery, with its glorious equality, and the complete obliteration of the distinction between Jew and Gentile, the whole problem disappears, and even for those who have no direct knowledge of this truth, the light of it has penetrated sufficiently on this question, even among the differing sects. Indeed, to-day we should find things reversed in some denominations, and have to ask: "Is He the God of the *Gentiles* only?" for there are some whose interpretation of Scripture seems to leave no room for the Jew at all.

The epistle to the Romans is the most fundamental of all Paul's writings, and its doctrines remain true even when the dispensation changes. And yet, with all its levelling doctrine of "no difference" where sin and salvation are concerned (Rom. iii. 22; x. 12), it is surprising what pre-eminence is still given to the people of Israel. We give below some of the passages in which this pre-eminence is stressed:

The Pre-eminence of the Jew in Romans.

(1) The gospel was promised before, in the writings of Israel's prophets (Rom. i. 2).
(2) The Lord Jesus Christ was, according to the flesh made of the seed of David (Rom. i. 3).
(3) The gospel is the power of God unto salvation to every one that believeth; to the Jew first . . . . (Rom. i. 16).
(4) The recognition of patient continuance in well doing is for all men, but nevertheless to the Jew first (Rom. ii. 10).
(5) The Jew boasted that he rested in the law, made his boast in God, knew God's will, approved the things "that are more excellent, being instructed out of the law," was confident that he was a guide to the blind, and a light to those in darkness, an instructor of the foolish, a teacher of babes, having a form of knowledge and of the truth in the law. Here we have ten points of superiority over the Gentile (Rom. ii. 17—20).
(6) There was much advantage and profit in being a Jew, chiefly, because unto them had been committed the oracles of God (Rom. iii. 1, 2).
(7) There was no doubt that God was God of the Jews (Rom. iii. 29).
(8) To the Israelites pertained the adoption, glory, covenants, giving of the law, service of God, promises, fathers, and, as concerning the flesh, Christ, Who is over all, God blessed for ever (Rom. ix. 4, 5).
(9) "Jacob have I loved, but Esau have I hated" (Rom. ix. 13).
(10) Israel is likened to the olive; the believing Gentile to a wild olive (Rom. xi. 17—24).
(11) All Israel shall be saved, for though, as concerning the gospel, they are enemies, yet, touching the election, they are beloved for the fathers' sakes (Rom. xi. 26—28).

These eleven passages, all from one epistle, and containing, as they do, over twenty-five points of distinction, provide overwhelming evidence as to the place occupied by Israel during the period covered by the Acts.

Romans xv. 8—xvi. 23.

A_1 | xv. 8—15. THE MINISTRY OF CIRCUMCISION DOES NOT EXCLUDE GENTILES.	a_1 8, 9.	a | *Diakonos.*	Jesus Christ a minister of the circumcision.
	Acceptance.	b |	For the truth of God.
		c |	To confirm promises made unto the fathers.
		d |	*And that the Gentiles might glorify God for His mercy.*
	b_1 9—12.	As it is written. *Scripture speaks of fellowship*	Confess among Gentiles.—Rejoice with His people, ye Gentiles. Praise the Lord, all ye Gentiles. To reign over the Gentiles. In Him shall the Gentiles hope.
	c_1 13.	NOW THE GOD OF HOPE.—*No division here.*	
	d_1 13—15.	Evidences of Gentile blessing.	Fill you with all joy and peace. Full of goodness. Filled with knowledge.
A_2 | xv. 16—33. THE MINISTRY OF PAUL. GENTILES ACCEPTABLE TO GOD.	a_2 16.	a |	Paul a minister of Jesus Christ to the Gentiles.
		b |	For the gospel of God.
	Acceptance.	c |	The offering of the Gentiles.
		d |	*Might be acceptable, being santified by the Holy Spirit.*
	d_2 17—20.	Evidences of Paul's preaching.	Fully preached. Jerusalem and Illyricum.
	b_2 21.	As it is written. *Scripture speaks of Gentile inclusion.*	To whom not spoken. They shall see. Those who had not heard. They shall hear. } Gentiles.
	d_3 22—29.	Paul's further plans.	Fulness of the blessing of the Gospel. Rome and Spain.
A PARTY SPIRIT RENDERED THEM UNACCEPTABLE TO MAN.	a_3 30—32.	c |	Strive together with me in prayer.
	Acceptance.	b |	That I may be delivered.
		a | *Diakonia.*	Ministry for Jerusalem.
		d |	*May be accepted of the saints.*
A_3 | xvi. 1—23. THE MINISTRY OF MANY. CIRCUMCISION AND UNCIRCUMCISION. SATAN AND SELF.	c_2 33.	NOW THE GOD OF PEACE.—*No division here.*	
	a_4 1—16.	a | *Diakonos.*	Phoebe a minister of Cenchrea.
	Acceptance.	b |	Priscilla and Aquila. All churches of Gentiles give thanks.
		c |	Salutations to and from Circumcision and Uncircumcision.
		d |	Holy kiss. Churches of Christ.
	b_3 17—19.	Teaching ye learned.	Divisions and offences. Mark them. Self services. Avoid them. Your obedience is come abroad.
	c_3 20.	NOW THE GOD OF PEACE.—*No division here.*	
	d_4 20.	Grace of our Lord Jesus Christ be with you all. Amen.	
	a_5 21—23. *Acceptance.*	Salutations from different ones of the Circumcision and Uncircumcision. The whole Church.	

All this, of course, the Apostle has in mind as he approaches this next section of the epistle. He grants that the earthly ministry of the Lord Jesus was exclusively to Israel, but argues that the Gentile was always in view, because of Israel's peculiar calling. He then turns to his own special calling as a minister of Jesus Christ among the Gentiles, and proceeds to plead for the recognition of these Gentiles by the Jewish section of the church. The extraordinary fact emerges, that those whose offering up was acceptable to *God* (Rom. xv. 16), were not acceptable to *man* (Rom. xv. 30, 31). Such is religious human nature!

This note of "acceptance" punctuates the structure of the whole section, and as it is important that this should be seen, we set out the complete structure above.

Let us now go into this structure a little more fully. We observe first of all that it divides into three large sections A1, A2, A3. In each of these the theme is ministry.

(1) The ministry of the circumcision must not be so construed as to ignore the Gentile, for (*a*) the call of Abraham had in view the blessing of the Gentile through Israel, and (*b*) the O.T. Scriptures are by no means silent on this point (Rom. xv. 8—15).

(2) The ministry of the apostle Paul was a ministry of Jesus Christ, even though Christ Himself was no longer on earth; and further, it was of such a character as to render the offering up of the Gentiles acceptable, for they were sanctified by the Holy Ghost (Rom. xv. 16—33).

(3) The ministry of many belonging both to the circumcision and to the uncircumcision, and their mutual service and salutation are further evidence of the acceptance of the Gentile (Rom. xvi. 1—23).

In the process of this argument, God is given the titles of "the God of Hope" and "the God of Peace," both of which make for unity.

In those sections which refer to the Gentile, the Apostle uses the words "fill," "full," and "fulness" several times (d1 | 13—15, d2 | 17—20, d3 | 22—29).

The word "acceptance," or its equivalent teaching, occurs five times, as follows:

A_1 | xv. 8—9. The Gentiles might glorify God for His mercy.
A_2 | xv. 16—18. The offering of the Gentiles might be acceptable.
A_3 | xv. 30.—32 That the Gentile service for Jerusalem may be accepted of the saints.
A_4 | xiv. 1—16. Salutations. The holy kiss. Circumcision and uncircumcision.
A_5 | xvi. 21—23. The whole church. Circumcision and uncircumcision.

With this analysis before us, let us now return to the opening argument, beginning at verses 8 and 9:

> "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: and that the Gentiles might glorify God for His mercy" (Rom. xv. 8, 9).

It is quite characteristic of the Apostle to use the phrase "I say," when he wishes to emphasize a particular point. Here in Romans we

find this expression six times, while the phrase "I speak after the manner of men" or "I speak as a man" occurs twice. Three times the expression introduces the pre-eminence of the Jew (ix. 1, xi. 1, xv. 8), and twice it is used to stress the place of the Gentile (xi. 11, xi. 13). The Received Text in Romans xv. 8 reads *legō de*, "But I say." The Revised Text, however, gives *legō gar*, "For I say"—which links up the passage with the argument concerning the reception of the believer in Christ.

Jesus Christ and the Circumcision.

The Apostle's statement here is twofold:

(1) The ministry of Jesus Christ was to the Circumcision.
(2) It also had the Gentile in mind.

In Israel's case, it is the truth of God and the promises made to the fathers that are in view, while in the case of the Gentiles, it is simply His mercy that is mentioned.

The recognition of what is implied in Romans xv. 8 is fundamental to dispensational truth, for it reveals the true dispensational character of the earthly ministry of Christ, and the true dispensational place of the Gospels. This is contrary to orthodox tradition, but is in entire harmony with revealed truth. As an example of this confirming evidence, let us consider Matthew's testimony to the fact that the Lord Jesus Christ came (*a*) for the truth of God, (*b*) to confirm the promises made to the fathers, and (*c*) that His ministry was limited to the circumcision.

The Gospel starts with the genealogy of the Lord, and established that He was the true Seed of Abraham and David, both of whom were "fathers" of Israel. The title "patriarch" is used of both Abraham and David (Heb. vii. 4, Acts ii. 29), and Mary, in her song in Luke i., speaks of the Lord remembering His mercy to Israel—"as He spake to our *fathers*, to Abraham, and his seed for ever" (Luke i. 55). The angel Gabriel also, when announcing the birth of Christ, says:

> "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David. And He shall reign over the house of Jacob for ever; and of His Kingdom there shall be no end" (Luke i. 32, 33).

The reader should observe that in all this there is not the slightest reference to the calling out of a "church"; it is simply a question of the confirmation of the "promises made unto the fathers."

Returning to Matthew i., we learn that the birth of Christ fulfilled the promise made in Isaiah vii. 14, just as Luke i. 32, 33 fulfils the promise made in Isaiah ix. 6, 7. When the wise men came to Jerusalem seeking the infant Christ, they did not ask where the "Head of the Church" should be born, but "Where is He that is born King of the Jews?" (Matt. ii. 2).

Moreover, when the Scribes referred to the prophet Micah, they quoted the promise not only that Christ should be born in Bethlehem, but that He should rule the people of Israel (Matt. ii. 6). So closely was Christ identified with Israel, that the passage in Hosea: "When Israel was a child, then I loved him, and called My son out of Egypt"

(Hos. xi. 1), is said to have been fulfilled when the Lord was taken by His parents down to Egypt until the death of Herod. Moreover John the Baptist, the forerunner, comes in fulfilment of the promise made in Isaiah xl., which is part of that section of the book that has to do with the restoration of Israel. Furthermore, the prayer which the Lord taught the disciples was a prayer concerning the Kingdom, and forgiveness of trespasses was "as we forgive" others (Matt. vi. 12, 14). We may also note that Matthew viii. declares that the miracles that the Lord worked were in fulfilment of the promise made in Isaiah liii, where we read: "Himself took our infirmities, and bare our sicknesses" (Matt. viii. 17).

Jesus Christ and the Gentile.

In Matthew x. we have the calling of "the twelve," and their commission:

> "Go *not* into the way of the Gentiles, and into any city of the Samaritans enter ye *not*; *but* go rather to the lost sheep of the house of Israel" (Matt. x. 5, 6).

Such a statement, coming as it does in chapter x., must surely make it clear that the Sermon on the Mount, that occupies chapters v.—vii., is "kingdom truth" and not "church truth."

This limitation of the Saviour's earthly ministry is evident once more in Matthew xv., where He says to the woman of Canaan: "I am not sent but unto the lost sheep of the house of Israel" (Matt. xv. 24).

If the presence of the statement in chapter x. quoted above precludes the idea of the church in chapters v.—vii., it is equally clear that the similar statement in chapter xv. must also exclude the church from the parables of Matthew xiii., and a study of their teaching abundantly confirms this. The parable of the unforgiving servant, for example, while in line with "the Lord's prayer" (Matt. vi. 12, 14), is entirely different from the teaching concerning the forgiveness of sins to be found in Paul's epistles to the church. The Lord's advice to the one who inquired what good thing he should do that he might have eternal life, is perfectly in harmony with the dispensation of the law and the kingdom, but it is not in harmony with the dispensation of grace. Evangelically-minded believers who insist that Matthew's Gospel is for the church, would hesitate to take these words of inspired truth as their gospel for to-day, and their hesitation only confirms the truth for which the Apostle contends in Romans xv. 8.

Jesus Christ and the truth of God.

The expression, "the truth of God," in Romans xv. 8, also occurs in Romans iii. 7, and is balanced, in that chapter, by "the faith of God" (Rom. iii. 3). Both expressions refer to the faithfulness of God in keeping His covenant promises. The earthly ministry of Christ was "on account of" (*huper*) the faithfulness of God, and was, moreover a "confirmation" of promises. Such a confirmation of promises already made is obviously very different from the introduction of something new, as in the constitution of the church.

The promises made to Abraham, Isaac, Jacob, the twelve Patriarchs, and David, find their confirmation in Christ. For this He was born, and for this He died. Not until Israel had rejected Him was it made known that His cross was the instrument of a salvation greater than that entertained by the prophets or included in the promises. Israel, and Israel alone, were the "children of the prophets, and of the covenant made with the fathers" (Acts. iii. 25), and it was to Israel that the Lord was "first" sent (Acts iii. 26).

The second part of Paul's statement in Romans xv. 8, 9 is "that the Gentiles might glorify God for His mercy." Here, instead of "truth," "confirmation," "promises," "fathers," stands the simple word "mercy." The Gentiles had no "fathers," no "covenants" and no "promises"; all these belonged exclusively to Israel (Rom. ix. 4, 5).

The word *huper* used here in connection with the "mercy of God," is the same as is used in the previous verse in connection with the "truth of God."

The truth of the inclusion of the Gentiles in the mercy of God is confirmed by repeated quotations from the O.T. Scriptures. It should be noted that no quotations are considered necessary to "prove" that the Jew was "first." To-day, however, the reverse would be true. Quotation after quotation is necessary to-day to reinstate the Jew in his true place in the early part of the N.T., and we find that many who are not only believers, but students as well, seem able to interpret the Acts as though chapter xxviii. 20 were non-existent. It is not for us to judge these things; we can only seek to remain faithful to what God has revealed.

(1) Hope of the Church during the Acts—Millennial (xv. 10—15).

We concluded our last study with the assertion that not only did the Saviour come as a minister of the circumcision "to confirm the promises made unto the fathers," but that He also included the Gentiles in His work of mercy even though the manifestation of that mercy was deferred until Israel had been found wanting. The Apostle finds it necessary to supplement this statement with regard to the Gentiles by three quotations from the O.T.—one from the Law, one from the Prophets, and one from the Psalms.

The first passage quoted is Psalm xviii. 49. The quotation in Romans xv. 9 agrees word for word with the LXX., but it omits the word *Kurie*, "Lord," which is the equivalent of the Hebrew "Jehovah." It may be that the Apostle omitted the sacred name out of deference to the extreme regard that the orthodox Jew had for the *tetragrammaton* (the "word of four letters," as it was often called). In any case, the Apostle's purpose is adequately served by the quotation, whatever may be the reason for the omission of the Divine title.

The second reference is to Deuteronomy xxxii. 43. The citation agrees word for word with the LXX., but does not agree strictly with the Hebrew as we have it to-day. *Alford* says that in several passages

where the Gentiles are spoken of prophetically, the Hebrew text has apparently been tampered with by the Jews, and refers the reader to *Kitto's Journal of Sacred Literature* for January 1852. There is no word for "with" in the Hebrew of Deuteronomy xxxii. 43, and the margin recognizes this by putting as an alternative "*Praise His people, ye nations.*" *Turpie*, whose excellent work on quotations from the O.T. in the New, has been referred to in *The Berean Expositor*, gives very sound reasons for believing that the text is untouched, and that the word "with," though not expressed, is implied. The words "His people" cannot be in apposition with the "nations," for the former title undoubtedly designated the Hebrews, while the latter referred to the nations in general. A copula is obviously not intended, since this would give precedence to the Gentile: "O His nations and people." If, on the other hand, the copula were translated by "even," it would merely be expletive: "O ye Gentiles—even (i.e. possible equivalent to) His people"—which would certainly not be a possible rendering. If the preposition *eth* had been used here, it might have caused some ambiguity, as it not only represents the preposition "with," but is also a sign of the accusative—which would give us the rendering found in the margin. The passage is dramatic, and in tense moments words are often omitted. "O nations, rejoice ye" (and then, as it were, His people are pointed to) "see His people."

The third quotation is from Psalm cxvii. 1, and in this case there is very little difference between the LXX., the Hebrew original, and the Apostle's own words. Psalm cxvii. has the distinction of being the shortest of all the psalms, and was possibly used as a doxology for other psalms.

The Apostle does not intend to make a close scrutiny of these passages. The bare fact that the O.T. writers included the Gentiles at all is sufficient for his purpose, even though the primary meanings of the passages cited may not always fully coincide with the Apostle's application. This is entirely in harmony with the usual Rabbinical method of argument. A good example of this is found in Romans x. 5—10, where the appeal to Deuteronomy xxx. 9, 12, 13 and 14 sounds almost fantastic to Gentile ears.

The hope of Israel and the Church.

The Apostle's fourth quotation, however, is treated more fully, and is commented upon as a passage that has a most important bearing:

> "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" (Rom. xv. 12).

The Apostle again quotes here from the LXX., which differs somewhat from the Hebrew, which is as follows:

> "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek" (Isa. xi. 10).

While there are considerable verbal differences in the two renderings, the sense is much the same, the differences resulting largely from the

turning of the figurative into the literal. The Hebrew word for "ensign," *nes*, occurs in the title *Jehovah-Nissi*—"The Lord, my Banner" (Exod. xvii. 15), and is also translated "pole," "sign," "banner," "ensign," and "standard." The fact that the "Root of Jesse" was to stand up as an "ensign", signified that He was to be the Leader, Whose tent would be the rallying-point for the people. Hence He could be called "The One Who stands up to rule the peoples." The changing of the word "seek" to "trust" is again but another way of looking at the same idea. However difficult it may appear to us now to justify this translation, it apparently held no difficulties for the Apostle, or for those whom he was addressing.

We return now to Romans xv. to notice the lesson that the Apostle deduces from this passage in Isaiah xi. Before we can fully appreciate his argument, however, we must notice one or two facts that are not immediately obvious. First of all, the word "trust" in verse 12 is *elpizō*, while the word "hope" in verse 13 is *elpis*. It is obviously misleading to translate the verb in verse 12 "trust," and the corresponding noun in verse 13 "hope," and yet this is what we find in the A.V. Both words, the noun and the verb, occur together in Romans viii. 24, and are correctly translated "hope." Similarly, no one would translate Titus ii. 13, "Looking for that blessed *trust*," or Acts xxviii. 20, "The *trust* of Israel." We must therefore revise the translation of Romans xv. 12 and read: "On (*epi*) Him shall the Gentiles hope."

The next thing to notice is that the Apostle does not speak of "the God of hope," but of "the God of *the* hope." Remembering that the article "the" often carries with it the idea which would be expressed by the English "that," we may translate as follows:

> "On Him shall the Gentiles hope. Now the God of that hope fill you with all joy and peace in believing, that ye may abound in that hope, in holy spirit power" (Rom. xv. 12, 13).

This passage is of great importance because of its bearing upon the hope entertained by the church during the Acts. If the believing Gentiles in the church at Rome were to be filled with all joy and peace in believing, and if they were to abound in this hope, then obviously the hope expressed in Isaiah xi. must have been the legitimate hope of the church. Now the hope of Isaiah xi. is definitely Millennial, and will be fulfilled after the Lord has "slain the wicked with the breath of His lips" (Isa. xi. 4). Moreover, it is associated with the time described in verse 6 when

> "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together: and a little child shall lead them" (Isa. xi. 6).

Such conditions will not be brought to pass on the earth until the hope of Israel is realized and, as we read in verse 9:

> "They shall not hurt nor destroy in all My holy mountain" (Isa. xi. 9).

It is "in that day" that the hope of the church at Rome will be realized.

Importance of Romans.

Romans is not only the most fundamental of Paul's epistles, but it is also the last epistle to be written before Israel were set aside at Acts xxviii. In the early chapters of the Acts, before Paul's conversion, we find the hope of Israel uppermost in the minds of the other Apostles (Acts. i. 6, iii. 19, 26), and this hope remained right through the Acts (until the last few verses of the last chapter). Even after the epistle to the Romans had been written, we find the Apostle declaring before Agrippa that he still entertained "the hope of the promise made unto the fathers" (Acts xxvi. 6, 7); and even when he reached Rome, he could still say without reserve, "For the *hope of Israel* I am bound with this chain" (Acts xxviii. 20).

Though justified by faith, the believing Gentile in Romans was dispensationally but a wild olive graft into the stock of Israel. He had no hope apart from Israel, and not until Israel were set aside at Acts xxviii. was any hope other than "the hope of Israel" possible. It is quite unscriptural to attempt to link up the church of the Mystery with the hope of 1 Thessalonians iv. No amount of argument can alter the plain statement of Romans xv. 12 and 13, and all that this implies.

There is one further point that needs attention. In verse 13 we read, "That ye may abound in hope through the power of the holy ghost"—*en dunamei pneumatos hagion.* Many of our readers will be acquainted with *Dr. E. W. Bullinger's* work entitled *S or s, or The Giver and His gifts*, and with Appendix 101 in *The Companion Bible*, which deal with the same point. In the particular case of Romans xv. 13 the article is absent, indicating that it is the gift referred to, and not the Giver. The passage does not read *To pneuma, to hagion* ("The Spirit, the Holy One") but *pneuma hagion* ("holy spirit").

Acts ii. 4 is a good example of this twofold usage:

> "They were all filled with *pneuma hagion* (the gift), and began to speak with other tongues as *to Pneuma* (the Giver) gave them utterance."

To return to Romans xv., the Apostle prays in verse 13 that the God of hope would "fill" these believers with all joy and peace in believing, and in the next verse goes on to express his assurance that they had been "filled" with all knowledge. In this connection we must remember that "the word of knowledge" is one of the gifts of the Spirit mentioned in 1 Corinthians xii., and that the next chapter speaks of this as destined to "vanish away" (1 Cor. xiii. 8).

The Apostle concludes this section of Romans xv. with the words:

> "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 me of God." (Rom. xv. 15).

The Apostle felt, perhaps, that he had been unduly insistent upon the place that the Gentiles occupied in the mercy of God, and so he seeks to soften any apparent austerity by these concluding words. We quote below *Weymouth's* free rendering of verses 14 and 15, which is

worth recording, because it seems to express the spirit in which the Apostle links his earlier emphasis upon Gentile acceptance with the immediately following elaboration of his own personal ministry as the Apostle of the Gentiles:

> "But as to you brethren, I am convinced—yes, I, Paul, am convinced—that, even apart from my teaching, you are already full of goodness of heart, and enriched with complete Christian knowledge, and are competent to instruct one another. But I write to you the more boldly—partly reminding you of what you already know—because of the authority graciously entrusted to me by God, that I should be a minister of Christ Jesus among the Gentiles . . . ."

This introduces us to the central theme of this section—the ministry of Paul, and Gentile acceptance (A2 | xv. 16—33).

(2) God's acceptance of the Gentiles' offering (xv. 16).

The Apostle opened this section of Romans with the assertion that "Jesus Christ was a minister of the circumcision" (Rom. xv. 8). He now continues, in verse 16, with the following words concerning his own ministry:

> "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" (Rom. xv. 16).

The Revised Texts read "Christ" in xv. 8 and "Christ Jesus" in xv. 16. As the reader will probably know, "Christ" is the Hebrew title "Messiah" translated into Greek, while the title "Christ Jesus" is peculiar to the testimony of the apostle Paul. As this latter title belongs so particularly to Paul's ministry, and so to ourselves, it will be helpful if we look a little more closely into the question of the various readings.

We give a complete list of all the changes in connection with the title "Christ Jesus" that have been made from the A.V. to the R.V. The title occurs many more times, but in these cases it is unchanged in the R.V. and so can easily be found. It will be observed that the references to "Christ Jesus" in Hebrews and Peter go out, which means that all the remaining references belong to the ministry of the Apostle Paul.

The title seems to stress a new aspect of Christ's position and glory, pointing away to the seated One at the right hand of God, rather than to the One Who walked the earth, and came only to Israel. In all this, of course, it is always the same Person; only the title is changed. The title "Son of Man," for example, has no place in the epistles, but this does not, of course, mean that we in any way touch His perfect humanity. So, in the case of the title "Christ Jesus," it is again the same Person, but we do well to note that this particular title belongs exclusively to the ministry of the Apostle Paul.

A concordance of the differences in the Authorised and Revised Versions with respect to the title "Christ Jesus."

Reference	R.V. Reading	A.V. Reading
Acts. xix. 4	Jesus.	Christ Jesus.
xxiv. 24.	Christ Jesus.	Christ.
Rom. vi. 3.	" "	Jesus Christ.
11.	" "	Jesus Christ our Lord.
viii. 11, 34.	" "	Jesus Christ.
xv. 16, 17	" "	" "
1 Cor. i. 4.	" "	" "
2 Cor. i. 1.	" "	" "
Gal. ii. 16.	" "	" "
iii. 14.	" "	" "
v. 6.	" "	" "
24.	" "	Christ.
Eph. i. 1.	" "	Jesus Christ.
ii. 20.	" "	" "
iii. 1.	" "	" "
6.	" "	Christ.
Phil i. 1.	" "	Jesus Christ.
8, 26.	" "	" "
Col. i. 1.	" "	" "
28.	Christ.	Christ Jesus.
iv. 12.	Christ Jesus.	Christ.
1 Tim. i. 1.	" "	Jesus Christ and Lord Jesus Christ.
iv. 6.	" "	Jesus Christ.
v. 21.	" "	The Lord Jesus Christ.
2 Tim. i. 1.	" "	Jesus Christ.
10.	" "	" "
ii. 3.	" "	" "
iv. 1.	" "	The Lord Jesus Christ.
Titus i. 4.	" "	" "
Philemon 1.	" "	Jesus Christ.
6.	Christ.	Christ Jesus.
9.	Christ Jesus.	Jesus Christ.
Heb. iii. 1.	Jesus.	Christ Jesus.
1 Pet. v. 10, 14.	Christ.	" "

A simplified analysis of Romans xv. 16—33 may be useful at this point. The fuller structure will be found on page 323.

Romans xv. 16—33.

A_2 | 16. Paul a minister. Gentile's acceptance.
d_2 | 17—20. Fully preached.
b_2 | 21. Scriptures asserting Gentile inclusion.
d_3 | 22—29. Fulness of blessing.
A_3 | 30—32. Ministry at Jerusalem. May it be accepted.
c_2 | 33. The God of Peace.

The uneven appearance of the structure is partly due to the fact that certain members in it correspond with similar members in other parts of the section which are not here shown.

Two words for ministry.

It will be observed that where ministry is mentioned elsewhere in this section of Romans, the word is *diakonos* (Rom. xv. 8 and xvi. 1), or *diakoneō* (Rom. xv. 25), or *diakonia* (Rom. xv. 31). In Romans xv. 16 and 27, however, the word "minister" is *leitourgos* or *leitourgeō* ("public service"), while in Romans xv. 16 the word "ministering" is *hierougeō* ("priestly ministry"). The choice of word in verses 16 and 27 lies very near the crux of the passage. Paul's ministry was in some measure a priestly act, and therefore the offering of the Gentiles was sanctified. The Gentiles being sanctified, they could in their turn perform a kind of "Levitical" service for their Hebrew brethren. This, however, was offensive to the prejudices of the believing Jews, as the sequel at Jerusalem makes very clear.

We must now go a little more closely into the meaning and usage of the two important words for ministry mentioned above. The word *hierougeō* is a combination of *ergon*, "a work," and *hieron*, "sacred." It occurs nowhere else in the N.T., but classical writers use it with reference to "offering sacrifices." The Apostle's intention in using the word in Romans xv. is to indicate that, through the gospel, Gentile service can be spoken of as a sanctified sacrifice, quite as truly as that of a Hebrew believer.

The second word, *leitourgeō*, is used of public ministry (Rom. xiii. 6), ministry in the church, or among the saints (Phil. ii. 30 and Acts xiii. 2), and the ministry of the priests in the tabernacle (Heb. x. 11).

In Romans xv. 16 the Apostle is expanding an aspect of truth that had already been expressed in Romans xii. In the first verse of this chapter, we read:

> "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" (Rom. xii. 1).

The Apostle also uses similar terms in connection with the service of the Hebrew believers in Hebrews xiii.:

> "We have an altar, whereof they have no right to eat which serve the tabernacle . . . . By Him therefore let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to His name. But to do good and communicate forget not, for with such sacrifices God is well pleased" (Heb. xiii. 10, 15, 16).

Later on, the Apostle was to write to the Philippians concerning his own service, "Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all" (Phil. ii. 17). And again, in 2 Timothy iv., "I am now about to be offered" (2 Tim. iv. 6).

Sacrifice lies very near the heart of all true service, and the Apostle often uses this figure. So, in Ephesians v., in connection with the believer's walk, we read:

> "Walk in love, as Christ also hath loved us, and given Himself for us an offering and a sacrifice to God for a sweet-smelling savour" (Eph.v. 2).

The same figure is used by the Apostle when he expresses his appre-

ciation of the fellowship of the Philippians in connection with his needs as a minister:

> "I have all and abound, I am full, having received of Epaphroditus a sacrifice acceptable, well-pleasing to God" (Phil. iv. 18).

The Gentiles who had believed the gospel through the ministry of Paul, and had found in Christ a Sacrifice all-sufficient for their needs before God, were now, equally with the Hebrew believers, able to render acceptable service. The outward seal of this acceptance was that they were "sanctified by the Holy Ghost." Here again it is necessary to draw attention to the fact that the words translated "The Holy Ghost," are *pnema hagion*, signifying the *gift* of holy spirit, and not the Giver Himself. The gift of "holy spirit" to the Gentile believer was a sign convincing enough to break down all prejudice. We see this very clearly in the story of Cornelius. Peter was very diffident about going to Cornelius at all, and explained that it was an unlawful thing for him to do. However, he begins to rehearse before Cornelius the work and witness of the Lord Jesus "in the land of the Jews," and before he gets very far, the Lord intervenes and, to the astonishment of the believing Jews, the gift of "holy spirit" is given to these believing Gentiles. Whereupon Peter exclaims, expressing both his previous prejudice and his new conviction:

> "Can any man forbid water, that these should not be baptized, which have received the holy ghost as well as we?" (Acts x. 47).

(3) Gentiles acceptable to God, but not to fellow-believers (xv. 17—33).

The Apostle supplements his statement that his ministry was like that of a priest, so far as the Gentiles were concerned (Rom. xv. 16), by further evidences both from his own ministry (Rom. xv. 17), and from the Scriptures (Rom. xv. 21), and then outlines his plans which had in view a visit to Rome and Spain (Rom. xv. 22—24), which, however, were to be preceded by a special journey to Jerusalem for the purpose of taking the gift of the Gentile churches to the poor saints at Jerusalem (Rom. xv. 25—33).

While it humbled him, as he realized his own unworthiness, the gift of grace that made the apostle Paul such a devoted minister of Christ to the Gentiles, gave him good ground for "boasting in Christ Jesus in things pertaining to God." Paul "magnified" his office (Rom. xi. 13).

In verse 15 the Apostle uses the word, *tolmēroteron*, "boldly," and in verse 18 *tolmaō*, "dare." He will venture to speak of what his office is, and what, by grace, he has accomplished, but not of anything that Christ had not wrought through him.

To bring about the obedience of the Gentiles, word, deeds, signs, and wonders had been pressed into service. There may be an inten-

tional parallel between the "word," and the "power of the spirit of God," and the "work" and "the mighty signs and wonders."

In an earlier epistle he had brought forward this same ground of boasting:

> "I am become a fool in glorying (boasting); ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest of the Apostles, though I be nothing. Truly the signs of an Apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds" (2 Cor. xii. 11, 12).

Further, the Apostle draws attention to the ground he had covered:

> "so that" (i.e. to speak simply of his own labours) "from Jerusalem, and in a circle as far as Illyricum, I have fully preached the gospel of Christ" (Rom. xv. 19).

The gospel fully preached.

Illyricum is the land lying along the Adriatic Sea, opposite the east coast of Italy, and which adjoins Macedonia on its northwest boundary. It marks the furthermost bounds of the Apostle's journeys up to the time of writing the epistle to the Romans. A glance at the map will show that, taking Jerusalem as a centre, the missionary journeys of the Apostle were prosecuted in ever widening circles. First, the missionary journey to Cyprus and the Province of Galatia (Antioch in Pisidia, Iconium, Lystra and Derbe). Next, the journey to Troas, whence Macedonia, Thessalonica, Athens and Corinth were visited. Then, after another visit to Jerusalem, the Apostle went to Ephesus, where he spent three years. In our day, when travel is rendered easy and rapid, we can really only imagine the perils and weariness these journeyings involved. Look, for instance, at the admission of the Apostle in Corinthians when speaking of the ministry from Jerusalem and round about to Illyricum. He says:

> "thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often . . . . in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness" (2 Cor. xi. 25—27).

The word translated "fully preached" in Romans xv. 19 is *pleroō*. It will be seen that there is no word here for "preach," and the same word *pleroō* has already been used in verses 13 and 14, where it is translated "fill" in the phrases "fill you with all joy" and "filled with all knowledge." In viii. 4 it is translated "fulfilled," as it is also in xiii. 8. It is used in Colossians i. 25 of the mystery which "completes the word of God," and in Colossians iv. 17 where the Apostle exhorts Archippus to fulfil his ministry. Inasmuch as the gospel necessitated a preacher (Rom. x. 14, 15) the Apostle could not have "fulfilled" or "completed" it apart from preaching it wherever he went, but the word seems further to imply that the purpose for which the gospel had been given, the sphere in which it should be proclaimed, and the period during which it should be preached, had all been completed. He could contemplate

a wider circle, including Rome and Spain, and yet feel that no charge could be laid against him as to the faithful fulfilment of his office so far as the regions previously specified were concerned.

This "fulfilling" of the gospel of Christ, would include the epistles that supplemented his apostolic labours. Did the Apostle learn of the Judaistic attack upon the Galatians? he immediately sent them a letter. Did he learn of the needs of Thessalonica? he wrote them an epistle, and upon hearing that they had been troubled regarding the question of the second coming of the Lord, he wrote a second epistle. So also when tidings were brought to him of the state of affairs at Corinth, he wrote two letters touching all their points of dispute and division. He also wrote a word of exhortation to the Hebrews, wherein he clearly set forth the fact and the consequences of the one sacrifice of Christ. And now, before he sets forth for Rome, he writes to the church there this wonderful epistle. He had indeed "fulfilled" the gospel, and its claims. Having claimed this high standard of fulfilment, the Apostle draws the saints' attention to another aspect of his service.

> "Yea, so have I striven to preach the gospel, not where Christ was named, lest I should build upon another man's foundation" (Rom. xv. 20).

The word "striven" is the translation of an exceedingly interesting Greek word, *philotimeomai*, which literally means "to love the honour." While it is not strictly true so to render the word, its content should nevertheless be kept in mind. Like many other words, it had moved away from its primitive meaning, and had come to mean "to be ambitious," "to study," "to labour" (1 Thess. iv. 11; 2 Cor. v. 9). It would be impossible for the Apostle to use a word compounded with *phileō*, "to love," and *timē*, "honour," without remembering that *timē* also stood for a public and honourable office (Heb. v. 4), and a reward for a service (1 Tim. v. 17).

Paul the master builder.

As an Apostle, he said, I have been ambitious to press on into the regions beyond, and to avoid building upon another man's foundation, and, as an Apostle, he was right to do this. But are we to understand from this passage that we, too, who follow the Apostle, are to be actuated by the same principle? We think not. In our case we awake to the claims of service, surrounded by the fruition of centuries of Christian labour, and if all those in Christian service felt it incumbent upon them to avoid building upon another man's foundation, they must needs soon go out of the world. Paul was a "master builder," and laid the foundation (1 Cor. iii. 10), but so far from thinking that his successors would also be called upon to do such work, the opposite is the fact, for in the passage referred to he immediately adds, "and another buildeth thereon."

Paul's work was unique. The foundation of all subsequent ministry has been laid, and we all are, if we are in the will of God, building upon that initial foundation, laid during so much stress and strain by the Apostle of the Gentiles.

There are other cases where statements of the Apostle must not be

taken as of universal application, as for example the oft-quoted, but often lamentably misunderstood, statement:

> "I determined not to know anything among you, save Jesus Christ and Him crucified" (1 Cor. ii. 2).

Returning to Romans xv., a very precious characteristic of the Apostle is seen where he indicates, by the Scripture which follows his boast, how much he sought to regulate his conduct by the teaching of the Word of God:

> "But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand" (Rom. xv. 21).

The LXX. suggests the idea, "Men to whom no tidings have been sent concerning Him shall we see," and Paul saw in this enough of the mind of the Lord to justify his action.

It may be an open question whether it be possible or even desirable to probe into the human reasons that prompted the writings of the various epistles, but it looks very much as though the Apostle *began* this mighty epistle merely to prepare the Roman church for his long-deferred visit. This is his theme in chapter i., immediately after the opening salutation of verses 1—7, and the commendation of verses 8 and 9:

> "Making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you" (Rom. i. 10),

but by easy stages, and the most natural transition, he passes on from his desire to his indebtedness, and then from his obligation to his theme, and, once started on the gospel and its glorious provision of righteousness, the succeeding chapters flow on until he comes, full circle, at the close, to the reiterated expression of his desire to visit the saints at Rome.

> "But now having no more place in these parts, and having a great desire these many years to come unto you; whensoever I take my journey into Spain, I will come to you" (Rom. xv. 23, 24).

The word "place," which is a translation of *topos*, primarily means a portion of space occupied by some object, a geographical area, but it is used figuratively in such phrases, "give place to the devil." So here in Romans xv. 23 it is not the meaning of the Apostle, as *Weymouth* has it, "As there is no more unoccupied ground in this part of the world," but rather as the word is used in such expressions as "a place of repentance" (Heb. xii. 17), or "license to answer" (Acts xxv. 16). The meaning of the Apostle in Romans xv. is that his work in the parts mentioned was done; he had "fulfilled" his mission, as he had earlier said, and he was now free to travel farther afield in the cause of Christ. But, much as he wished to fulfil his desire to "see Rome" (Acts xix. 21), he had one more visit to make to Jerusalem (Acts xix. 21), of which he now apprises the Roman saints, "But now I go unto Jerusalem to minister unto the saints" (Rom. xv. 25).

Ever since the time when the Apostles at Jerusalem had asked Paul to "remember the poor," he had desired with a great intensity that the Gentile churches should make a definite contribution to the church at Jerusalem. Two chapters in 2 Corinthians contain words on the subject that seem to burn. In these eighth and ninth chapters the Apostle speaks of the contribution of the Gentile churches for the poor saints of Jerusalem. We wish space could be afforded to print the whole passage, for the partial quotation of such a gracious out-pouring is too great a mutilation, but we trust the reader's interest will compel a perusal of 2 Corinthians viii. and ix., for only so will the statement of the Apostle in Romans xv. 25—28 be appreciated:

> "For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. 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" (Rom. xv. 26, 27).

The close of the chapter makes it clear, that, while the Apostle fervently desired this manifestation of fellowship, and had laboured hard to bring it to pass, he nevertheless had grave misgivings regarding its reception by the rulers of the church at Jerusalem. He accordingly asks that prayer be made:

> "That I may be delivered from them that do not believe in Judæa; and that my service which I have for Jerusalem may be accepted of the saints" (Rom. xv. 31).

Accepted of God—but of man?

"*May be accepted.*"—Here, once more, we reach the key thought of this section. The Apostle had shown by a variety of ways that there could be no doubt of the Gentiles' acceptance with *God*, but, *Religion*, how cruel it can be! God may condescend to accept, but poor, puffed-up, religious flesh, may reject, and the Acts of the Apostles records the justification there was for the Apostle's fears.

In Acts xxi. 15—21 we see the Apostle arriving at Jerusalem with the gift of the churches, but there is not a single word recorded about this love-gift of the Gentile churches. Whether the church accepted, rejected, tolerated, or ignored it we are left to surmise. What is written is that it involved the Apostle in defending himself, so that he was found in the temple accused of sacrilege, and taken prisoner.

He had written to the Roman church:

> "When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain, and I am sure that when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ" (Rom. xv. 28, 29).

But whether the Apostle ever reached Spain is a moot point. Some think there is sufficient testimony for the belief that after his liberation at the close of the Acts, he did. Others are equally convinced that he never reached Spain. However that may be, in one thing he was not disappointed. He did go to Rome in the fulness of the blessing of the gospel of Christ, for though he went a prisoner, and not as he expected,

a free man, in that Roman prison such fulness of blessing was made known as to eclipse all that had gone before.

The Apostle ends this section with a reference to the God of Peace. The structure throws three similar references into correspondence.

C_1	xv. 13. THE GOD OF HOPE.
C_2	xv. 33. THE GOD OF PEACE.
C_3	xvi. 20. THE GOD OF PEACE.

A common hope bound Jew and Gentile believers together, for the presence of the God of Peace demanded actual acceptance. Whatever failure might result from human weakness, the Apostle could and did rest in that perfect accomplishment that existed already in "Christ." He desired, and prayed, and worked for its manifestation, but did not despair when over and over again the "creature" failed. As we shall presently read, this same God of Peace shall shortly bruise Satan under the feet of the saints, and then, if not before, acceptance and unity will be perfect and complete.

(4) Salutation, Warning and Benediction (xvi. 1—24).

We now take up the third and last subdivision (xv. 8—xvi. 23) of this section dealing with Gentile acceptance. As a sort of tail-piece, we find in chapter xvi. a mingling of the ministries belonging to men and women, and to the circumcision and the uncircumcision. Divisions are categorically condemned, and self-servers are to be shunned. The holy kiss is to be given without consideration of nationality, and the whole passage is coloured by the prophetic forecast in which Satan, the cause of all fleshly religion and carnal divisions, is bruised "under your feet" by the God of Peace.

Beginning at the first verse of the chapter, we read:

> "I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: 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" (Rom. xvi. 1, 2).

The Apostle's "commendation" of Phebe was no empty conventionality. His own use of the word in other passages makes it clear that it must have implied sterling worth in the person commended.

> "Not walking in craftiness, nor handling the Word of God deceitfully; but by manifestion of the truth *commending* ourselves to every man's conscience in the sight of God" (2 Cor. iv. 2).
>
> "In all things *commending* ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distress" (2 Cor. vi. 4).
>
> (*See also* 2 Cor. vii. 11, x. 18 and xii. 11).

Phebe was a deaconess. *Pliny*, in his letter to Trajan in which he asks the Emperor whether he is to punish people simply for being Christians, says that, scarcely crediting the account he had received of the innocence of these Christians, he had put two deaconesses (*ex*

duabus ancillis quae ministrae dicebantur) to the torture, but had discovered nothing beyond (as it appeared to him) perverted and immoderate superstition. In the East, the ministry of deaconesses would be even more of a necessity than in the modern West, for women did not then mix with men as they do here to-day. In the Apostle's instructions to Timothy, it will be remembered that he told him to treat "the elder women as mothers; the younger as sisters, with all purity" (1 Tim. v. 2).

Something of the character of the ministry that was open to women can be seen in such passages as the following in 1 Timothy v.:

> "Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted" (1 Tim. v. 10).

While it was not permissible for a woman to teach in cases where such teaching would carry with it the usurpation of authority over a man (1 Tim. ii. 12), women were by no means restricted to domestic duties. In his epistle to Titus, the Apostle writes:

> "The aged women . . . . teachers of good things . . . . teach the young women" (Tit. ii. 3, 4).

Moreover, the fact that no man could be a bishop or a deacon who was not the husband of one wife, whose children were not well behaved, and whose home was not fit to show hospitality (1 Tim. iii.), reveals how much fellowship was expected in the execution of these offices between husband and wife.

Tradition has it that Phebe was entrusted with this precious letter to the Romans. If this is correct, it was indeed a valuable and exacting service, as any who are acquainted with the hazards of travel in those days will appreciate. The Roman church is exhorted to receive Phebe in the Lord in a manner worthy of saints, and also to assist her in any business in which she may have need.

Phebe is also described as being "a succourer of many." The word here is *prostatis*, which is equivalent to the Latin *patronus*, "a defender of meaner persons" (*Plutarch*). Athenian writers also use the word of such as took care of strangers (*harpocration*). To this title the Apostle adds the phrase, "and of myself also." We have no knowledge of the actual incidents here, but although we do not know anything of the particular dangers or difficulties out of which Phebe's "patronage" extricated Paul, the Lord has recorded the fact, and we with the Apostle can feel truly grateful. There are some who consider that the Apostle was rather stern with regard to women, but such are superficial readers of his writings. He who, as a Pharisee, had thanked God that he had "not been born a woman," is the one who, in his epistle to the Galatians, writes:

> "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus" (Gal. iii. 28).

In Philippians iv. the Apostle specially remembers "the women" that laboured with him in the gospel (Phil. iv. 3). It is a narrow view of

ministry that limits it to the platform and public speaking. Anyone who has done much travelling and speaking, cannot fail to have been impressed with the fact that, unless others fulfilled their own ministries in other ways, the public speaking would become almost an impossibility. We can be sure that Phebe would feel that there could be no greater honour than to find her name inscribed in the epistle to the Romans as one who had succoured Paul in the hour of need.

Salutations.

From verse 3 to verse 23 (chapter xvi.), the Apostle is occupied in sending greetings to various members of the church, beginning with the Jewish believers. So great is the intimacy between the Apostle and Priscilla and Aquila, that he calls her by the diminutive "Prisca," even as he does when standing in the shadow of death in 2 Timothy iv. 19. Perhaps the fact that the Apostle was to lay down his life for Christ's sake, together with the fact that Priscilla and Aquila had laid down their own necks for his sake, may provide the reason why this more intimate name came to the surface in these two passages. Every reader of these lines should feel indebted to these two faithful believers, for in verse 4 we read:

> "Unto whom not only I give thanks, but also all the churches of the Gentiles" (Rom. xvi. 4).

The salutation to the "church that is in their house" seems to indicate that this hospitable couple had dedicated their home to the Lord, and this is confirmed in Acts xviii., where we read that both Paul and Apollos profited by their welcome, when they had been forced out of Rome, and abode for the time at Corinth (Acts xviii. 1, 2, 26). Moreover, when they lived for a while in Ephesus, we again find that there was a church in their house (1 Cor. xvi. 19).

From verse 5 onwards a number of believers are mentioned, of whom nothing more is known. The Apostle's regard for the good name of a sister in Christ is illustrated by the reserve with which he uses endearing titles. Speaking of a brother in the Lord he says, "my beloved" (verse 9), but when giving the same title to a sister he says, "the beloved Persis" (verse 12). We get a very homely touch in the following verse where the Apostle writes, "Salute Rufus, chosen in the Lord, and his mother and mine." No details are added, but one can well imagine the lonely Apostle, without wife, sister or mother, travel-worn and weary, finding a Bethel in the home of Rufus and his mother.

Andronicus and Junia are said to be not only "kinsmen," but also "of note among the apostles." There is no difficulty about this phrase, if we remember that the "apostles" were not limited to the "twelve." Barnabas (Acts xiv. 4, 14), Sylvanus and Timothy (1 Thess. i. 1, ii. 6), Apollos (1 Cor. iv. 6—9), and Epaphroditus (Phil. ii. 25), all appear to have held this office, besides others who are not named (2 Cor. viii. 23).

It is of great interest to learn that quite recently an Italian market-gardener laid bare a little cemetery, with a number of head-stones bearing the names, Urbanus, Stachys, Tryphena, Amplias, Philologus,

Julius and Hermas. Every one of these appears in Romans xvi., and there can be no doubt that these were the very people mentioned by the Apostle. *Lightfoot*, in his note on the reference to the "saints in Cæsar's household" in Philippians, has shown that many of these names were well known at the Roman court. Amplias and Urbanus are mentioned several times. Stachys is rare, but there is a record of a man of this name who held office at about the time when Paul wrote. Apelles (verse 10) was a name belonging to the Imperial household. Aristobulus, mentioned in the same verse, was the grandson of Herod the Great, and slaves belonging to him would be designated *Aristobuliani*, or as Paul puts it, *hoi ek ton Aristoboulon* (Rom. xvi. 10). Herodian, a fellow-countryman of the Apostle, is mentioned immediately after this household of Herod's grandson.

The name Narcissus was a fairly common one, but the close proximity, of the household of Narcissus to that of Aristobulus (verses 10 and 11) makes it probable that the Apostle is referring to a powerful freedman Narcissus, whose wealth was proverbial, and who had an immense influence with Claudius. Narcissus was put to death by Agrippina shortly after the accession of Nero, about three or four years before the epistle to the Romans was written.

Tryphena and Tryphosa were probably sisters, and both names occur in the inscriptions. Both names are derived from *truphē*, "luxury," and there may be an intended contrast here in the Apostle's use of the word "labour" to describe their service.

Having sent greetings to so many, the Apostle now says: "Salute one another with a holy kiss" (Rom. xvi. 16). Paul sends the same exhortation to two other churches (1 Cor. xvi. 20; 2 Cor. xiii. 12: 1 Thess. v. 26), and Peter also speaks of "a kiss of charity." The defining of the kiss each time may be because of the false charges that were made against the believers. The sexes did not intermingle in the church as they do to-day, and the idea of a brother kissing a sister in Christ in the church is not in mind. The Rabbis did not permit more than three kinds of kiss: the kiss of reverence, the kiss of reception, and the kiss of dismissal. This form of salutation is not in vogue in the West, and any local custom that expresses Christian love may rightly take its place.

Warning of Divisions.

Before the Apostle sends greetings from those who were with him (Rom. xvi. 21—23), he pauses to give a serious word of warning to the church at Rome. The fact that this warning comes almost at the end of the epistle, instead of in the opening chapter as in Galatians and 1 Corinthians, possibly indicates that the evil had not in this case grown to any extent, but that the Apostle realized that it was there, and that a word of warning was needed. Wherever the Apostle and the truth committed to him penetrated there, sooner or later, would the Judaizers and their evil teaching follow. In the record of the Acts, we find that the Apostle had scarcely returned from the great evangelistic work recorded in Acts xiii. and xiv., before it became necessary to go to Jerusalem in order to counteract the evil that was being wrought by

"certain men which came down from Judæa" (Acts xv. 1). Those who seek to follow in the Apostle's footsteps are also conscious that there is the same sequence to-day, and, while we do not fill our pages with warnings and exposures, there are times when silence would mean an unfaithful discharge of our stewardship.

The false teachers whom the Apostle had in mind when he wrote to the Roman church are characterized in a twofold way:

(1) They caused divisions and offences.
(2) These divisions and offences were contrary to the doctrine that the saints had learned.

There are two words that are translated "division" in the epistles—The first of these is *schisma*, "a rent," as in 1 Corinthians i. 10, and, literally, in Matthew ix. 16. Where this word is used it indicates serious division within the church. The second word is the one used here in Romans: *dichostasia*, meaning a "dissension," a symptom of the disease which, if unchecked, will end in schism. The word is used only three times by the Apostle—in Romans xvi. 17, 1 Corinthians iii. 3, and Galatians v. 20. The context of each reference indicates that this dissension arises not so much from ignorance of the truth, but rather from self-seeking and the flesh:

"Ye are yet carnal: for whereas there is among you envying, and strife and divisions, are ye not carnal and walk as men?" (1 Cor. iii. 3).

"Now the works of the flesh are manifest, which are these: adultery . . . . seditions" (Gal. v. 19, 20).

"For they that are such serve not our Lord Jesus Christ, but their own belly" (Rom. xvi. 18).

Whenever there is a crime committed, and the culprit is not known, one of the first things that the Criminal Investigation Officer asks is, Who will benefit by this crime? and many a time this has opened the way to the detection of the criminal. The same thing often appears to be true, sadly enough, in the perpetration of error, and we find the Apostle associating false teaching with emulation and envy, with "filthy lucre," and with service that he calls "serving their own belly." To stand resolutely for the truth, without compromise, is not a "paying proposition" as the world uses the term.

The "offences" that the Apostle associates with the "dissensions" caused by these false teachers may be best understood by referring back to the earlier occurrence of the word *skandalon* in Romans xiv. 13. Dissensions and stumbling-blocks were both contrary to the teaching that the Apostle had been giving in Romans xii.—xv., where he enjoins unity, acceptance, reception, and a willingness to forego legitimate liberties for the sake of others. Nevertheless, following the usual method of Biblical instructions, the Apostle does not rest satisfied with the declaration of positive truths, but supplements them by a negative warning. In our own teaching we should do well if we followed the Apostle's example here more consistently.

The preposition para.

Another feature of importance is suggested by the word *para* in Romans xvi. 17, where it is translated "contrary." The same word, in

a similar context, occurs in Galatians i. 8, "Though an angel from heaven preach any other gospel to you *para* (than) that which we have preached to you." Like all prepositions, the word *para* must be translated in a variety of ways according to the case it governs, and the demands of the context, but the underlying and basic idea is "beside," as in the word "parallel." Where there is a frank denial of truth, we are not deceived, but where the evil doctrine "comes up alongside," the danger is serious. Often we may have to appear unkind and uncharitable in the eyes of those we serve, when we denounce some doctrine that is in many points very like the truth for which we stand. In Romans i. 25, in connection with the introduction of idolatry, this same word is used. Had the worship of idols been introduced at the beginning as something opposed to the worship of the living God, it would probably have made little progress. It came in, however, as something "beside."

> "They worshipped and served the creature *para* (alongside) the Creator."

The initial sin of the garden of Eden is also characterized by the same word. The word "offence" (Rom. v. 15, 16, 18, 20) is *paraptōma* "to fall aside"; "transgression" (Rom. v. 14) is *parabasis*, "to step aside"; while "disobedience" (Rom. v. 19) is *parakoē*, "to hear aside." There is no frontal attack either in the record of Genesis iii., or in Romans v. It is all "beside."

The Apostle calls upon the Roman saints to "mark" and "avoid" those referred to in verse 17. To do anything else would be to act upon our own responsibility and so invite disaster. The avoidance of all such teachers is enjoined with increasing emphasis in the Apostle's closing ministry. Such words as "avoid," "flee," and "shun" are characteristic of the epistles to Timothy. It is a false charity that would plead for fellowship in a case like this. The Lord Himself knows what is best.

Several points are brought before the reader's notice in connection with these teachers. In the first place their teaching is deceptive (Rom. xvi. 18). This feature recurs in other passages:

> "For such are false apostles, deceitful workers . . . . Satan himself is transformed into an angel of light" (2 Cor. xi. 13, 14).
>
> "Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself" (1 Tim. vi. 5).
>
> "There are many unruly and vain talkers and deceivers, specially they of the circumcision; whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake" (Tit. i. 10, 11).

The ground upon which these teachings worked is described as "the hearts of the simple" (Rom. xvi. 18). The word "simple" here is *akakos*, from *a*, "not" and *kakos*, "evil," and is used in Hebrews vii. 26 to describe the character of the Lord Himself. In the LXX. it corresponds to two Hebrew words:

(*a*) The Hebrew word *tam*, "perfect" (Job. viii. 20).
(*b*) The Hebrew word *pethi*, "simple" (Prov. i. 4).

It is in the second of these senses that the Apostle uses the word here.

In Proverbs xiv. 15 we read:

> "The simple believeth every word, but the prudent looketh well to his going."

How well we know these "simple" ones. They have only to be met with "good words" and "fair speeches" to be entrapped. The two expressions—"good words" and "fair speeches"—relate to the matter and the form of what was said. These false teachers said admirable things, and they expressed themselves well. *Eulogia* generally means "blessing," and is the word that gives us the English "eulogy." Here it evidently indicates "fine phraseology."

The Apostle follows this warning by a reference to the obedience manifested by the Roman church. Inasmuch as this is introduced by the word *gar* ("for"), it must be regarded as part of the Apostle's warning. He does not so much intend here to praise their obedience, as to say, in effect: Don't let your commendable obedience prevent you from exercising care before you accept any doctrine preached to you, however well it may be presented, and however acceptable it may appear. That this was in the Apostle's mind seems evident from what follows:

> "I am glad, therefore, on account of you (in this matter of obedience), but yet I would have you wise unto that which is good, and simple concerning evil" (Rom. xvi. 19).

Here the word "simple" is *akeraios*, and means literally "unmixed."

The fulfilment of Genesis iii. 15.

As Ephesians ii. 2, 3 reveals, those who fulfil the desires of the flesh and of the mind, are themselves the tools of the "Prince of the power of the air." So here, the Apostle turns from the false teachers to the prime mover in all deception, Satan himself. He has already spoken of the fall of man in Romans v., and now he looks forward to the fulfilment of the primeval promise, "The seed of the woman shall bruise the serpent's head"—

> "But the God of Peace shall bruise Satan under your feet shortly" (Rom. xvi. 20).

It is a remarkable fact that the prophecy of Genesis iii. 15 is never specifically referred to by any N.T. writer as being fulfilled by Christ at the cross. This is at first sight very strange; and yet there must be a reason why no reference is made to it. The reason seems to be that the "Seed" of the woman, while referring primarily to Christ Himself, must also include all the true seed of promise. Hence the early promise of victory will not be truly fulfilled until the time of the end, when all the redeemed shall stand with the Redeemer Himself, triumphant because of His victory.

It is clear from verse 20 that, when Paul wrote the epistle to the Romans, he could speak of the fulfilment of the promise of Genesis iii.

15 as taking place "shortly." The same word is found in Revelation i. 1 and xxii. 6, showing that, at the time of writing, the setting aside of Israel at Acts xxviii., and the intervention of the dispensation of the Mystery, were not known. The hope entertained, was as we have seen, the fulfilment of Isaiah's promise in connection with the time when the lion and the kid should lie down together. This synchronizes with the time when the disturber of the peace of Eden shall be put under the feet of the true Seed. It is important to keep in mind that right up to the last chapter of Romans, no hint is found of "the Mystery" revealed in Ephesians. We made no comment here on Romans xvi. 25—27, but we should like to assure the reader that this passage has not been forgotten.

After the benediction with which the Apostle usually concludes his epistles, he adds a salutation from eight fellow-workers. The second in the list, Lucius, is probably Lucius of Cyrene, who was a teacher at Antioch (Acts xiii. 1). Jason, who immediately follows, may be the same as the Jason mentioned in Acts xvii. 5, while Sosipater may have come from Berea (Acts xx. 4). All this, however, is uncertain and not of essential importance.

The introduction of the name of the amanuensis, Tertius, is particularly interesting. His name suggests that he was a slave, and we know that slaves were trained to write in a kind of shorthand, many specimens of which exist to-day. The fact that Tertius is included among the believers here, while the names of the actual writers do not occur in the other epistles, suggests possibly that the latter were employed in their capacity as writers, but were not believers in Christ. We can only hope that the glorious doctrine they transcribed may have subsequently led them to the Christ about Whom they wrote.

The salutation: "The grace of our Lord Jesus Christ be with you all," or something equivalent, should be looked for as the Apostle's sign-manual in every epistle. When the church at Thessalonica had been deceived by "an epistle as from" Paul, the Apostle draws attention to the fact that they could always rely upon the authenticity of an epistle from himself, inasmuch as the Lord would not permit any other writer to use this particular phrase in closing an epistle. This, of course, necessitates inspiration, otherwise there would be nothing to prevent either Peter, innocently, or a deceiver, with intent, from using identically the same phrase:

> "The salutation of Paul with mine own hand, which is the token in every epistle: so I write. The grace of our Lord Jesus Christ be with you all. Amen" (2 Thess. iii. 17, 18).

The reader will find at the end of every one of Paul's epistles this reference to "grace with you." It is said by many that Paul did not sign the epistle to the Hebrews. This is certainly true so far as the actual name is concerned, but the authorship is not difficult to determine if we read the benediction with which the epistle closes.

(5) The mystery that had been silenced (xvi. 25—27).

We now come to the closing section of the epistle to the Romans, a section that it is of the utmost importance to understand, and about which a great deal of discussion has arisen.

The genuineness of the doxology has been disputed (1) on the ground that its position is unsuitable either at the end of chapter xiv. 23, where it stands in 190 manuscripts, or at the close of chapter xvi.; (2) on the ground of its "un-Pauline" lack of simplicity. The doxology is unusually elaborate for Paul's epistles, but there is of course no rule governing such a matter, and the nature of the subject in the case in point fully accounts for any complexity in its composition. The doxology is found

(1) After xvi. 24, in MSS. B, C, D, E, Aleph, Syr., Copt., Alth., Vulg., Lat., Fathers.
(2) After xiv. 23 by L, most cursive MSS. Chrys., Theod., etc.
(3) Both after xiv. 23 and xvi. 23 by A5, 17, 109 Lat.
(4) Nowhere D, F, G, Marcion.*

When we consider the structure of the epistle as a whole, we shall see two things:

(1) It can stand nowhere else but where it comes in the A.V.
(2) If it were omitted, the epistle would remain for ever imperfect.

To appreciate the latter of these two statements it is essential that we give the structure of the epistle.

The Structure of the Epistle to the Romans as a whole.

A | i. 1—17. Gospel. Promised afore. For obedience of faith among all nations.	
B | i. 18—iii. 20. Jews equally with Gentiles guilty before God.	In the outer portion of Romans we read of sins, law of Sinai, Abraham, Israel, Jew and Gentile.
C | iii. 21—31. The Glory of God. Come short of.	
D | iv. 1—25. His own body now dead.	
E | v. 1—11. Reconciliation. Doctrinal.	
F | v. 12—21. Condemnation in Adam.	In the inner portion of Romans, we have sin, law of sin, Adam, and Man, but no references to Abraham, Jew, or Gentile.
The Mystery of Romans xvi. 25—27.	
G | vi., vii. Question. Repudiation. Answer.	
F | viii. No condemnation in Christ.	
E | ix.—xi. Reconciliation. Dispensational.	The outer portion, Rom. ix.—xvi. 24, the same features as Rom. i.—v. 11, but from a dispensational and practical point of view.
D | xii., xiii. Present your bodies a living sacrifice.	
C | xiv.—xv. 7. The Glory of God. Received, to	
B | xv. 8—xvi. 24. Gentiles equally with Jews acceptable before God.	
A | xvi. 25—27. Mystery silenced afore. For obedience of faith unto all nations.	

* For explanation of these symbols see Scrivener or Burgon and *The Berean Expositor*, Vol. XXI, page 16. They are not important enough to us here to justify time and space in their elucidation.

From this structure it will at once be seen that Romans xvi. 25—27 is essential to complete the epistle. The reader who has followed the exposition will be able to fill in the details of every section, so completing the structural analysis of this most wonderful epistle. We must however show the relationship of A | i. 1—17 and *A* | xvi. 25—27, as that is the subject now before us.

The Outer Section (Rom. i. 1—17). The Gospel of God.	**The Inner Section (Rom. xvi. 25—27). My Gospel.**
Concerning His Son Jesus Christ.	The preaching of Jesus Christ.
Promised afore.	Kept silence in age times, now manifested.
Prophets in the holy Scriptures.	Prophetic writings.
Unto obedience of faith among all nations.	For obedience of faith to all nations.
Grace from God our Father.	Praise to the *aiōnion* God, and to the only wise God.
To the end ye may be established.	To Him Who is able to establish you.
The power of God unto salvation.	To Him Who is of power.
Righteousness revealed . . . . as it is written.	Revelation of mystery . . . . scriptures, the prophets.

It is evident that there is an intended contrast between these two passages. From the days of Abraham onward the gospel was no secret:

> "The Scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham" (Gal. iii. 8).
> "Your father Abraham rejoiced to see my day: and he saw it, and was glad" (John viii. 56).

Here, however, in Romans xvi. 25—27 is a mystery, and that mystery something that had been silenced. It cannot therefore possibly be the same thing as the gospel preached in Romans i.

It is not stated, however, in Romans i. 1, 2, or in any of the passages that link the gospel with the O.T. Scriptures, that the gospel was fully made known before the coming of Christ. Take for example Romans i. 17:

> "For therein (i.e. the gospel of Christ, i. 16) is the righteousness of God *revealed* from faith to faith, according as it hath been written" (in Hab. ii. 4) 'The just shall live by faith.' "

Without the fuller light of the gospel of Christ, it would not be evident from the passage in Habakkuk that the power of the gospel of Christ resided in the provision of a righteousness by faith. This will be evident if we quote the passage:

> "For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it, because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him, *but the just shall live by his faith*" (Hab. ii. 3—4).

But this provision is now "revealed," and in the hands of an inspired

Apostle can be confirmed by such passages as Habakkuk ii. 4, although the teaching does not lie on the surface. Again, having quoted many passages from the O.T. Scriptures, the Apostle says:

> "But now" (in contrast to the period "then") "the righteousness of God, apart from law, has been manifested" (perfect tense) "being borne witness to" (present tense) "by the law and the prophets, even the righteousness of God which is by faith of Jesus Christ" (Rom. iii. 21, 22).

Here the "manifestation" takes place before the "witness" can be borne by O.T. prophets. So in Romans xvi. 26, we read of something that had been kept in silence, but which was then made manifest.

The revelation of a mystery.

Let us set out this doxology so that we may the better consider it in detail.

Romans xvi. 24—27.

A	xvi. 24, 25.	a	Grace be with you. Amen.
		b	To Him Who is able to establish.
B1	xvi. 25.	*Kata.*	Gospel proclaimed. According to my gospel.
B2	xvi. 25, 26.	*Kata.*	Mystery manifested. According to revelation of mystery.
B3	xvi. 26.	*Kata.*	Make known. According to commandment.
A	xvi. 27.	*b*	To God only wise.
		a	Glory unto the ages. Amen.

We observe that the section begins with "grace" and ends with "glory," both the statements contained in it being sealed with an "Amen." The words "to be able" are a translation of *dunamai*, which literally means "to be of power." This is balanced by the only "wise" God, the two statements revealing "the power of God and the wisdom of God" working together.

Salvation is not in view here in the same sense as in Romans i. 16. The Apostle now desires that those who are saved shall be *established.* He had desired this at the beginning of the epistle (Rom. i. 11), where however the establishing was connected with "some spiritual gift." Here in Romans xvi. the establishing is associated with what the Apostle calls "My gospel." This expression "My gospel" is used three times by Paul, and if we consider the context of each reference we shall be impressed with the magnitude of its sphere.

The first occurrence is in Romans ii. 16. Here the Apostle is speaking of the Gentile world, unevangelized and unenlightened by the law; a world left to the voice of conscience and the witness of creation. To argue from Romans ii. that anyone who patiently continues in well-doing will be saved, whether he believes the gospel or not, is to handle the Word of God deceitfully. Obviously, where no gospel message has ever penetrated, it cannot be believed (Rom. x. 14), yet it is wrong to infer that Romans ii. teaches salvation by works. The truth is that salvation for any is neither by works, nor by faith, but by the finished work of Christ. The man who hears the gospel and believes is saved, but that salvation is a secret unknown to anyone, and unconfirmed to himself, apart from those good works that manifest the reality of the faith. The point of the passage is that while the unevan-

gelized heathen cannot believe a message he has never heard, yet if he manifests by his works that he would have believed had he been given the opportunity, God reveals that this will be fully recognized "in that day."

> "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, which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another, in the day when God shall judge the secrets of men by Jesus Christ according to my gospel" (Rom. ii. 14—16).

The second occurrence of "My gospel is in Romans xvi. 25, and the third in 2 Timothy ii. 8:

> "Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel."

These three occurrences have reference to the unevangelized heathen, to the revelation of a mystery hitherto kept in silence, and to the position of the Lord Jesus Christ in the dispensation of the mystery. Three concentric circles, each narrower than the preceding one, yet each vitally associated with the peculiar ministry of Paul.

It is, then, evident that what Paul calls "My gospel" is a distinctive message, not to be confused with the good news proclaimed by others. Associated with this gospel is the preaching of Jesus Christ "according to the revelation of a secret which hath been silenced in *aiōnion* times, but is now made manifest, and through prophetic writings."

The reader will be conscious that there is something missing in the above rendering. He naturally feels that the phrase "and through prophetic writings" should be followed by "as well as . . . ." In other words, the particle *te* is often followed by *kai*, so that there appears to be an ellipsis here. Elsewhere *te* is passed over in our Version, but to be accurate it should always be translated. Look at the difference the recognition of the particle makes in 1 Corinthians i. 30:

> "But of Him are ye in Christ Jesus, Who of God is made unto us wisdom, *as well as* righteousness, and sanctification and redemption."

Consequently we read Romans xvi. 26 as follows:

> "But now made manifest both through prophetic writings as well as" (by the Apostle's preaching) "according to the commandment of the *aiōnion* God."

Every commentator speaks of the grammatical "gaps" that appear in this great doxology, as though the Apostle's thoughts were too great to find expression.

What was the secret?

"*According to the revelation of a secret.*"—It is entirely unnecessary to assume that this is the secret, or mystery, revealed in Ephesians iii. The dispensational section of Romans had a secret the making known of which illuminated the problem resulting from Israel's failure (Rom.

xi. 25), and this is the theme of another doxology, namely, that which closes Romans xi. at verses 33—36.

When examining Romans v. 12—viii. 39, we have seen that it constitutes a unique section of the teaching of the epistle. It goes back to a period before there was a Jew, and before Abraham, to Adam. No one can read Genesis iii. without being conscious that there is much unexplained. Solomon writing in Ecclesiastes iii. says, "To everything there is a season, and a time to every purpose under heaven," and in enumerating them he says, "A time to keep silence, and a time to speak" (Eccles. iii. 1, 7). The word translated in the A.V. "kept secret" is *sigaō*, translated elsewhere in the N.T. "keep silence" and "hold one's peace."

Much important truth latent in Genesis i.—xi. was "hushed" until the "time to speak" had arrived, when Paul was inspired to write the epistle to the Romans. The study of Genesis i.—xi. in the light of Romans v. 12—viii. 39 is therefore of the utmost importance to the believer who would realize the peculiar character of his calling. From Genesis xii. until the end of the Acts one nation holds the pre-eminent place, and that part of the O.T. which deals with Israel knows no salvation apart from that chosen race, or the covenants made with Abraham.

If Israel should finally fail and fall, the *prophets* had nothing to tell us of how God would cope with the resulting problem. It is, accordingly, the purpose of the central section of Romans to reveal the relationship of man, as such (i.e., as neither Jew nor Gentile), to Adam and to Christ, irrespective both of promises made to the fathers, and the failure or success of the chosen people. But this is not the theme of the O.T. prophecy in general. The period covered by the Scriptures from Genesis xii. to Matthew i. is as long as that covered by Genesis i. 3 to xi. In that small space of eleven chapters is written all that can be known of the first 2,000 years of this present creation. What is written is pregnant with truth, but it must await its appointed time, and just as the gospel itself revealed teaching hidden in O.T. Scriptures (as we have already seen in Habakkuk ii. 3, 4, etc.), so these early chapters of Genesis hold much basic teaching throwing light on the position of the believer who is saved and justified without reference to the law of Moses. Volumes have been written to associate the obedience of Christ with the law of Moses, whereas this law was but transient, it was "added because of transgressions," it was "found fault with," and passed away (Heb. viii. 7).

This secret has been hushed in *aiōnion times*. We read of some part of God's purpose as being related to a period "before *aiōnion* times" (Tit. i. 2; 2 Tim. i. 9), and in 1 Corinthians we read of "the wisdom of God in a mystery," which has been "hidden", and which God "foreordained before the ages" (1 Cor. ii. 7). The mystery of the prison epistles was "hidden from the ages, and from the generations" (Col. i. 26). These hidden subjects had "their own seasons" of manifestation, which manifestations were through the medium of "preaching," and "according to" a "commandment" (Tit. i. 3).

The mystery of Romans xvi. is not said to be related to a period "before age times," but silenced in age times. This secret is the theme

of the central section of Romans, and its subject is Adam, not Abraham, man, not Israel or Gentile; the law of sin, not the law of Sinai; the dominion of sin and death, not the domination of Canaanites or Babel.

What are the "prophetic writings" that Paul refers to? The words translated in the A.V., "the scriptures of the prophets," are not exactly the same as those used in Romans i. 2. In Romans i. 2 the original reads: *Dia tōn prophētōn autōn en graphais hagiais?* whereas, Romans xvi. 26 reads: *Dia te graphiōn prophētikōn.* The suggestion is made by some that not only a difference of expression is intended here, but a real difference, and that the reference in Romans i. 2, is to O.T. prophets, whereas that in Romans xvi. is to N.T. prophets. It may be so, but the reader should be aware that nothing in the language used constitutes a proof of this. *Prophētikos* is to *prophētes*, what *pneumatikos* is to *pneuma*, simply the adjectival form. As the only other occurrence of the word will show, every one of the O.T. prophecies are "prophetic writings" (2 Pet. i. 21).

It was when the Apostle received commandment to make this early truth known, that the prophetic writings which had for generations held their secret began to speak.

The fact that what was made known both in Romans i. and xvi. was "for the obedience of faith to all nations," establishes the unity of purpose that links the whole of Romans i.—xvi. 27 together as an indivisible whole. There is no need to adopt the suggestion of *Lightfoot* that the doxology was added some years after.

The ascription of praise is to the only wise God. Wisdom is associated with the unfolding purpose of the ages (Rom. xi. 33; 1 Cor. ii. 7; Eph. i. 8, 9; iii. 10). On this high note, the epistle ends.

What a book is this! What a glorious revelation of grace! What terrible depths of sin and failure! What a basis upon which to build, when the time should come, that new revelation of transcendant love, the epistle to the Ephesians! Reader, hold fast to the doctrine of Romans, for it is fundamental. Leave the dispensational points, such as "to the Jew first," for they have a time limit, but the glorious scheme of justification by faith underlies the whole of God's subsequent dealings with men, and the departure from the teaching of this book is one of the sure signs of the fast approaching apostacy. We shall, we trust, study other precious portions of the Word together, but never again shall we strike such bed rock truth as we have discovered in this epistle that closes the written testimony of the Acts period.

Hard copies of this book are available from;

Berean Publishing Trust
Chapel of the Opened Book
52a Wilson Street
London
EC2A 2ER
England
http://www.bereanonline.org/

Truth For Today
P.O.Box 6358
Lafayette, IN 47903
http://www.tftmin.org/