

Romans

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Outline

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Introduction

This expanded outline of the Epistle of Paul to the Romans is both analytical and expository, and is designed to present a running summary of its contents, along with whatever technical observations seem needed. At some strategic points, where exegetes are not themselves in general agreement, somewhat more detailed "Exegetical Notes" are included to explain the rationale of the exposition set forth in the outline.

There are such "Exegetical Notes" on 8:2; 8:10-11; and 11:25-27. Those for 8:10-11 were prepared as a supplement and added as an insert. They have been slightly simplified for inclusion herewith. Likewise, none were prepared for 1:16-17 as a part of the outline. But they are being included herewith, immediately following. And, because they deal with the fundamental thesis of the epistle, they are more comprehensive and extensive than the others -- almost amounting to an over-all exposition.

By their very nature, "Exegetical Notes" are more detailed and technical than the outline as a whole. Though pains have been taken to make them clear, to some they may not be. It is suggested that they be studied only when conditions are favorable for more than ordinary mental concentration.

The outline that follows is based upon the text of the American Standard Version of 1901, the American counterpart of the English Revised Version of 1881 with which a panel of American scholars also assisted. Of the latter, F.F. Bruce, Rylands Professor of Biblical Criticism and Exegesis in the University of Manchester, England, more recently Professor of New Testament Language and Literature in Princeton Theological Seminary, Princeton, New Jersey, U.S.A., and one of the world's most respected scholars in his field, in a commentary, *The Epistle to the Ephesians* (1961), stated: "The Biblical text used throughout, except where otherwise indicated, is the Revised Version of 1881. This remains, in spite of many more recent translations (including the New English Bible of

1961) the most helpful English version of the NT for purposes of accurate study." This, of course, is no less true of the American Standard Version, by general consent of scholars.

Students may wish, however, to make use of other versions also, by way of comparison, which is not to be discouraged. Modern speech translation, in more contemporary English, may make some points clearer, yet distort others. This possibility is enhanced because most of them are more commentary and paraphrase than translation -- following the so-called principle of "dynamic equivalence," which is giving what the translators think the text means or ought to mean rather than what it actually says -- so that the bias of the translators, or in some cases their ignorance, is more apt to be incorporated into their renderings and make them less reliable. Therefore, for the most part, they are not to be recommended as basic texts for accurate study, regardless of how intriguing for general reading or how felicitous some of the renderings of some of them are.

Vocabulary & Study In Connection With The Epistle To The Romans

I. ELECT (CHOSEN)

Matthew 24:22,24,31

Mark 13:20,22,27.

Luke 18:7.

Romans 8:33.

Colossians 3:12.

2 Timothy 2:10 -- "Therefore I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory."

Titus 1:1.

1 Peter 1:2.

1 Peter 2:9.

2 John 1:13.

II. ELECTION (CHOICE, CHOOSING).

Romans 9:11.

Romans 11:5,7,28.

Ephesians 1:4 -- "chosen in him before the foundation of the world."

1 Thessalonians 1:14.

2 Peter 1:10 -- "make your calling and election sure."

III. THE FOUNDATION OF THE WORLD.

Matthew 25:34 -- "kingdom prepared for you from the foundation of the world."

Ephesians 1:4 -- "chose us in him before the foundation of the world."

Hebrews 4:4 -- "works were finished before the foundation of the world."

1 Peter 1:20 -- "(Christ) was foreknown (KJV, foreordained) indeed before the foundation of the world but was manifested at the end of the times for your sake."

Revelation 13:8 -- "name. . . . written from the foundation of the world in the book of life of the Lamb that hath been slain" (ASV).

"names written in the book of life of the Lamb slain from the foundation of the world" (KJV)
"of whom has not been written the name of him in the book of life of the Lamb having been slain from the foundation of the world" (Greek Word Order).

IV. CONCLUSION.

1. God has an "elect" or "chosen" element of mankind (see the passages cited in I and II)-- chosen for salvation (2 Timothy 2:10).
2. Their "election" is tentative, however, being conditioned on their making it "sure" (2 Peter 1:10;cf. 2 Timothy 2:10).
3. Their "election" or "choosing" occurred "before the foundation of the world" (Ephesians 1:4) -- but was the choosing of a class (those "in" Christ) -- hence, not of specific individuals, but of ideal persons.
4. God not willing that any should perish but that all should come to repentance (2 Peter 3:9), all persons are invited (see Revelation 22:17; also the Great Commission), though "but a few chosen" (Matt.20:16, KJV; 22:14) -- the majority not making proper response to the invitation.

VOCABULARY IN ROMANS

1. Salvation (soteria, deliverance, preservation, safety, 1:16; 10:10; 11:11; 13:11), involving

- a. Justification, or deliverance from the guilt of sin (Chs. 1-5).
- b. Sanctification, or deliverance from the dominion and practice of sin (Chs. 6:1-8:17).
- c. Glorification, or deliverance from the presence and consequences of sin (ch.8:18-39).

2. Justification.

- a. *Dikaiosis*, the act of pronouncing righteous, acquittal (5:18)
- b. *Dikaiomai*, the state of one who is declared just or righteous (5:16).

3. Sanctification (*hagiasmos*, separation, or setting apart, 6:19 [KJV, holiness]).

- a. From the verb *hagiazō*, to sanctify, or set apart -- that is, unto God, and unto a manner of life befitting those who are thus sanctified (cf. 1 Thess.4:1-7).
- b. Those who are sanctified (or holy) are *hagioi*, "saints" (1;7; 8:27; 12:13; 15:25; 26,31; 16:2,15).

4. Glorification (*glorify*).

- a. *Doxazō* to honor, magnify, extol, praise.
 - (1) Of humans, glorifying God (1:21; 15:6,9).
 - (2) Of Paul, glorifying his ministry (11:13).
- b. *Sundoxazō*, to be glorified with, of saints, glorified with Christ (8:17) -- referring to their eternal and heavenly status (cf. Luke 24:26; 1 Cor.15:43; Rom.8:21-30).

5. Righteousness.

- a. *Dikaiosune*.
 - (1) God's righteous character (3:5).
 - (2) God's way of making sinful man righteous (1:17; 10:3).
 - (3) Right standing on part of man with God (4:3,6; 5:17).
 - (4) Right conduct (6:13,16,18,19,20; cf. Ps. 119:172).
 - (5) Man's way of trying to be righteous (10:3; cf. Phil.3:9).
- b. *Dikaiomai*.
 - (1) Act of righteousness (5:18, ASV; KJV, righteousness).
 - (2) Ordinance (2:26; 8:4, ASV; KJV, righteousness).

6. Redemption (*apolutrosis*, a releasing for [upon payment of] a ransom).
 - a. Release from sins (3:24).
 - b. Release of body from grave (8:23).

7. Propitiation (*hilasterion*, propitiatory, mercy-seat).
 - a. Expiatory sacrifice, provided by God, to satisfy the demands of justice (3:25).
 - b. Not something offered by worshipper to appease, as among pagans.

8. Reconciliation (katallage, an exchange; a change on the part of one individual by the action of another; renewal of friendship, 5:11, KJV, atonement).

9. Grace (*charis*, benefit, favor, 1:5,7; 3:24; 4:4,16; 5:2,15,17,20,21; 6:1,14; 11:5,6; 12:3,6; 15:15; 16:20,also 24 in KJV).
 - a. In contrast with debt (4:4).
 - b. In contrast with law (6:14-15; cf. John 1:17).
 - c. In contrast with works (11:6).
 - d. Endowment for ministry (1:5; 12:6; 15:15-16).

10. Faith (*pistis*, 1:5,8,12,17; 3:3,22,25,27,28,30,31; 4:5,9,14,`6,19,20; 5:1,2; 9:30,32;10:6,8,17; 11:20; 12:3,6; 14:1,22,23; 16:26).
 - a. In objective sense.
 - (1) The content of faith, what is believed (1:15; 16:26).
 - (2) Faithfulness (3:3) ASV, KJV, faith.
 - b. In subjective sense.
 - (1) Belief or trust (3:25).
 - * See 17 FAITH AND BELIEF pg11.
 - (2) Conviction, that a thing is right (14:23).

11. Work (2:15; 3:27,28; 4:2,6; 9:11,32; 11:6; 13:3,12; 14:20).
 - a. *Ergon* (deed, act something done or required).
 - (1) Works of law (3:27,28); cf. Work of faith (Gal.5:6; 1 Thess. 1:3; Jas. 2:14-26); obedience of faith (1:5; 16:26).
 - (2) Work of God (14:20).

(3) Good works (13:3).

(4) Works of darkness (13:12).

b. Logos (word).

(1) The Lord's work (9:28, KJV).

(2) The Lord's word (9:28, ASV).

12. Sin.

a. *Hamartia* (missing the mark).

(1) A principle or source of action, or an inward element producing sinful acts (3:9; 5:12,13,20; 6:1,2; 7:7,8,9,11,13).

(2) A governing principle or power (5:21; 6:6,12,14,17; 7:11,14,17,20,23,25; 8:2).

(3) Sin in a generic sense (3:20; 4:7,8; 6:1,2,7,10,11,13,18,20,22,23; 7:5,7,8,9,13; 8:3, 10; 11:27; 14:23).

b. *Hamartema*, an act of disobedience rather than sin as a principle or source of action (3:25).

13. Death (*thanatos*).

a. Natural of physical death (5:10,12,14,17; 6:9; 8:38) -- a separation of the spirit from the body (see Jas.2:26; cf. Gen.35:18).

b. Spiritual death (7;10; 8:6) -- an estrangement (see Luke 15:32; 1 Tim.5:6; Eph.2:1; cf. Isa. 59:1-2).

c. Eternal death (1:32; 6:16,21,23; 7:5) -- an eternal separation from God, and called the second death (see Rev.2:11; 20:6,14; cf. Matt.10:28; 25:41,48; 2 Thess.1:8-9)

d. Note: In Romans the type of death has to be determined from the context, but is always indicative of penal consequences of sin; distribution of above texts is made according to Arndt and Gingrich's Greek-English Lexicon of the New Testament and Other Early Christian Literature. (See also 6:3,4,5; 7:13,24; 8:2.)

e. Note: Thayer's Greek-English Lexicon of the New

Testament give the following more amplified definitions:

The death of the body, i.e. that separation (whether natural or violent) of the soul from the body by which the life on earth is ended metaph. The loss of that life which alone is

worthy of the name, i.e. the misery of the soul arising from sin, which begins on earth but lasts and increases after the death of the body the miserable state of the wicked in hell. In the widest sense, death comprises all the miseries arising from sin, as well physical death as the loss of a life consecrated to God and blessed in him on earth . . . to be followed by wretchedness in the lower world.

14. Law (*nomos*, from *nemo*, to divide out, distribute, primarily meaning that which is assigned; hence, usage, custom, and then law, as prescribed by custom or by statute, occurring 67 times in the epistle).
- a. Law in general (2:12,14; 3:27; 4:15b; 7:1; etc.).
 - b. Force or influence compelling to action (7:21,23; 8:2).
 - c. Law of Moses (2:15,18,20,26,27; 3:19; 4:15a; 7:4,7,14,16, 22; 8:3,4)
 - d. The books which contains the law (3:19,21).
 - e. Law of faith (3:27) -- a principle which demands faith in contrast with works.

15 Wrath.

- a. *Orge* (anger).
 - (1) Wrath of God (1:18; 2:5; 2:8; 5:9; 9:22; 12:19).
 - (2) Wrath executed by civil government (13:4,5).
 - (3) Wrath wrought by law (4:15).
- b. *Thumos* (fierce wrath, boiling up of anger, 2:8; KJV; ASV, indignation).

16. Peace.

- a. *Eirene* (apparently from *eiro*, to join; opposite of *polemos*, war, conflict).
 - (1) *Harmonious* relationship (3:17; 5:1; 10:15, KJV (Omitted in ASV); 14:17,19).
 - (2) Tranquillity of mind (8:6; 15:13).
 - (3) Blessed state of upright persons after death (2:10).
 - (4) Comprehensive of every kind of peace, but with peace with God predominating (1:7; 15:33; 16:20).
- b. *Eireneuo*.

(1) Be at peace (12:18, ASV).

(2) Live peaceably (KJV).

17. FAITH AND BELIEF

"Faith" and "belief" are English synonyms, meaning essentially the same thing though they have different derivations, as in the case of "pastor" and "shepherd." "Pastor" is from the Latin noun *pastor*, which in turn is from the verb *pascere*, to pasture, to feed, whereas "shepherd" is from the old Anglo-Saxon noun *sceaphyrde*, a sheep guardian or shepherder; both words are used to translate the same New Testament Greek word *poimen*, rendered "pastor" one time and "shepherd" 25 times. Similarly, "faith" derives from the Latin noun *fides*, a cognate of the verb *fidere*, to trust, whereas "belief" derives from the Anglo-Saxon noun *geleaia*, akin to the verb *belelan*, or *belilan*, to believe (which is spelled with both the "l" and the "e"); and both words are employed to translate the same New Testament Greek noun *pistis* -- rendered "belief" twice (Rom.10:17; KJV, faith) and "faith" 239 times -- whose cognate verb *pisteuo* is translated "believe" 233 times, but never by the long time obsolete English verb "faith," except as an alternate rendering of "belief" in 2 Thess. 2:13, ASV.

Fundamental Thesis of Romans Salvation By Faith Gospel is the Power Romans 1:16-17.

These verses read: "16 For I am not ashamed of the gospel: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. 17 For therein is revealed a righteousness of God from faith unto faith: as it is written, But the righteous shall live by faith." Setting forth, as they do, the fundamental thesis of the epistle, it is exceedingly important to understand what they mean.

1. It is obvious that verse 17 explains how and why the gospel is the power of God unto salvation to everyone that believeth, as stated in verse 16. But what do its various phrases mean? What is meant by "righteousness of God"? Or "from faith unto faith"? Does "from faith" modify "revealed," or does it modify "righteousness of God"? Is "from faith unto faith" to be taken as expressing only one thought and, if so, what is that thought? Or does it represent two thoughts, "from faith" and "unto faith"? If it does the latter, what does "unto faith" signify?
2. It is also obvious that the principle of salvation by believing, or living by faith, as set forth in the gospel, is not a new concept, but finds expression in the Old Testament scriptures. In fact, the terms "salvation," "righteousness," and "faith," in the above text, which have been underscored for emphasis in the above quotation, all have their counterparts also in the Old Testament, particularly in Psalms and Isaiah, some of them containing predictive elements and possibly looking forward to the New Testament era. So, it seems in order to acquaint ourselves with these terms in the Old Testament scriptures, as Paul's first readers would have thus been acquainted, as well as to note how they are employed in the New Testament, and particularly in the writings of Paul. That would give us a double check on what he most likely meant when he used them in setting forth the thesis of his Epistle to the Romans.

3. Note, then, the following Old Testament passages and some of their characteristics.

- a. A triple combination of "salvation," "righteousness," and "revealed" (or its equivalent), similar to the above, occurs also in Psalms and Isaiah, as follows: "Jehovah hath made known his salvation: His righteousness hath he openly showed in the sight of all nations" (Psalm 98:2). "Thus saith Jehovah, Keep justice, and do righteousness; for my salvation is near to come, and my righteousness to be revealed" (Isa.56:1).
 - b. Also, a number of other passages combine "righteousness" and "salvation,": as the following: "He shall receive a blessing from Jehovah, and righteousness from the God of his salvation" (Psalm 24:5). "I bring near my righteousness: it shall not be far off, and my salvation shall not tarry; and I will place salvation in Zion for Israel my glory" (Isa.46:13). "My righteousness is near, my salvation has gone forth" (Isa.51:5). ". . . my salvation shall be for ever, and my righteousness shall not be abolished" (Isa.51:6).
 - c. Then, of course, "faith" is cited by Paul's statement in the text of Rom.1:17 as being an Old Testament word, and "righteousness" by "faith" as being an Old Testament concept. Paul quotes Habakkuk 2:4, "But the righteous shall live by faith." Or, as some prefer to translate it, "The righteous by faith shall live." And "shall live" is equal to shall be saved -- an important fact to remember.
4. Note further that in the foregoing passages "God's righteousness" and his "salvation" seem to be equated or nearly so; at least, they are inseparably connected. It is the "righteous," as God counts "righteousness," who shall be saved by him. Jehovah likewise speaks of both "my righteousness" and "my salvation" (Isa.46:13; 51:5,6; 56:1). Also, they are a "blessing from Jehovah" (see Psalm 24:5). So, God's righteousness in these passages is more than his righteous character, though expressive of it. It is therefore to be expected that in the New

Testament "righteousness of God" may often likewise mean more than God's righteous character, yet be expressive of it.

- a. Observe accordingly that Psalm 119:172 (in the Old Testament) says: "For all thy commandments are righteousness." They are not only more than God's righteous character though expressive of it, but men become righteous to the extent that they obey them. That is, their character is molded after God's righteous character to the extent of obedience to his commandments. "Keep justice, and do righteousness," are commanded by God in Isa.56:1, quoted above, and are equivalent to obeying his commandments. Also, in the New Testament we read: "He that doeth (that is, practices) righteousness is righteous" (John 3:7).

- b. Therefore, under the law of Moses, men would have been righteous by their works, and said to "live" by them, had they kept the law perfectly. "For Moses writeth that the man that doeth the righteousness which is of the law shall live thereby" (Rom.10:5). And again: "He that doeth them shall live in (or, by) them" (Gal.3:12b). As it is, however, "all have sinned, and fall short of the glory of God" (Rom.3:23). As a result, all have come under the "curse" of the law instead of its approval and pronouncement as being righteous. "For as many as are of the works of the law [depending on them for righteousness and salvation, yet not doing them fully] are under a curse: for it is written [in Deut.27:24], Cursed is every one that continueth not in all things that are written in the book of the law to do them" (Gal.3:10). Consequently, "by the works of the law shall no flesh be justified in his sight" (Rom.3:20). And, if man is to be justified at all before God, it will have to be on some basis other than the works of the law of Moses. So, God not willing that any should perish, has offered justification, and therefore salvation, on the condition of "faith." Hence, Paul again says: "Now that no man is justified by the law before God, is evident: for, The righteous shall live by faith; and the law is not of faith" (Gal.3:11-12a).

- c. A most significant fact, therefore, is that "Christ redeemed us from the curse of the law, having become a curse for us; for it is written, Cursed is every one that hangeth on a tree" (Gal.3:13). And the law -- the law of Moses, that is -- was abrogated at the cross of Christ (see Eph.2:13-16; Col.2:13-15). So Christ became "the end of the law for righteousness to every one that believeth" (Rom.10:4). Though it might still be observed as a matter of custom, and was by many Jewish Christians, it was no more than a human law so far as salvation is concerned. In fact, for Christians to observe it for the purpose of salvation was to fall from the grace of God. "Ye are severed from Christ," warned the apostle Paul, "ye who would be justified by the law; ye are fallen away from grace" (Gal.5:4).
- d. However, abrogation of the law of Moses -- that particular ministration of divine law that was given to Israel at Sinai till Christ should come and bring in a system of righteousness (or justification) by faith in himself (see Gal.3:15-27) -- did not release man from obligation to God and therefore from divine law as such. This Paul states in Rom.3:31, saying: "Do we make (the) law of none effect through faith? God forbid: nay, we establish (the) law." (The word "the" is not in the Greek text, and the law of Moses is evidently not meant, the context being what it is.) And in 1 Cor. 9:20-21, we have the following from the pen of Paul; "And to the Jews I became as a Jew, that I might gain Jews; to them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the law; to them that are without law, as without law, not being without law to God, but under law to Christ, that I might gain them that are without law." Accordingly, we also have from his pen the expressions "law of Christ" (Gal.6:2), "law of faith" (Rom.3:27), and "obey. . . the gospel of our Lord Jesus" (2 Thess. 1:8).
5. In the New Testament the all-embracing commandment of God is belief or faith in Jesus Christ. It is an "obedience of faith" that is contemplated (Rom.1-5; 16:26), but it is faith

nevertheless and preeminently -- faith "made perfect" by obedience being the kind of faith that is reckoned for righteousness (James 2:22-23). Though obedience is sometimes called "works," as in James 2, just cited, and in some other passages as well (as in Gal.5:6 and Phil.2:12 from the pen of Paul), it is not the works of the law of Moses, and is not contemplated as earning or meriting a favorable standing with God, as perfect obedience under the law of Moses would have done before that law was abrogated. So, if we read of being justified by the works of faith, and we do, it is because we are justified by faith and these works are simply a part of, and an expression of, the faith by which we are justified -- faith in Christ. And the works by which we are not justified are the works of the law of Moses or of some other sort than obedience unto Christ. So, it is the gospel, not the law of Moses which has been abrogated, that is "the power of God unto salvation to everyone that believeth For therein is revealed a righteousness of God from faith" (Rom.1:16-17). This concept is repeated and expressed more fully by Paul elsewhere, as follows:

- a. "But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets [the Old Testament scriptures]; even the righteousness of God through faith in Jesus Christ unto all them that believe [whether Jews or Gentiles]; for there is no distinction for all have sinned, and fall short of the glory of God" (Rom.3:21-23).
- b. "What shall we say then? That the Gentiles, who [in times past] followed not after righteousness [made on effort to be righteous], [have now] attained unto righteousness [since the gospel was preached to them], even the righteousness which is of faith: But Israel, following after a law of righteousness [the law of Moses, which they never kept fully and was abrogated at the cross of Christ], did not arrive at that law [that is, they did not keep it fully, and therefore were not justified by it even before it was abrogated at the death of Christ]. Wherefore [did they not attain unto righteousness]? Because they sought it not

by faith [in Christ], but as it were by works [of the law of Moses]. They stumbled at the stone of stumbling and a rock of offense: And he that believeth on him shall not be put to shame" (Rom.9:30-32).

c. "I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffer the loss of all things, and do count them as refuse, that I may gain Christ, and be found in him, not having a righteousness of my own, even that which is of the law, but that which is through faith in Jesus Christ, the righteousness which is from God by faith" (Phil.3:8-9)

6. From the foregoing, the following significant facts are also evident:

a. The 'righteousness of God' which is "through faith in Jesus Christ" is also "righteousness from God by faith." That is, it is a gift of grace, not a matter of debt or obligation on the part of God. And Paul says: "For this cause it is of faith, that it may be according to grace: to the end that the promise [to Abraham that in him and his seed should all the families of the earth be blessed] may be sure to all seed; not to that only which is of the faith of Abraham [though they be Gentiles], who is the father of us all" (Rom.4:16) -- that is, the father of all Christians, whether Jews or Gentiles.

b. "The righteousness of God" which is "through faith in Jesus Christ," being also a "righteousness from God by faith" and therefore a matter of grace rather than of debt (which it would be were it of works meriting a favorable standing with God), involves forgiveness of sins, and is therefore a righteousness for those who by their works have been sinners. This is emphasized by Paul in Rom.4:4-8, as follows: "Now to him that worketh, the reward is not reckoned as of grace, but as of debt. But to him that worketh not [so as to merit the favor of God], but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness. Even as David also pronounceth

blessing upon the man, unto whom God reckoneth righteousness apart from works, saying, Blessed are they whose iniquities are forgiven, And whose sins are covered. Blessed is the man to whom the Lord will not reckon sin."

- c. If we were not sinners, but righteous because of perfect keeping of the works of law (which none of us are), that righteousness would be our own, per Phil.3:9. But, being sinners who believe in Christ, and for that reason God forgives our sins and does not reckon them against us, but our "faith is reckoned for righteousness," (a righteousness which God offers to man)," that righteousness is not our own, but "of God" or "from God" -- hence a gift of his grace, so that we are said to be "justified by his grace" (Titus 3:7). "For by grace have ye been saved through faith; and that not of yourselves, it is a gift of God; not of works, that no man should glory" (Eph.2:8-9) -- another of Paul's statements.
- d. Moreover, for God to "justify the ungodly" (as per Rom.4:8) is to declare him righteous because of forgiveness. Hence, "righteousness of God" for sinners, or "righteousness from God," is the same as justification by God, or at least the result of it. So, the terms "justification" and "righteousness" are used somewhat interchangeably. And those who are justified or declared righteous by God are also saved, so that "salvation" and "justification" are almost equated, and likewise "salvation" and "righteousness." That is why the gospel is the power of God unto "salvation" because in it is revealed the "righteousness of God from faith" (Rom.1:16-17).
7. Now, in light of all the above from both Old and New Testaments, we are in position to answer more confidently the questions posed in "1" with reference to Rom.1:16-17, and more particularly with respect to verse 17. It has already been noted that verse 17 explains why and how the gospel, not the law of Moses, is the "power of God unto salvation to everyone that believeth," as stated in verse 16: "For therein is revealed a righteousness of God from faith unto faith." In other words, the gospel is the power of

God to save sinners because of what it reveals or makes known to them, namely, "a righteousness of God from faith unto faith." But what is the "righteousness of God" revealed in the gospel?

- a. "Righteousness of God" does not here refer to God's righteous character, but rather to his reckoning of righteousness to men, and to his way of doing it. It refers to his standard of righteousness in contrast with that of the unbelieving Jews, or Israel. Of the latter, Paul wrote: "Brethren, my heart's desire and supplication to God is for them, that they may be saved. For I bear them witness that they have a zeal for God, but not according to knowledge. For being ignorant of God's righteousness [of his reckoning men righteous by faith in Christ], and seeking to establish their own [by observing the law of Moses], they did not subject themselves to the righteousness of God" (Rom.10:1-3). In other words, they refused "obedience of faith" in Christ and "the righteousness of God" therefrom, as revealed in the gospel. In still other words, they "obeyed not the gospel of our Lord Jesus" and would suffer the penalty of everlasting destruction when Christ comes to be glorified in his saints (2 Thess.1:8-10).

- b. But, while the "righteousness of God" in the passages just considered is not primarily God's righteous character, his righteous character is nevertheless manifested and reflected by his providing for man a way of salvation notwithstanding his sinfulness-- of righteousness from faith in the crucified and risen Christ -- forgiving men of their sins and therefore counting them righteous, as if they had never sinned. That is why the apostle John could and did write, saying: "If we confess our sins, he is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness (1 John 1:9). Moreover, God had "set forth" Christ as "a propitiation, through faith, in his blood, to show his righteousness because of the passing over of sins done aforetime, in the forbearance of God; for the showing, I say [declares Paul], of his righteousness at this present season: that he might himself be just [or, righteous] and the justifier of him that hath faith in

Jesus" (Rom.3:25-26). In other words, Christ had been set forth as a "propitiation" (an expiatory sacrifice) for our sins (1 John 2:2), thus paying for us the penalty of violated law, so that God could be "just and the justifier of him that hath faith in Jesus, "forgiving our sins, as per above.

- c. Not only was Christ a propitiation for sins committed since his death, but for those committed prior to it as well, as indicated above in Rom.3:25-26. Accordingly, we read of his death as "having taken place for the redemption of the transgressions that were under the first covenant, that they that have been called may receive the promise of the eternal inheritance" (Heb.9:15). This was because the death of animals slain by them is sacrifice to God for sins had not actually taken them away (Heb.10:1-4). For only the death of Jesus, "the Lamb of God, that taketh away the sin of the world" (John 1:29), could do that. So, the animal sacrifices for sins before the death of Christ only prefigured his death and, upon their being sacrificed, God only tentatively or temporarily and provisionally passed by the sins of those for whom they were offered, in anticipation of the death of Christ later. Therefore, the setting forth of Jesus as a propitiation for sins committed previously as well as subsequently, demonstrates the justice, or the righteousness, of God in his dealing with sin regardless of when committed.

8. Next, and lastly, we can now more intelligently answer the question posed in "1" above about the expression "from faith unto faith." The "from faith" part means that the "righteousness of God" revealed in the gospel is reckoned from faith -- that is, from faith in Christ -- not from the works of the law of Moses (or any other works by which man might think to earn or merit a favorable standing with God.)

- a. Some take "from faith unto faith" as expressing a single thought, not two. But those who do so are not agreed upon what that thought is. Some say it is simply an expanded expression to emphasize the importance of faith by repeating

the word itself; some, that it means from one degree of faith to another on the part of the believer, that is, and ever-increasing faith; some, that is from the faith of the Old Testament to the faith of the New Testament; some, that it means from the faith of one person (the communicator) to the faith of another person (who accepts it); and others, that it means through faith from first to last, or from beginning to end. One version, styled Good News for Modern Man, in its early printings rendered it "through faith alone, from beginning to end," but in later editions dropped the word "alone."

All such renderings, however, make the expression mean something it does not itself say -- as if it were (1) an idiom with an established meaning all its own, or else that (2) its literal meaning would be out of harmony with either context or known fact. For, in the absence of one or the other of these situations, it is a rule of language that the literal meaning should be understood. In this case, neither of the aforementioned conditions exists.

- b. The nearest linguistic and objective justification for a single meaning is for the increasingly popular rendering "through faith from beginning to end" or its equivalent. But the case for it is more apparent (at first sight) than real (upon close examination). It is based upon the similarity of *ek pisteos eis pistin*, literally "from faith unto faith," Rom.1:17, to a grave inscription in Greek that reads *ek ges eis gen ho bios outos*. Literally this is "from dust unto dust the life this," and is represented as being equal to "dust is the beginning and end of human life." (See Arndt and Gingrich, Greek-English Lexicon of the New Testament and Other Early Christian Literature, p. 667.) Hence, it is suggested that as *ek ges eis gen* equals "dust is the beginning and end," so *ek pisteos eis pistin* equals "faith is the beginning and end." That is, as "dust is the beginning and end" of this life, so "faith is the beginning and end" of the "righteousness of God" revealed in the gospel.

Plausible as that appears at first sight, however, it does not bear up under close scrutiny. "End" as used in the above paraphrase, but not occurring in the Greek text, represents the terminus of this life. Can "faith" be said to be the terminus of the "righteousness of God"? Does justification, or the "righteousness of God," have a terminus? In case it should have, there would no longer be justification or righteousness before God, and without such there would be no salvation! So the two expressions above are not equal.

The grave inscription is an allusion to what God said to Adam after he had sinned: "In the sweat of thy face thou shalt 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" (Gen.3:19). Man's body is taken from the dust; that is its origin. And when the body dies, it returns to dust: that is its end, its terminus.

But does justification or righteousness have a terminus as well as a beginning? Not if there is salvation to the "uttermost" (Heb.7:25). Yet, if not, then "from faith unto faith" in Rom.1:17 (the only place that the expression occurs in Holy Writ) cannot mean either (1) "through faith from beginning to end: or (2) "the beginning and end" of righteousness. Therefore, the only viable alternative left is the literal meaning, which includes two ideas -- ek pisteos, from faith, and eis pistin, unto faith.

- c. One prominent use of eis as correctly cited by Arndt and Gingrich, is "to denote p] TJ7(od-.s93.27 178.13 T4hf*.)t2to denote v

Thayer's Greek-English Lexicon of the New Testament likewise says of eis that one of its uses is to indicate "the end which one has in view, i.e. object, purpose," and cites as his first example ek pisteos eis pistin, where he says eis (with pistin) means "to produce faith, Rom.1:17" (p.185). And, of the fuller expression dikaiousune ek pisteos eis pistin, he says it means righteousness (dikaiousune) "springing from faith (and availing) to (arouse) faith (in those who as yet have it not)" (p.513).

Moreover, Paul affirmed such to be the actual effect, saying: "We being Jews by nature [and therefore having the law of Moses], and not sinners of the Gentiles [to whom the law was not given], yet knowing [because of what is revealed in the gospel] that man is not justified [not reckoned by God as righteous] by the works of the law but through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law: because by the works of the law shall no flesh be justified" (Gal.3:15-16).

In other words, knowledge through the gospel that righteousness as reckoned by God is from faith, availed to arouse faith in the Jews who had become Christians. That (the arousal or producing of faith) is the precise end or purpose Thayer says is expressed by eis pistin in Rom.1:17.

- d. Therefore, those translations that render ek pisteos ek pistin in said text as "from faith unto faith" (American Standard Version and others), "from faith to faith" (King James Version and others), "through faith for faith" (Revised Standard Version),"resulting from faith and leading to faith" (Twentieth Century New Testament), "from faith and leading to faith" (Berkley Version), or similarly, all express the viewpoint exemplified by Paul in Gal.3:15-16 as well as the literal meaning of the Greek text itself. This gives them the virtue of both (1) being true to the Greek text in Rom.1:17 and (2) having corroboration elsewhere in scripture -- which no other type of

rendering has -- and which affords an unimpeachable rationale for recommending it. In briefest summary, then, of Rom.1:16-17, we may say the gospel is the power of God unto salvation to every on who believes, because in it is revealed a righteousness of God from faith, for the purpose of producing faith.

P.S.: As a footnote to all the foregoing, we can say that it shows how that baptism cannot be eliminated from the plan of salvation by faith in Christ on the ground of its being a "work" as some seek to do. (1) It is no part of the works of the law of Moses. (2) Instead, it is associated with the faith of the gospel and is expressive of it: "Go ye into all the world, and preach the gospel to the whole creation. He that believeth [what is preached] and is baptized shall be saved" (Mark 16:16). (3) It is not performed by the candidate (for salvation) himself, but by another who serves as an agent of God. (4) We read: "Not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration [generally conceded as referring to baptism] and renewing of the Holy Spirit" (Titus 3:5). Hence, (5) we do not save ourselves by baptism, except in the sense that we submit to it as an expression of our faith, so that God is said to save us "through the washing of regeneration" or baptism. (6) It is in this sense, and in this sense alone, that baptism is said to "save" us (1 Peter 3:21), and that it is commanded "unto remission of sins" (Acts 2:38) or to "wash away" our sins (Acts 22:16). (7) Baptism is therefore a matter of "obedience of faith" as spoken of in Rom.1:15; 16:26, and is in no wise to be divorced from it.

Doctrinal Exposition of Justification by Faith

(1:18-4:25).

1. Wrath of God revealed against all of unrighteousness of men, and all men are sinners in need of justification. (1:18-3:20).

- a. Gentiles (not yet called by name, who do not have the Law of Moses as do the Jews) are unrighteous (1:18-22).
- b. God will be impartial toward Jews and Gentiles, judging each according to the light he has (2:1-16).
- c. Jews, notwithstanding their advantages (including possession of the Law of Moses), are unrighteous (2:17-3:8).
- d. Therefore, all the world (Jew and Gentile alike) is guilty before God on the basis of works--with no possibility of justification through works of law-- hence, all alike under the wrath of God and in need of righteousness of God (3:9-20).

2. Righteousness of God for sinners now being manifested (3:21-31).

- a. Righteousness apart from law, but witnessed by the law and the prophets (v.21; cf. 4:1-25)
- b. Righteousness through faith in Jesus Christ for all, for all have sinned and fall short of the glory of God (vs.22-23).
- c. Free (unearned, undeserved) justification, by grace of God, through the redemption that is in Christ -- God having set him forth as a propitiation through faith in his blood, in order to be just and the justifier of him who believes in Jesus (vs. 24-26).
- d. Righteousness that excludes glorying -- because it is by a law of faith and not by a law of works, (vs. 27-28).
- e. Righteousness by faith for the circumcised Jew and the uncircumcised Gentile alike, because God is alike the God of both (vs.29-30).
- f. Righteousness which, though it is by faith, does not make law of no effect but rather establishes it (vs.31)--law being

useless only for justification, not for other purposes (cf. 1 Tim. 1:8:11): To restrain sin, to increase consciousness of sin, to serve as tutor to bring us to Christ; also to furnish prophecies, types, and shadows of what we have in Christ (cf. Col. 2:16-17; Hebrews. 10:1).

3. Righteousness by faith exemplified in case of Abraham and described by David, as witnessed by Old Testament Scriptures (4:1-25).

- a. Abraham's faith rather than his works counted for righteousness (see Gen. 15:6) -- hence, reckoned as of grace, not of debt, as described by David (see Psalm. 32:1-2), his sins being forgiven and therefore not reckoned against him (vs.1-8).
- b. Abraham counted righteous by faith before and without circumcision (as well as after it), that he might be the father of all who believe, whether they be circumcised or uncircumcised (vs. 9-12).
- c. The inheritance promised to Abraham and his seed was not to be received through law but through the righteousness of faith -- that it might be according to grace and sure to all seed -- not only to that which is of law (Jews) but to that of other nations (Gentiles) as well, who are of the faith of Abraham -- having faith in him who gives life to the dead and calls things that are not as though they were (vs. 13-17).
- d. Abraham, when good as dead (procreationally), through faith received strength to perform (to beget a son) and become the father of many nations, which faith (as well as previous faith, according to Genesis 15:6) was reckoned unto him for righteousness (vs. 18-22).
- e. That Abraham's faith was thus reckoned was not written for his sake alone, but for ours also, to whom faith shall be reckoned for righteousness if we believe on him who raised Jesus our Lord from the dead, who (Jesus) was delivered for our transgressions and raised for our justification (vs. 23-25).

Practical Advantages of Justification by Faith

(5:1-8:39).

1. Salvation from wrath (5:1-21): CHANGE OF PROSPECT (because of God's love manifested in Christ).

a. Chain of blessings of justification by faith, culminating in salvation from wrath of God (vs. 1-11).

(1) Peace with God through Christ (v. 1).

(2) Access into the grace wherein we stand (v. 2).

(3) Rejoicing in hope of the glory of God (v. 2; cf. 18:17-29).

(4) Rejoicing in tribulations also --because they work steadfastness, approvedness, hope -- and hope does not put us to shame, because God's love has been shed abroad in our hearts by the Holy Spirit which has been given to us (vs. 3-5; cf. Chapter 8:31-39).

(5) Reason for the hope of the glory of God (vs. 6-11).

(a) While we were weak and ungodly Christ died for us because of God's love for us (vs. 6-8).

(b) Now that we have been justified and reconciled by Christ's death, much more, then, shall we be saved by his life from the wrath of God (vs. 9-11).

b. Blessings of justification by faith made possible by Christ's undoing of ruin wrought by Adam, and more (vs. 12-21).

(1) Sin was introduced by Adam, and death by sin, and death passed to all men because all sinned (vs. 12-14).

(a) This was true before the time of the Law of Moses (which caused sin to abound, v. 20, but did not introduce either it or universal death) (vs. 13-14).

(b) Before (*achri*, until, or to the extent of) law, sin was in the world; but sin is not imputed when there is no law (vs. 13) -- hence, no law between Adam and Moses the violation of which accounts for universal death before Moses.

(c) Nevertheless death reigned (between Adam and Moses) even over those whose sins were not like Adam's (vs. 14) -- not entailing the death penalty.

(d) Adam, a type of Christ (v. 14b) -- Adam, the physical head of redeemed humanity (1 Corinthians. 11:3),

resulting in humanity's solidarity with Adam the same as redeemed humanity's solidarity with Christ (see 1 Corinthians. 15:21-22) -- meaning all men sinned in Adam as a representative of the human race (as Levi paid tithes through Abraham while still in the loins of the latter, Hebrews. 7:9-10).

(e) NOTE: The physical relationship of humanity with Adam does not extend to the spirit of men, which comes from God without doing so through human parentage (Hebrews. 12:9).

(2) Influence of Christ is the reverse of that of Adam, and exceeds it (vs. 15-17).

(a) Free gift of Christ not like the trespass of Adam; it abounds in grace more than the latter results in death (v. 13).

(b) Free gift of Christ followed many trespasses, bringing justification; judgment followed one sin of Adam, beginning condemnation (v. 16)

(c) By the trespass of one (Adam), death reigned through the one; those who receive grace and the gift of righteousness will much more reign in life through one, Jesus Christ (v. 17).

(3) Summary and conclusion (vs. 18-21).

(a) One man's trespass led to condemnation of all men; one man's act of righteousness leads to justification unto life for all men (v. 18).

(b) By one man's disobedience, the many were made sinners; by the obedience of one, many shall be made righteous (v. 19).

(c) Law came in besides (in addition to Adam's sin), and caused the trespass to abound; but where sin abounded, grace abounded more exceedingly (v. 20).

(d) As sin reigned in death, grace may reign through righteousness (Justification) unto eternal life through Jesus Christ our Lord (v. 21).

2. Freedom from sin (6:1-23): CHANGE OF MASTERS (in baptism).

a. Through baptism (vs. 1-11).

- (1) In our death to sin (vs. 1-3).
- (2) In our resurrection to a new life (v. 4).
- (3) In our close and intimate union with Christ (v. 5).
- (4) In the crucifixion of our old man (v. 6).
- (5) In our being delivered from sin as our master
- (6) In the example of Christ which we have received as our rule of life (vs. 8-11).

b. To serve righteousness (vs. 12-23).

- (1) Possibility imposes obligation (vs. 12-13, cf. 8:12-17)
- (2) Possible because not under law but under grace (b. 14; cf. Chapters 7-8).
- (3) Enjoyed in connection with obedience to form of doctrine unto which delivered (vs. 15-21).
- (4) Resulting in sanctification now and in eternal life hereafter (vs. 22-23; cf. 1 Thessalonians 4:3-8 with reference to sanctification).

3. Deliverance from law (7:1-25): CHANGE OF MARRIAGE PARTNERS (through the body of Christ).

- a. As death dissolves previous marriage and allows remarriage of the living, we become dead to the law through the body of Christ and live again with him (becoming identified with him in both his death and resurrection through baptism, 6:3-5,11), that we should be joined (married) to another (even Christ), in order to bring forth fruit unto God--which we could not do when in the flesh, which was the case under the law, which stimulated the motions of sin in our members, bringing forth death--but now we are delivered from the law, that we should serve in newness of spirit, not in oldness of letter (vs. 1-6).
- b. This does not mean the law is sinful, but rather it defines sin, stimulates and increases it and the consciousness of it, which results in death (spiritual death in addition to the death of the body wrought by Adam's sin) (vs. 7-13).
- c. This does not mean the law itself causes death, but that it is impotent to call forth what it enjoins and to enable the will to overcome the law of sin (the reign or control of sin) in the members of those who wish to obey God, for there is conflict between the flesh and spirit (see Gal. 5:16-18), with

deliverance from sin's control to be had only in Christ (vs. 14-25).

4. Freedom from death (8:1-39): CHANGE IN BALANCE OF POWER (by the indwelling Spirit of God).

a. Holiness possible in Christ (vs. 1-11).

- (1) No condemnation in Christ, for the law (the reign or control) of the Spirit of life in Christ has made me free from the law (the reign or control) of sin and death (in my members, 7:21-23) (vs. 1-2).
- (2) For what the law (of Moses) could not do, in that it was weak through the flesh (see 7:7-25), God has done by sending his Son in the likeness of sinful flesh, and for sin (a propitiation for our sins, 3:25), condemning sin in the flesh (overthrowing it, cf. 2 Pet. 2:6), so that the righteousness of the law might be fulfilled in us--who walk not after the flesh (our lower, sinful nature) but after the spirit (our higher nature that delights in the law of God, 7:22) (vs. 3-4).
- (3) To be controlled by the flesh is enmity against God, and death' to be controlled by the spirit is life and peace--and we are controlled by the spirit if the Spirit of God, the Spirit of Christ, (the Holy Spirit, 1 Pet. 1:10-12), indwells us--

- (3) For as many as are led by the Spirit of God are the sons of God and receive the spirit (possibly in the sense of disposition) of adoption as sons, causing us to cry, *Abba* Father (the opposite of a spirit of slavery (vs. 14-15).
 - (4) The Spirit himself bears witness with our spirit that we are children of God (v.16) No doubt by and through the written word now, and buy its effects in our hearts and lives (cf. Gal. 5:22-23).
 - (5) If we are children of God, we are also heirs of God and joint-heirs with Christ--if so be that we suffer with him, that we may also be glorified with him (v. 17)--The glory being in and after the resurrection.
- c. Future glory assured in Christ (vs. 18-39).
- (1) A sure hope to sustain us in our sufferings (vs. 18-25).
 - (a) Sufferings of present time do not compare with the great glory to be revealed (vs.18).
 - (b) Creation itself expectantly waiting for revealing of the sons of God (by their resurrection), to be delivered from the bondage of Corruption into the liberty of the glory of the children of God (vs. 19-21).
 - (c) Whole creation groans and travails in pain, and so do we also, who have the first-fruits of the Spirit, waiting for our adoption, the redemption of our body (in the resurrection) (vs. 22-23).
 - (d) Our hope for such enables us to wait patiently (perseveringly) for it (vs. 24-25).
 - (2) A sure help otherwise. (vs. 26-30).
 - (a) The Spirit helping our infirmity, including assistance in prayer, making intercession for us according to the will of God (vs. 26-27).
 - (b) All things working together for our good, who are called according to God's purpose--which includes foreknowledge (approval beforehand of those who would accept Christ) and foreordination to be conformed to the image of his Son, that he might be the firstborn (the preeminent One) among many brethren, with the intermediate steps of calling (by the

gospel, 2 Thessalonians 2:14), justification, and glorification (vs. 28-30).

- (3) A certainty of salvation because of the immutability of God's love for us (vs.31-39).
 - (a) God being for us, nobody else can successfully be against us (v. 31).
 - (b) God having spared not his Son, but delivered him up for us, shall surely give us all things needful for our salvation (v. 32).
 - (c) The only one who could successfully lay any charge against us is God, and it is he that justifies us (v. 33).
 - d) The only one who (besides the Father) could successfully condemn us is Christ, and he died and was raised from the dead for us, and is on the right hand of God, making intercession for us. (v. 34).
 - (e) Persecution and deprivation will not separate us from the love of Christ, for it is for his sake we suffer such, and in these things we are more than conquerors through him that loved us (vs. 35 -37).
 - (f) Absolutely nothing can separate us from the love of God for us, which is in Christ Jesus our Lord (vs. 38-39).

Historical Problem of Justification By Faith: Rejection of Israel and Acceptance of Gentiles (9:1-11:36).

1. Rejection of Israel not a breach of faith (91-29).
 - a. Israel's plight a matter of grief to Paul (9:1-5).
 - (1) Because they are his kinsmen according to the flesh (vs. 1-3).
 - (2) Because of the great privileges that have been theirs:
 - (a) Israelites (bearers of the sacred name)
 - (b) adoption (see Ex. 4:22; Hosea 11:1)
 - (c) the glory (visible presence of God in tabernacle and ancient temple)
 - (d) the covenants (with Abraham, Isaac, and Jacob, and the law of Moses)
 - (e) the service (divine ritual of tabernacle and temple)
 - (f) the fathers (Abraham, Isaac, Jacob, and other illustrious ancestors)
 - (g) the Christ as concerning the flesh ("who is over all, God blessed forever") (vs. 4-5).
 - b. Israel's rejection not contrary to God's promise (vs. 6-13).
 - (1) Promises to Israel never intended for all of Jacob's descendants any more than promises to Abraham were intended for all his sons--demonstrating that being children of God and heirs is not dependent on the accident of birth but on action of the divine will in keeping with the divine word (vs. 6-9)
 - (2) Same principle illustrated in choice of Jacob rather than Esau before the children had been born--the choice depending on the sovereignty of God's will, and not even on works, which neither had at the time of the choice--hence, not depending on the claims of either birth or merit (vs. 10-13).
 - c. Israel's rejection not contrary to God's justice (vs. 14-24).
 - (1) God is sovereign, and acts in the freedom of his own will either to show mercy to sinners or to harden them--as in cases of Moses and Pharaoh (vs. 14-18).

- (2) God, notwithstanding his sovereignty, does not exercise it unjustly in rejecting impenitent and unbelieving Jews and saving Gentiles who repent and believe (vs. 19-24).
- d. Israel's rejection except for a remnant, and the calling of the Gentiles, foretold by God through his prophets (vs. 25-29).
 - (1) Calling of those not formerly his people (Hosea. 2:23; 1:10).
 - (2) A remnant only to be saved (Isaiah. 10:22-23; 1:9; 13:19).
- 2. Rejection of Israel not arbitrary (9:30-10:31).
 - a. Because Israel refused to accept Christ (:30-33).
 - (1) Gentiles, who had not been trying to follow after righteousness, attained to it-- by faith (v. 30).
 - (2) Israel, following after a law of righteousness (the Law of Moses), did not attain to that law (hence, did not attain to righteousness) (v. 31).
 - (3) Israel did not attain to righteousness because they sought it, not by faith, but by works (v. 32).
 - (4) Israel stumbled at the stone of stumbling, as it had been written (in Isaiah 28:16; 8:14)
 - b. Because Israel refused God's righteousness 10:1-15).
 - (1) Israel, zealous for God but ignorant of his righteousness (his way of making men righteous, namely, by faith in Christ), sought to establish their own righteousness (their own way of being righteous, namely, by observance of the law), did not submit themselves to the righteousness of God (vs. 1:3).
 - (2) Christ was the "end" of the law for righteousness to everyone that believeth--that is, he was its objective and terminus (v. 4).
 - (3) Righteousness by the Law of Moses was in "doing" it (v. 5).
 - (4) Righteousness by faith is in confessing Christ and believing God raised him from the dead--believing it as an accomplished fact, not as something yet to be accomplished (vs. 6-10).
 - (5) The Scripture says, "Whosoever believeth on him shall not be put to shame," for there is no distinction between Jew and Greek (Gentile); for the same Lord is the Lord of

all, and rich unto all that call upon him, for "Whosoever shall call upon the name of the Lord shall be saved" (vs. 11-13).

- (6) Believing necessary for calling, hearing for believing, preaching for hearing, and sending for preaching (vs. 4:15--But preaching had been done to Jews the same as to Gentiles, and to the Jews first

c. Because Israel rejected the gospel message (10:16-21).

- (1) Israel did not hearken unto the glad tidings--as Isaiah had said, "Lord, who hath believed our report" (Isa. 53:1, in connection with a prophecy concerning Christ)--and that is the way faith comes, namely, by hearing, and hearing by the word of God (vs.16-17).
- (2) Israel even heard the message, for it was preached to the ends of the world--described in the words of Psalm. 19:4 (v. 18).
- (3) Israel even knew what was being preached, and, as indicated by Moses (Deut. 32:21), it was preached to the Gentiles to provoke them to jealousy (and obedience) (v. 19)--This not the only motive for preaching gospel to Gentiles, but one of them (cf. 11:13-14).
- (4) Isaiah described the situation, saying, "I was found of them that sought me not" (Isaiah. 65:1), speaking of Gentiles, and saying to Israel, "All day long did I spread out my hands unto a disobedient and gainsaying people" (Isaiah 65:2) (vs. 20-21)

3. Rejection of Israel not total (11:1-10).

- a. God did not cast off his people whom he "foreknew" (foreapproved)--namely the ones willing to accept his grace by faith in Christ (vs. 1-2a).
- b. There remains a remnant not cast off, just as in the days of Elijah a remnant had not bowed the knee to Baal--a remnant remaining according to the election of grace--and since it is by grace it is not of works (vs. 2b-6).
- c. Israel as a whole sought for righteousness (by works), but did not attain to it; but the election (the chosen remnant) did obtain it (by grace), and the rest were hardened (v. 7).

- d. Hardening of the greater part of Israel was in harmony with Scripture--a spirit of stupor (Isaiah 29:10), their table a snare and their eyes darkened (Psalm. 69:22-23) (vs. 9-10).
4. Rejection of Israel not irrevocable (11:11-24).
- a. Israel did not stumble to the point of a necessarily irreversible fall; but by their fall salvation has come to the Gentiles, to provoke them (Israel) to jealousy (and, by implication, salvation) (v. 11).
 - (1) Had Israel not fallen, but have stood by virtue of works, it would have proved salvation (namely, by faith) not needed, in which case salvation by faith would not have been offered to the Gentiles.
 - (2) But, since Israel as well as the Gentiles had fallen and were unrighteous by works, and God had provided salvation by faith for everybody (for the Gentile as well as the Jew), it may be said that salvation has come to the Gentiles because of Israel's fall.
 - (3) In the plan of God the acceptance of the gospel by large numbers of Gentiles was to result in the salvation even of Jews who might not otherwise be saved--partly, no doubt, by evangelistic efforts of Gentile Christians toward Jews and partly by way of "jealousy" (emulation) on the part of the Jews (vs. 13-14, 30-31).
 - b. If Israel's "fall" is the riches of the world, of the Gentiles, (and it was), Israel's "fullness" (conversion in significant numbers) would be much more so; hence, Paul sought by his work among Gentiles to provoke Jews to jealousy (emulation), and the receiving back or reconciling of Israel in substantial numbers ("fullness"), would be nothing less than "life from the dead" (vs. 12-15).
 - c. Receiving Jews back not impossible or improbable (vs. 16-24).
 - (1) If firstfruit is holy (in sense of possibility of acceptance--and the first Christians were Jews), the lump (the mass of Israel) is also holy (v. 16a).
 - (2) If the root is holy (may refer to Abraham, Isaac, and Jacob as the roots of the tree of Israel, and had no advantage over the natural branches (Jews) who had been

broken off because of unbelief, for they could be grafted in again should they not continue in unbelief--this more to be expected than that the Gentiles should have been grafted in (vs. 17-24).

5. Rejection of Israel not permanent (11:25-36): This is a mystery being here revealed.
 - a. Hardening in part (the greater part) had befallen Israel until the "fullness" of the Gentiles had come in (come into favor with God through Christ); and all Israel would be save, even as it is written (in Isaiah. 59:20-21; 27:9) (vs. 25-27).
 - b. As touching the gospel, they are enemies for your sake (in the overruling providence of God it has proved advantageous to Gentiles); but as touching the "election" (the choosing by God), they are beloved for the fathers' sake (the sake of the ancestors of Israel)--for the gifts and calling of God are not repented of (vs. 28-29)--And thus they may yet be saved.
 - c. As Gentiles in time past had been disobedient to God but now have obtained mercy by the disobedience of Israel (in the way already indicated), even so have the Jews now been disobedient that (in the overruling providence of God) they may by the mercy shown to Gentiles yet obtain mercy (through evangelistic activity of Gentile Christians and emulation of Gentiles by Jews) (vs. 30-31).
 - d. This is the case, "for" God has shut up all unto disobedience (counted all as being disobedient) that he might have mercy on all--Jew and Gentile alike (v. 32)--Using and overruling alike the conduct of each to bring mercy (salvation) to the other.
 - e. Doxology (vs. 33-36).

Behavior Expected of Those Who Are Justified by Faith (12:1- 15:13).

1. As members of the church (12:1-21).
 - a. In consecration (vs. 1-2).
 - b. In exercise of gifts (vs. 3-8).
 - c. In manifestation of love (vs. 9-31).
2. As citizens of state and members of society (13:1-14).
 - a. Discharging civic duties (vs. 1-7).
 - b. Motivated by love (vs. 8-10).
 - c. Purified by hope (vs. 11-14).
3. As to matters of conscience (14:1-15:13). Matters private and morally indifferent.
 - a. Not judging and despising others (14:1-12).
 - b. Not tempting others (14:13-23).
 - c. Following the example of Christ (15:1-13).

Conclusion

(15:14- 16:27).

1. Reasons for writing (15:14-21).
 - a. To remind the Romans of the grace of God and the gospel that he preached as a minister to Gentiles, in which ministry he gloried (vs. 14-17).
 - b. To acquaint the Romans with the scope of his labors thus far (vs. 18-21)-- preparatory to announcing his plans for the future, which included a visit to Rome.
2. Personal plans (15:22-33). To go to Spain and visit Rome on the way (vs. 22-24) and to go to Jerusalem first on a mission of benevolence (vs. 25-29) NOTE: Paul requests prayers for success in both missions (vs. 30-3).
3. Commendation of Phoebe (16:1-2).
4. Greetings to the Romans (16:3-16).
5. Warning against false teachers (16:17-20).
6. Greetings from Paul's companions (16:21-23).
7. Doxology (16:25-27).

Word Study Of Romans 5:3-4

Cecil N. Wright

(1)

(2)

(3)

(4)

KJV	Tribulation	patience	experience	hope
<u>ASV</u>	Tribulation	steadfastness	approvedness	hope
NIV	Suffering	perseverance	character	hope
TEV	Trouble	endurance	approval	hope
NEB*	Suffering	endurance	proof	hope

* Suffering trains us to endure, and endurance brings proof that we have stood the test, and this proof is the ground of hope.

King James Version

1. TRIBULATION (*thlipsis*, afflictions, pressures; hence, oppression, affliction, tribulation, distress, straits.)

2. PATIENCE (*hupomone*, steadfastness, constancy, endurance; a patient, steadfast waiting for.).

3. EXPERIENCE (*dokime*, from *dokimos*, accepted or acceptable, having been proved, tested, tried; hence,

- a. in an active sense, a proving, trial, as in 2 Cor.8:2.
- b. approved- ness, tried character, Rom.5:4; 2 Cor.2:9; Phil.2:22.

c. proof (objectively), a specimen of tried worth, 2 Cor. 13:3.) (Thayer.)

(1) The quality of being approved, hence character Rom.5:4 (as a result of endurance and a prerequisite for hope).

(2) Test, ordeal, 2 Cor.8:2.) (Arndt and Gingrich.)

4. HOPE (elpis, in the classics, expectation, whether of good or of ill;

a. rarely in a bad sense, expectation of evil.)

b. Much more freq. in the classics, and always in the N.T., in a good sense, expectation of good, hope; and in the Christian sense, joyful and confident expectation of eternal salvation By metonymy it denotes a. the author of hope, or he who is its foundation: Col.1:27. b. the thing hoped for: Titus 2:13.) (Thayer.)

NOTE: In KJV, elpis, is always translated "hope" (53 times) except in Heb.10:23, where it is rendered "faith": "Let us hold fast the profession of our faith (elpidos)."
But in ASV, NKJ, NIV, and in nearly all others it is rendered "hope" in this passage also. (Out of 30 versions checked, only KJV and Lamsa have "faith" instead of "hope.")

One Man Sin Entered - One Man Salvation Available

Romans 5:12-14 "Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned for until the law sin was in the world; but sin is not imputed when there is no law. Nevertheless death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression, who is a figure of him that was to come."

Verse 12:

1. Through what man did sin and death enter the world? The answer is "Adam," as indicated in Verse 14. The word means "man" in the generic sense, but was also the name of the first of his kind, all of whom were seminally a part of him.
2. Why is it not said that sin and death entered by Eve, since she took the initiative and led Adam to sin (Gen.3:6; 1 Tim.2:13-14)? A clue may be found in the fact that all her posterity were yet in Adam's loins, and that this was crucial to the results that followed.
3. Was the death that passed to all men physical, or spiritual, or both? Certainly physical (see 1 Cor. 15:20-22); but those reaching the age of accountability also sinned and thus died spiritually (Isa.59:2; Rom.3:23).
4. How or why did death pass to all men? Was it because they were born outside of Eden, away from the tree of life? Surely so. But that is not the point being made by our text. It says that "death passed unto all men, for that all sinned" -- not merely that they were born away from the tree of life.
5. Did death pass to all men by contagion of sin (after Adam had children and as a result of their learning sin from him and their mother)? Apparently not. According to Verse 18, it was not the "sins" of parents that were responsible, but "one trespass" -- evidently Adam's first, while the entire posterity of him and Eve were in his loins and seminally a part of him.
6. Did Adam's posterity inherit his sinfulness and guilt, and in that was sin and death passed to all men? Contrary to popular notion, evidently not, for Jesus said: "Suffer the little children

to come unto me, and forbid them not: for to such belongeth the kingdom of God" (Luke 18:16); also, "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven" (Matt.18:3)

None of the passages relied upon by those who teach hereditary total depravity, actually do so. Consider the following:

Job 14:14: "Who can bring forth a clean thing out of an unclean? Not one."

This is used to teach that man born of woman cannot himself be clean. But it poses a problem with reference to Jesus, born of a woman, and nevertheless sinless. It led to the manufacture of the doctrine of Immaculate Conception of Mary, set forth December 8, 1854, by Pope Pius IX, declaring "that the most Blessed Virgin Mary, in the first instant of her conception, by a singular grace and privilege of Almighty God, in view of the merits of Jesus Christ, the Savior of the human race, was preserved exempt from all stain of original sin, is a doctrine revealed by God, and therefore must be believed firmly and constantly by all the faithful" (*Ineffabilis Deus*). (Catholic Question Box (1929), pp. 358-360).

"The scriptures nowhere teach this doctrine, but Pius IX cites two passages, from which it may be inferred, if they are considered in light of Catholic tradition. They are: "I will put enmities between thee and the woman, and thy seed and her seed; she shall crush thy head, and thou shalt lie in wait for her heel" (Gen.3:15). 'Hail, full of grace, the Lord is with thee; blessed art thou among women" (Luke 1:28).'" (Ibid.)

Psalms 51:5: "Behold I was brought forth in iniquity; and in sin did my mother conceive me." This describes the condition of David's mother at the time of his conception and birth, and something of his environment from birth, but does not say he inherited his mother's sin.

It is significant the NIV renders the foregoing passage as follows: "Surely I have been a sinner from birth, sinful from the time my mother conceived me." But this is commentary, not translation. It tells what the translators (part of them) believed the writer meant, not what he wrote.

Psalms 58:3: "The wicked are estranged from the womb: they go astray as soon as they are born, speaking lies." This does not say the wicked are estranged "in" the womb, but rather "from" the time they leave the womb. This is a figure of speech called hyperbole, which is an exaggeration not intended to deceive but to give emphasis -- in this instance to suggest that they go astray exceedingly early in life, but not before they are able to talk and speak lies -- lies being falsehoods intended to deceive.

Eph.2:3: "Among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature the children of wrath, even as the rest." The word *phusis*, here translated "nature," does not necessarily refer to the result of heredity and birth, but here means "a mode of feeling and acting which by long habit has become nature" (Thayer, Greek-English Lexicon of the New Testament).

The use of any or all of the above scriptures, or any others, to teach hereditary total depravity -- referring to the total man, body, soul, and spirit -- overlooks or ignores Heb.12:9, which reads: "Furthermore, we have had the fathers (Plural) of our flesh to chasten us, and we gave them reverence: shall we not much rather be in subjection to the Father (singular) of spirits, and live?" (The margin says, as does the King James Version, "the Father of our Spirits.") This indicates that we do not obtain our "spirits" immediately from our earthly parents, as we do our bodies, but rather they come to us immediately from God. That being the case, to claim them to be depraved is equivalent to attributing depravity to God, their immediate source, as he is not for our bodies.

With neither contagion nor inheritance being responsible for sin and death passing from Adam to all mankind, what other possibility is there? Or, is there any? Surely so.

Heb.7:9-10 reads as follows: "And so to say, through Abraham even Levi, who receiveth tithes, hath paid tithes: for he was yet in the loins of his father, when Melchisedek met him." Just as surely, and in the same manner, as Levi, the great grandson of Abraham, paid tithes "through Abraham" because he was in the loins of the latter when Melchisedek met him and received tithes from him, all the posterity of Adam sinned through him because they were in his loins he committed the fatal "one trespass" that brought the sentence of physical death.

Futhermore, only the physical bodies of Adam's posterity were in his loins seminally, not their spirits (see Heb.12:9, already noted). This means that only physical death would be the consequences of being in the loins of Adam when he sinned. Spiritual death of his posterity would not be the result of such, but would result only from their spirits becoming personally involved in sin.

Moreover, Levi did not inherit Abraham's tithing, but, so to speak, paid tithes through Abraham. By the same token, Adam's posterity did not inherit his sin, but sinned through him. And that sin resulted in their physical death. "So death passed unto all men, for that all sinned."

Verses 13-14:

1. How came there to be sin in the world before there was law, if it is not imputed where there is no law, and, according to 4:15, "Where there is no law, neither is there transgression"? Or was there law in some sense, or to some degree? Surely so, but no law the transgression of which could account for universal death, as in the case of Adam's fatal "one trespass."

The word here translated "until" is *achri*, which can also mean to the extent of. Thus translated, Verse 13 would read: "To the extent of law sin was in the world." And that surely was the

case between Adam and Moses, through whom the Jews received their justly treasured law from God, which was more detailed than any given before, the violation of which caused "trespass to abound: more than otherwise (Verse 20).* But even that law did not initiate the death process and bring it upon the race. Its death penalty for some sins, not all, only brought physical death earlier and in a manner it would not have otherwise occurred.

Consider the case of Cain (Gen.4:1-15; Heb. 11:14), of Lamech (Gen.4:23-24), of the antediluvians (Gen.6:1-8); blood not to be eaten, and death penalty for murder (Gen. 9:3-6), etc., etc., between Adam and Moses. To the extent there was law, and it was violated, there was sin. But, again, there was no law during that time whose violation could account for universal death between Adam and Moses. Only the fatal "one trespass" of Adam, and the sinning of the race through him at that time because it was all in his loins then, could so account.

2. What difference was there between Adam's sin and the sins of others between him and Moses? The answer is not spelled out in Verse 14. But at least two differences can be distinguished in the scriptures at large: (1) Adam's sin involved the entire race in its consequences, throughout all generations, whereas no other sin ever did regardless of how immense may have been the numbers who did suffer its consequences. (2) Adam's sin was against a "positive" divine law, whereas most other sins were not, but were transgressions of "moral" law.

The expression "positive" and "moral" have been coined by theologians to differentiate between commands that rest simply upon the authority of God himself, so far as can be perceived by man, and those that also rest upon the principle of rightness and wrongs in the very nature of things. Thus laws against murder, lying, stealing, and such like, are "moral." But the command to Nana to dip seven times in the river Jordan if he would have his leprosy healed (2 Kings 5:10) was "positive"; so was the command to Israel to march

around the walls of Jericho in order that they fall (Josh.6:2-5); and likewise the command to Abraham to sacrifice Isaac as a burnt-offering unto God (Gen.22:1-2), which would have been wrong within itself except upon the authority of God.

Adam and Eve had no inherent need to eat of the tree of the knowledge of good and evil. But, so far as it is known, it would not have been wrong or injurious to eat of it if God had not prohibited it. Its existence and God's command not to eat of it, appeared to be arbitrary. It therefore became a test of recognition of, and obedience to, divine authority in a way it would not have been if it had been inherently injurious, as the serpent appeared to demonstrate that it was not. All "positive" commands are chiefly tests of the spirit of loyalty and obedience. That accounts for their oftentimes seeming to involve consequences far transcending their apparent intrinsic importance, as in the stoning of a man for picking up sticks on the Sabbath day (Num.15:32-36), or the striking of Uzzah with death for touching the ark of the covenant (2 Sam.6:6-7), which was lawful only for a priest; or the healing of Naaman when he dipped, or the falling of the walls of Jericho when they had been marched around the prescribed number of times.

The following are some renderings of Verse 14, that constitute commentaries and indicate various ways it has been understood, some correct and maybe others not:

Jerusalem Bible: ". . . yet death reigned from Adam to Moses,
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3. What is the significance of Adam's being "a figure of him that was to come"? It is this, that he was a type (Gr. *typos*) of Christ in some respects -- but some of them opposites, as indicated in Verses 15-21. And this is exceedingly important to understanding a basic principle involved in both our human predicament and the divine scheme of human redemption.

Adam and Christ each bears a relation to the entire human race that no other persons ever have or will. Adam was its federal head, physically. The entire race springs from him, and experiences the physical consequences of his first sin because of its physical solidarity with him. Christ is the rightful head of the entire race (see 1 Cor.11:3), spiritually, and the actual head of all who respond to him in faith and come into spiritual solidarity with him -- seeking even to imitate his character. Consequently, as we have borne the likeness of Adam in time, so shall we bear the likeness of Christ in eternity to come, if we are his (see 1 Cor.15:45-49; 1 John 3:2; Phil. 3:20-21; Rom. 8:28-29).

Christ, a member of the Godhead from all eternity past (John 1:1-3,14), became a man in order to die and redeem man from sin, overcoming death in his own person and in behalf of all mankind (Heb.2:9,14-18; 1 Cor.15:20-22; Rev.1:8; John 5:28-29; Acts 24:15). His coming was to undo ultimately all the ruin wrought by Adam, and more -- to undo unconditionally the physical ruin wrought by Adam (achieving the resurrection of the dead; and freeing creation from its bondage to decay, Rom.8:21); and further, to undo conditionally the awful spiritual ruin wrought by the personally committed trespasses of men since Adam's fateful sin, in behalf of all who turn to God in faith and loyalty (giving them in the end eternal life),

These are tremendous considerations, exceedingly important to understanding the remaining verses (15-21) of the chapter.

"Even Abraham, living some centuries before the Law of Moses, was under a measure of law. God said of him: "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws" (Genesis 26:5). This pretty well confirms the rendering of *achri* in Romans 5:14 as "to the extent of" being correct.

Free Gift of Righteousness

Verses 5:15-21

15. But not as the trespass [this introducing contrasts between the results of the conduct of Adam and of Christ], so also is the free gift [of righteousness, v.17, or justification, v.18]. For if by the trespass [singular] of the one [Adam] the many died [all died, v.12], much more did the grace of God, and the gift of the one man, Jesus Christ, abound unto the many [all].

"Abound" (1) not only to the point of freeing them from the sin committed through Adam and resultant physical death, but (2) also freeing them from all personally committed sins and resultant spiritual death -- if they "receive the abundance of grace" available (v.17) -- "access" to which is had by "faith" (v.2).

16. And not as through the one that sinned, so is the gift: for the judgment came of one [trespass] unto condemnation, but the free gift came of many trespasses unto justification.

"The free gift came of many trespasses unto justification" -- came not only because of the trespass of Adam and by us through Adam, but also because of our personally committed trespasses -- came "unto justification," i.e., for the purpose of justifying us from all trespasses

17. For if, by the trespass of the one [Adam], death reigned through the one; much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the one, even Jesus Christ.

Having spiritual life here, and eternal life hereafter (see v. 21).

18. So then as through one trespass the judgment came unto all men to condemnation; even so through one act of righteousness the free gift came unto all men to justification of life.

As through the one trespass of Adam all were condemned to physical death, so through one act of righteousness by Christ (his death in our behalf) the free gift came unto all men in order to (*eis*) justification unto (*eis*) life -- even unto eternal life if they will "receive the abundance of grace" available (v.17; see v.21).

19. For as through the one man's disobedience [his one trespass, v.18] the many were made sinners, even so through the obedience [the one act of righteousness, v.18] of the one shall the many be made righteous.

"Be made righteous" with respect to the one trespass through Adam, and "made righteous" with respect to their personally committed trespasses also if they "receive the abundance of grace" available in Christ by faith (v.17).

20. And the law ["the" not in original] came in besides [the trespass of Adam and through Adam], that the trespass might abound; but where [the] sin abounded, [the] grace did abound more exceedingly [superabounded].

To the extent that law came in (see v.14), and was violated, sin abounded; but where sin abounded, grace superabounded to take care of all the transgressions of those who avail themselves of it (v.17).*

21. That, as [the] sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord.

"Eternal life" is the climactic blessing of availing ourselves of the "abundance of grace" in Christ (v.17) by "faith" (v.2).

* See Genesis 26:5 for the fact that Abraham was under a measure of law, though living some centuries before the giving of the Law of Moses. God said of him: "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws."

Law of Spirit of Life

(8:2)

1. "The law of the Spirit of life" (of the Holy Spirit) contrasts with "the law of sin and death." The latter obviously is not the law of Moses, mentioned in v. 3 and described as "weak through the flesh," which summarizes what is said of it in 7:7-25. "The law of sin and death" must therefore be "the law of sin" (and therefore of death) in our members, referred to in 7:23, from which the Law of Moses was helpless to deliver. Deliverance from it could be had only through Christ (7:24-25). It is "in Christ" that "the law of the Spirit of life" operates to free us from "the law of sin and death." It is stronger than "the law of sin" in our members, whereas the Law of Moses was not.
2. The Law of Moses was a code. Obviously, however, "the law of sin" in our members, in our "flesh" (7:18), is not. Nevertheless, like the law of gravity or the law of nature, it is an operative force; and for a person not "in Christ" it may be a controlling force. Once an individual comes under its dominion, "sold under sin" (7:14), the power of the human spirit, described in 7:22-23 as the "law" of his "mind" or "inward man," cannot successfully resist and overcome it, even if the "inward man" has come to "delight in the law of God." It takes "the law of the Spirit of life," operative in this regard only "in Christ," to free one from "the law of sin and death" in his members.
3. If "the law of sin and death" is not a code, neither is "the law of the Spirit of life" likely to be. It is not likely to consist of the commands of the gospel. It must rather be therefore, the Holy

Spirit as an operative force that changes the balance of power between "the law of the mind" (operating to bring my life into harmony with "the law of God," 7:22,25), on one hand, and "the law of sin which is in my members" (7:23), on the other hand, so that the mind or human spirit can achieve ascendancy over the flesh.

4. Such seems to be a striking difference between the word of God through the gospel of Christ and through the Law of Moses. In Christ we not only have the word of God to instruct and direct us, but, much as we may have the power of electricity in our homes in conjunction with and by means of wiring, so we may have the power of God's Spirit in the inward man (cf. Ephesians. 3:16), in conjunction with and by means of his word. But under Moses it seems not to have been so -- at least not to the same extent. In Christ (not under Moses), we have both (1) release from the Spirit to free us from the dominion of sin in our lives afterward, if we will but use it. If such is not the case, it seems that much of Chapters 6-8 is pointless. That is part of what is involved in the "grace" under which we are in Christ versus the implied lack of it under the Law of Moses.

5. In conclusion, it must be said, however, that if the above reasoning is correct and technically "the law of the Spirit of life" is not the gospel, the gospel does nonetheless for all practical purposes free us from "the law of sin and death." For we cannot be thus freed without it.

Shall give Life to Your Mortal Bodies

Romans 8:10-11.

Some would make the statement, "shall give life to your mortal bodies through his Spirit that dwelleth in you," to have reference, not (1) to the resurrection, because the bodies of all will be raised whether the Spirit of God has indwelt them or not, but (2) to making the bodies of Christians "alive to righteousness" (R. L. Whiteside, Commentary on Romans, p. 175). However, there are at least three serious objections to the latter interpretation, and likewise an adequate refutation of the objections alleged against the former interpretation.

1. Tense of Verbs. In v. 10, it is said that "the body [of the Christian] is dead because of sin; but the spirit is life [or, alive] because of righteousness"; whereas, in v. 11 it is stated that "he shall give life to your mortal bodies." (In the Greek text of v. 10, as is commonly the case, the *copuia* "is" omitted but definitely understood and is therefore included in translation; while "shall give life" is explicitly stated in the Greek of v. 11, meaning not now, but later.) If giving "life to your mortal bodies" is making them "alive to righteousness," because "the present liberation of the spirit . . . affects the body also, making it, too, serve its true ends and live its true life" (as per Whiteside, p. 176, quoting from the Cambridge Greek Testament), why is the future tense used to describe it? The future tense, "shall give life to your bodies," contrasts with the present tense, "the spirit of life [alive]." This differentiation of tenses is most fitting and discriminating if reference is to the giving of "life to your mortal bodies" in the resurrection, but not if it means making them "alive to righteousness" in the present time.
2. Preposition "Dia." If (or, though) Christ dwells in the Christian, the body of the latter is said to be "dead because of (*dia*) sin" (8:10). Instead of this referring to the body being mortal, still subject to death "because of [Adam's] sin," it is insisted by some that this means the body of the Christian "is no longer

active in sin -- no longer and instrument of sin," but "alive to righteousness" (Whiteside, p. 175). This is equivalent to being "dead to sin." But this can hardly be the meaning here. The text says "dead because of [*dia*] sin," not "dead to sin." "Dead to sin" (6:2) or "dead unto sin" (6:10,11) is expressed in the Greek text by the word for "sin" (without a preposition) in the dative case, which itself signifies to or for -- hence the translation "dead to sin" or "dead unto sin." In 8:10, however, the word "sin" is in the accusative case, preceded by the preposition *dia*, and *dia* with the accusative means "because of" or "on account of." Hence, "dead because of sin" in v.10, cannot mean "dead to sin," and therefore cannot mean "alive to righteousness."

3. Meaning of "Life." It is argued by some that "life to your mortal bodies" in v. 11 cannot refer to the resurrection, because it is conditional, the passage reading thus: "But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you." It is insisted that it cannot refer to the resurrection, because there is to be a resurrection of sinners as well as saints, and the body will be resurrected whether it has been indwelt by the Spirit or not. This argument is plausible, but lacks validity for at least two reasons.
 - a. While it is true that the wicked will be raised from the dead, it will not be to a condition referred to as "life." "All that are in the tombs . . . shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment (AV, damnation)" (John 5:28-29). Jesus admonished, "And be not afraid of them that kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell" (Matt.10:28). This is called "the second death" (Rev.2:11; 20:6), which takes place in "the lake of fire" (Rev.20:14-15).. It is contrasted with "life" as follows: "To him that overcometh, to him will I give to eat of the tree of life, which is in the midst of the Paradise of God" (Rev.2:7); "He that overcometh shall not be hurt of the second death" (Rev.2:11). And the same sort of contrast is made with

"life" in the Gospels: "It is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire (Matt.18:8); "It is good for thee to enter into life maimed, rather than having two hands to go into hell, into the unquenchable fire" (Mark 9:43). Also: "And these [the wicked] shall go away into eternal punishment: but the righteous into eternal life" (Matt.25:46).

- b. And "life" in the world to come for the Christian is indeed conditioned upon having been indwelt by the Spirit of God or Spirit of Christ. Otherwise we are "none of his" (8:9). Note also the following: "We shall not all sleep [not all sleep the sleep of death, for some will be living when Christ comes], but we shall all be changed . . . the dead shall be raised incorruptible, and we [the living] shall be changed. For this corruptible [body] must put on incorruption, and this mortal [body] must put on immortality" (1 Cor.15:51-53). This is in order that "what is mortal [the body] may be swallowed up of life" (2 Cor.5:4). The next verse states: "Now he that wrought us for this very thing is God, who gave us the earnest of the Spirit [i.e., the Spirit as an earnest or pledge -- a pledge of immortality, or eternal life]" (2 Cor.5:5).

Thus all phases of evidence contribute to and harmonize beautifully with the conclusion that God "shall give life also to your mortal bodies through his Spirit that dwelleth in you" refers, (1) not to the bodies of the saints being now "made alive unto righteousness" by virtue of their spirits being "life [alive]," but (2) rather to the bodily resurrection of Christians in the future -- a resurrection to eternal life in the world to come -- to be accomplished through the agency of the Spirit of God, which now indwells Christians. The wicked will experience a bodily resurrection also, presumably through the same Spirit that raises Christians, but not to what is called "life," "eternal life."

(The next point of discussion will not be to further the above argument, but to explain why the alternative "but though" is offered for "and if" in 8:10, making it read: "But though Christ

is in you, the body is dead because of sin; but the spirit is life because of righteousness." Its appropriateness can best be seen, however, against the background of the foregoing discussion.)

4. "And if," or "But though" -- which? The following, with alternate renderings in brackets, is about as literal a translation of 8:10 as possible: "And if [or, but though] Christ is in you, on one hand the body is dead because of sin, on the other hand the spirit is life because of righteousness." Taken in a conditional sense, it would mean that on the condition that Christ is in you the body is dead because of sin, which does not seem factual and is refuted in "2" above. But, taken in concessive sense, it would mean that though Christ is in you the body is dead because of sin, which seems to be consistent both factually and contextually. Such is obviously the preferred sense if it is permissible linguistically, which it is, as now shall be demonstrated.
 - a. The sentence begins with the words *ei de* in the Greek text. *De* may be rendered either "but" or "and," depending on context. The AV and ASV render it "and," whereas the RSV renders it "but," in this text. And the word *ei* is the equivalent of "if" in English, which in the concessive sense is employed in the sense of "though" or its equivalent. Hence, the two words together may be translated either "and if," or "but if," or "but though." So, the bracketed rendering "but though" is perfectly permissible.
 - b. Furthermore, the English word "if" may itself be used either conditionally or concessively, depending on context. Webster defines it thus: "In the case that; granting, allowing, or supposing that: -- introducing a condition or supposition, or sometimes, as for rhetorical effect, a concession." Accordingly, Funk & Wagnalls says: "1. On the supposition or condition that. 2. Allowing that; although." Likewise, Winston: "1. On the condition that. 2. Although; expressing a concession."
 - c. Moreover, the same is true regarding the Greek word *ei*. Robertson's Grammar of the Greek New Testament speaks of

"the use of *ei* (*ean*) in the sense of 'though' (p. 1026). Lard, in his Commentary on Romans, likewise quotes Trollope, Greek Grammar to the New Testament (p. 191), as saying: "Both in the classics and in the New Testament it may frequently be rendered although." And in *ei* with *kai* (and, or even) is translated "though" in the AV in the following passages: Matt.26:33; Luke 11:8; 18:4; 2 Cor.4:16; 7:8 (three times); 11:6; 12:11; 12:15; Col.2:5; Heb.6:9. The same is likewise true in most of these passages in the ASV and RSV. Also, in Westcott and Hort's Greek text and in the Nestle Greek text, *ei* occurs in Matt.26:33 without either *kai* or *de*, and is still translated "though" by the RSV from a similar Greek text.

- d. So it is beyond question that the Greek *ei* as well as the English "if" may be used concessively, in the sense of "though," as well as conditionally. Hence, it seems most appropriate to translate with Lard: "But, though Christ dwells in you, the body is dead because of sin; yet the spirit is alive because of justification" -- or, "righteousness," as most translations have it. Also, the passage may be rephrased to say the same thing in different words, as in the RSV: "But if Christ is in you, although your bodies are dead because of sin, you spirits are alive because of righteousness."
- e. This concessive sense of the passage is also recognized by commentaries other than Lard's. A few examples: International Critical Commentary (6th Edition, 1975): "Paul's meaning is, since Christ is in them," etc. (P. 390). McGarvey and Pendleton, Commentary on Thessalonians, Corinthians, and Romans (1916): "And though Christ dwells in you," etc. (p. 359). Pulpit Commentary (1950 reprint): "Yet Christ being in us now," etc. (Vol. 18, p. 208). Such sense is not only eminently permissible, but also the one most agreeable with all considerations of text and context as discussed in "1", "2", and "3," above. These are the compelling reasons for adopting the exegesis of Rom.8:10-11 set forth in the outline of which this is an insert.

Hardening . . . until the fullness of the Gentiles

Romans 11:25-27

1. "Hardening . . . until the fullness of the Gentiles be come in."

Some have interpreted this to mean that the hardening will continue till the last Gentile has been saved, hence till the end of time--a permanent hardening, with no salvation possible.

Others consider "the fullness of the Gentiles" to refer to a substantial, considerable, possibly even the maximum number to be saved--the high tide of Gentile membership in the church. This seems much more likely. The other alternative hardly makes sense in light of what immediately follows, and has to be rejected if context means anything.

2. "And so all Israel shall be saved." "So" may be understood in either of two senses: (a) In this manner; or (b) consequently. If the first sense is correct, the manner is to be inferred from preceding text--that is, it is to be by turning from unbelief to belief, the same as the Gentiles had done and were doing. This expresses obvious fact, but does not seem to be what is indicated by immediate context.

Immediate context makes it more natural to take "so" to mean "consequently." That would make the thought to be that after "the fullness of the Gentiles be come in" the hardness of Israel can be expected to end and consequently "all" Israel yet be saved--not just a "remnant."

"All" need not be understood as a mathematical all, however, but a substantial or considerable number. There went out to John the Baptist "Jerusalem, and all Judea, and all the region round about Jordan," and were baptized of him in Jordan (Matt. 3:5-6). "But the Pharisees and lawyers rejected for themselves the counsel of God, being not baptized of him" (Lk. 7:30). Hence, not every individual needs to be understood by "all", but a substantial number--more than a "remnant."

3. "All Israel shall be saved." Does this mean spiritual Israel, or Israel according to the flesh? (See 9:6). Certainly all spiritual Israel shall be saved. However, in Paul's day spiritual Israel represented only a remnant of fleshly Israel. And it was the greater part of the latter that was hardened "until the fullness of the Gentiles be come in," with that hardness seemingly to end afterward (at least for a significant number). It would seem from the text that spiritual Israel is ultimately to consist of more than a "remnant" of Israel after the flesh.

Such anticipation seems in harmony with what Jesus said to Jerusalem on the last day he taught the multitudes there: "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord" (Matt. 23::39). This seems to indicate that his second coming would not be until after Jerusalem (consisting principally of Jews) had been converted and would welcome those who come in the name of the Lord--not every individual inhabitant necessarily, but a substantial number.

4. "As it is written." "It is written, There shall come out of Zion the Deliverer; He shall turn away ungodliness from Jacob: And this is my covenant unto them, when I shall take away their sins." The Deliverer (Christ) had already come, but the implication is that turning ungodliness from Jacob and taking away their sins had not yet been fulfilled to the extent contemplated in prophecy and anticipated by Paul--but would be after "the fullness of the Gentiles come in." This seems to be consistent with the entire context of Chapters 9-11 and not contradicted by legitimate exegesis of any other passage.

