

# The Epistle to the Romans - Part 2

by Arno Clemens Gaebelein

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*Justification is by faith, not by works or ordinances, and it is available to all who believe in Christ.*

**Scripture:** Romans 9:1-30

**Topics:** "Gods Sovereignty", "Election And Grace"

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## Description

Arno Clemens Gaebelein preaches about the profound truths revealed in Romans chapters 9-11, focusing on God's sovereignty and His dealings with Israel. He emphasizes Paul's deep sorrow and yearning for his fellow Jews who rejected the salvation of God. Gaebelein highlights the unconditional election of God and His sovereignty in choosing both Jews and Gentiles for salvation. He explains how God's faithfulness is demonstrated through His justice and mercy, despite Israel's rejection of His righteousness. Gaebelein also points out the future hope for a remnant of Israel and the ultimate reconciliation of all believers, both Jews and Gentiles, through God's grace and mercy.

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## Transcript

### CHAPTER 4

1. The Witness of Abraham to Justification. 1-5.
2. As Confirmed also by David. 6-8.
3. Circumcision the Sign of the Covenant. 9-12.
4. Faith in Him Who Raiseth the Dead. 13-25.

#### Verses 1-5

Two witnesses are summoned next in whose lives the truth of justification by faith is illustrated. The Jews boasted of Abraham as the father of their nation. "Abraham our father" is still the common phrase used by all orthodox Jews as it was in the days of John the Baptist, as he declared, "Say not within yourselves, We have Abraham to our Father." How then was Abraham counted righteous before God? Was he justified by keeping the law? That was impossible, for the law was 430 years after Abraham. He was not justified by works. He was a sinner like every other human being. He had no works to justify him. But what saith the Scripture? "Abraham believed God and it was counted unto him for righteousness." Abraham simply believed God when He gave him a promise (Genesis 15:5-6) and God said, you have no righteousness,

but I take your faith instead of righteousness. Faith was reckoned to him for righteousness. There is then a difference between the righteousness of God in the previous chapter and the righteousness imputed in this chapter. And a blessed statement it is "But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is reckoned for righteousness." Abraham did not work. To him that worketh not, God reckons a reward. And what a reward. What God puts on the side of him, who believeth on Him that justifieth the ungodly, will only be fully known when redeemed sinners are in His presence. "The glory which Thou has given me I have given Them" (John 17:22). This wonderful utterance of our Lord tells us of the great reward in store for him that worketh not, who, as ungodly, believes on Christ, who died for the ungodly. Thus faith is reckoned for righteousness and has its reward of glory through grace. The statement in Galatians 3:6-9 must be studied in connection with these verses. "Even as Abraham believed God, and it was reckoned to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with believing Abraham." (In Galatians analyzed and annotated this statement is more fully explained.)

#### Verses 6-8

And David is the second witness. David and Abraham are mentioned in the first verse of the New Testament. The covenant God made with Abraham and with David make these two men the leading men of the nation. Now Abraham had no law, but David was under the law. David describeth the blessedness of the man (whosoever he may be) to whom God imputes the righteousness without works. The beautiful 32nd Psalm is quoted. The blessedness of the believer is there described. Iniquities forgiven; sins covered; sin no longer imputed. He does not impute sin, but imputes righteousness. Forgiveness takes the place of sin, and everlasting righteousness has covered the believer's iniquity, hiding it alike from the eyes of Divine glory, and from the conscience of the justified vessel of His grace; and significantly it is stated in that Psalm "for this cause shall every one that is godly pray unto Thee in the time when Thou mayest be found." This is the way to be godly, confessing ourself a sinner, confessing sin and believing on Him, who justifieth the ungodly.

#### Verses 9-12

The question of circumcision is raised again. The Jew boasted in circumcision as placing him into a position of favor and blessing before God. Is this blessedness, justification by faith, sins put away, righteousness imputed, for the circumcision, the Jews, only, or does it come also upon the uncircumcision, the Gentiles? When Abraham was declared righteous he was still in uncircumcision. The historical account in Genesis shows that circumcision followed the declaration "he believed God and it was counted to him for righteousness;" circumcision did not precede his faith which was reckoned to him for righteousness. He was in uncircumcision, practically a Gentile, and circumcision was a sign and seal of the righteousness of faith. All this manifests the wisdom of God. It was divinely arranged so that Abraham "might be the father of all them that believe, though they be not circumcised (Gentiles) that righteousness might be imputed unto them also; and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of the faith of our father Abraham, which he had being uncircumcised." Here we have the best possible argument that ordinances, or sacraments so called by man, have no part in bestowing salvation upon man. Baptism is called "a sacrament" and ritualistic Christians hold that it is necessary to receive the blessing of forgiveness. Others who do not hold to corrupt ritualism, also teach that Baptism as an ordinance is necessary for salvation. This portion of the Epistle answers completely

these unscriptural claims. "For by Grace are ye saved through faith, and that not of yourselves; it is the gift of God. Not of works lest any man should boast" (Ephesians 2:8-9).

#### Verses 13-25

This section is of deep interest and must be carefully studied. While we had the atoning death of Christ so far before us, resurrection is now brought to the foreground as another important fact of the Gospel. The faith of Abraham is defined. How did he believe? When the promise was given that he should have a son and numerous offspring (Genesis 15:4-5), he believed God, who quickeneth the dead (resurrection) and calleth those things which be not as though they were. Abraham was an old man and Sarah was far beyond the time of childbirth; their case was humanly impossible. But Abraham believed that God could bring life from the dead, that He had the power to touch a grave and bring life out of it. "Against hope he believed in hope--and being not weak in faith he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb; he staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God; and being fully persuaded that what He had promised, He was able to perform. And therefore it was imputed to him for righteousness." From Genesis we know that he was also weak in faith and that he acted in unbelief. But this is graciously passed by. God, so to speak, had forgotten his unbelief and remembered it no more.

The application of all this is found in verses 23-25. The promised seed was more than Isaac, it was Christ; so that Abraham believed the God who raised the Lord Jesus from the dead. And we believe on Him also. Our Lord was delivered for our offences and has been raised for our justification. His resurrection is the blessed and positive proof that our sins are completely put away. For this reason the resurrection of Jesus, our Lord, is the justification of the believer. We have then a threefold justification of the believer. We are justified by His blood; He bore our guilt and penalty. We are justified by His resurrection, because this assures us that the work is done and we are accepted, and we are justified by faith, which is reckoned for righteousness.

#### CHAPTER 5:1-11

##### 1. What Justification Includes. 1-11.

The blessed results of justification are next revealed. What justified believers possess and what they may enjoy is the theme of the opening verses of this chapter. The first thing mentioned is that all who are justified by faith have peace with God through our Lord Jesus Christ. Peace was made in the blood of the Cross, He who died for our sins is our peace. His greeting to the assembled disciples on the resurrection day was "Peace be unto you," and then He showed unto them His hands and His side, and again He said, "Peace be unto you." This peace with God we have as believers in Christ. It is settled forever and can never be disturbed. Some times Christians ask others if they made their peace with God. They mean by it, turning away from sin, repentance, conversion, surrender, etc., as if those actions from our side could make peace with God. This is incorrect and the reason why so many professing Christians lack the assurance that they have peace with God is in this very fact, that they are constantly trying what they term "to be right with God." Peace does not need to be made, it was made when Christ died for our sins. And into this peace we enter when we believe on the Lord Jesus and are justified freely of all things. We may live sober, earnest and useful Christian lives for fifty years or longer and at the end of such a devoted life we have not more of the peace with God than we had the moment we trusted in Christ. And our failures and stumbling walk as the "beloved of God, called Saints" our sinning, can never disturb and undo that

peace.

The second result is that we have access by faith into this grace in which we stand. We have a perfect standing before God in Christ, and perfect access. We stand in grace, accepted in the beloved One and this grace keeps and sustains. We are the children of God made nigh by blood. Grace makes us nigh. We can draw near with a true heart in full assurance of faith. Our faithfulness cannot increase this standing in Grace, nor can our unfaithfulness decrease it, for the simple reason that it is Grace. The third result of justification is "the hope of the glory of God" in which we can now boast. The only title to glory is the blood of our Lord Jesus Christ. Christ has secured the glory for us and has made us sharers of His own glory He received from God, who raised Him from the dead and gave Him glory. People speak of fitting themselves for heaven by living good lives. No one can be fitted for heaven. The only fitness is the new nature, received in the new birth. And that nature is given to the justified believer when he is justified by faith. That there are, special rewards for sacrificing service is very true, but to be in glory is a matter of grace and is given along with justification. The glory of God is the Hope of righteousness (Galatians 5:5). These three things cover the past, the present and the future. Past; Peace was made. Present; Standing in this Grace. Future; The Hope of the Glory of God. The approach to God in the tabernacle illustrates this beautifully. First the brazen altar, the type of the sacrifice of Christ; then the laver for washing, the candlestick, the table--typifying the cleansing, light, food and fellowship, the grace wherein we stand. Then behind the veil the glory of Jehovah, which ere long God's people shall reach when He calls them home. How happy God's people should be in possession of such precious things with the knowledge of sins forever put away!

But we are still in the wilderness and there are tribulations. And in tribulations, as justified and assured of the glory of God, we can even boast (the word used in the Greek) in them. Tribulation worketh patience; and patience experience; and experience, hope; and hope maketh not ashamed. "Here is how that which is against us works for us; and notice that the very first thing effected is the breaking down of our own wills, those wills, that Jacob-like struggle so much with the will of God. Sovereign He must be; and spite of all that we have known of Him, it is what in practical detail we so little want Him to be. Amid the clouds and darkness that encompass Him in His providential dealings, faith that should find its opportunity finds oftentimes bewilderment and perplexity; yet in it we are forced to recognize our nothingness, and creep close to the side of Him who yet goes with us. Forced to let God be God, it is then that we get experience of a moral government which is that of a Father. The forcing of outward things comes to be read as drawings of Omnipotent Love that seeks us for its own delight. His ways, if still they may be beyond us, are not strange and still less adverse. They beget, not fear or misgiving, but a brightening hope, that steadies as it brightens." (F.W. Grant)

In verse 5 the Holy Spirit is mentioned for the first time in this Epistle. The highest truth is not the work of the Spirit in the believer, but the work of Christ for the believer. The Holy Spirit is here to take of the things of Christ and to show them unto us. Once more therefore Christ and His finished work and the outflow from it are mentioned. God commending His love toward us, in that while we were yet sinners Christ died for us. Justified by His blood we shall be much more saved from wrath through Him. All believers are exempt from the wrath to come because they are one with Him who is the administrator of the judgments of God. And there is a second "much more". Reconciled by the death of His Son, much more being reconciled we shall be saved by His life, the life which is in God's own presence and which is in us, for He is our life. And the very highest result, the joy in God through our Lord Jesus Christ, by whom we have received the reconciliation.

4. In Christ. The Sanctification of the Believer; his Deliverance from Sin and the Law; Children and Heirs. Chapter 5:12-8.

#### CHAPTER 5:12-21

1. Sin and Death Through the First Adam. 12-14.

2. In Adam by Nature; in Christ Through Grace. 15-21.

So far the subject of this Epistle has been our sins and how God has dealt with them in the Cross of Christ. The guilt and penalty of the sins of the believer are forever gone. With this section the question of sin itself is taken up and we learn how the justified believer is also sanctified in Christ and as such delivered from the dominion of sin and from the law. Furthermore we learn it also includes that believers are children and heirs of God. To distinguish between sins and sin is important. Sin is that evil principle in us, as fallen creatures, and sins are the fruits which spring from the evil root in us. Sin, the old nature, and how God deals with it in virtue of the redemption of Jesus Christ, is now, first of all, revealed. What we were in Adam and what we are through grace in Christ, how as identified with Christ we may be delivered from the power of indwelling sin, are truths unknown to many believers. Without this knowledge a true Christian experience, such which a believer should constantly enjoy, is impossible. One of the chief reasons why true believers are carried about with divers and strange doctrines, is the ignorance of these great facts of our redemption in Christ as unfolded in this part of Romans. How many others are constantly striving and struggling to lead a spiritual life and fail in it because they know not the great principles of sanctification and deliverance in Christ.

#### Verses 12-14

"Wherefore as by one man sin entered into the world, and by sin death and thus death passed upon all men, for that all have sinned." By one man, the first Adam, sin entered into the world (not sins, but sin). And death followed, which is physical death. "Dust thou art, and unto dust shalt thou return," and this death has passed upon the race because of sin. The margin of the authorized version contains a statement which is responsible for a very unscriptural teaching. The margin states "in whom all have sinned"; upon this it has been taught that the guilt of Adam has been imputed to all. This is not correct. We are not responsible for the sin of Adam nor are we held responsible by God for a sinful nature; we are responsible for the outworking of that nature, that is for our own sins. The wicked dead, those whose sins were not taken away, because they believed not, will not be judged for having had a sinful nature, but solely according to their works (Revelation 20:12). Death comes upon us on account of our sins, as it is stated in this verse "death passed upon all men for that all have 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 to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of Him to come." This looks difficult, but it is simple after all. The law was given by Moses; from Adam to Moses there was no law, men were left to conscience, by which they knew good and evil. But death reigned nevertheless from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression. Adam had a commandment which he transgressed, inasmuch as there was no law till Moses, the generations could not sin after the similitude of Adam's transgression. Sin is lawlessness and not as the faulty translation of 1 John 3:4 states, "sin is the transgression of the law." However, sin becomes transgression when there is a law. As there was no law from Adam to Moses, sin was therefore not imputed as transgression. But as they all sinned, death

reigned and there is also judgment afterwards for them. The last sentence of verse 14 "who is the figure of Him that was to come" is the important statement which is fully developed in the verses which follow and upon which the whole argument rests.

#### Verses 15-21

The first Adam is the type of the last, Adam, the Lord Jesus Christ. The same comparison is also found in 1 Corinthians 15 "For as all in Adam die, even so all in Christ shall be made alive" (verse 22). This passage has often been used by those who teach the ultimate, universal salvation of the whole race. It has nothing whatever to do with salvation from the penalty of sin, but it applies to the resurrection of the bodies of the redeemed. Here in Romans the contrast is of a different nature. Adam and Christ are viewed as two heads, having each his offspring to whom they communicate something. The first Adam bestows upon his offspring the results of his sin; Christ, the last Adam,\* bestows upon those who belong to Him, by personal faith in Him, the blessed consequences of His great work. (Christ is never called the second Adam, but the last Adam, as there will not be another after Him.) A sinful nature and physical death is what we have as the children of the first Adam. In Christ the believer receives a sinless nature, eternal life and glory. In this sense Adam is the figure of Him to come.

The first sentence of verses 15 and 16 is best put in the form of a question. This helps much in understanding this deep portion of the Epistle. "But shall not the free gift be as the offence?" By the offence of Adam the many died, his offspring has been affected by his Offence. In like manner the grace of God and the gift of Grace, which is by the other Adam, Jesus Christ abounds also to the many. The question asked must therefore be answered in the affirmative. This and the following verses have also been used to teach that there is universal salvation.

But it does not mean that. The condition "faith in Christ" must not be lost sight of. We are all in the first Adam by the natural birth; identification with the second Man is only possible by the new birth and that takes Place when a sinner believes on Christ and in His finished work. Those who do not believe are in Adam and are dead in trespasses and sins. "And shall not as by one that has sinned be the gift? For the judgment was of one to condemnation, but the free gift is of many offences unto justification" (verse 16).

The sins committed are here in view. Our sin brought judgment. The free gift of justification, on account of Christ's atoning sacrifice, is blessedly sufficient to deliver from the guilt of many offences. "For if by the offence of one death reigned by the one; much more shall those who receive the abundance of grace, and Of the free gift of righteousness, reign in life by the one, Jesus Christ" (verse 17). The Previous verse spoke of the guilt of sins, which rests upon all those who are in Adam and this guilt is met in Christ by justification.

In verse 17 death which reigns in the first man is met by reign of life in Jesus Christ. Those who believe on Him have life now and are delivered from the reign of death. When He comes, the bodies of His Saints will be raised in incorruption and we who remain shall be changed in a moment and be caught up into His Presence without dying. Verse 18 in the Authorized version is poorly translated and misleading. "So then as it was by one offence towards all men to condemnation, so by one righteousness towards all men to justification of life."

This blessed contrast between Adam and Christ is made again in verse 19. "For as indeed by the disobedience of the one man (Adam) the many have been constituted sinners, so also by the obedience of the one the many shall be constituted righteous." Here it is the contrast between Adam's disobedience and

Christ's obedience. And the obedience of Christ which constitutes all who believe on Him righteous, is not His obedient life, but His obedience in the death of the cross. "But law came in in order that the offence might abound; but where sin abounded grace overabounded, in order that, even as sin has reigned in the power of death, so also grace might reign through righteousness to eternal life through Jesus Christ our Lord."

Here for the first time a reason is given why God gave the law. The Epistle to the Galatians will bring the subject of Law and Grace more fully to our attention. Law came in that the offence might abound; it has constituted man a transgressor and in this sense the offence abounds. But grace overabounds. It deals with the transgressions and reigns through righteousness to eternal life through Jesus Christ our Lord. Wonderful and preciously deep contrast! In Adam sin. condemnation and death. In Christ righteousness, justification and eternal life; yea much more, eternal glory. In Adam we have his constitution; in Christ we possess through grace His life and glory.

## CHAPTER 6

1. Dead with Christ to Sin. 1-7.
2. Risen with Christ and Alive to God. 8-11.
3. Sin shall Not Have Dominion. 12-14.
4. Servants to Righteousness. 15-23.

### Verses 1-7

We have learned from the previous chapter that the justified believer is in Christ and fully identified with Him. God sees the believer in the Lord Jesus Christ, no longer in Adam, but in Christ, the head of a new creation. "So if any one be in Christ, it is a new creation the old things have passed away, behold all things have become new" (2 Corinthians 5:17). Judicially the believer therefore is dead to sin, the old man was crucified, put completely to death in the death Of Christ, and the believer is alive to God in Him. But this wonderful part of the Gospel must become a reality in the life and experience of the believer. God beholds us as dead to sin in Christ and alive in Himself, this must be lived out. This is the solemn responsibility of the justified believer. And we are not to do this in our own strength, but in the power of the indwelling Spirit, who is also given to the believer. All this is unfolded in this chapter.

"What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" Inasmuch as we have died to sin in the death of Christ, the practical deliverance of sin and its dominion must be manifested in our lives. As we find later the old nature, the flesh is still in the justified believer, but he has also another nature, another life and he is therefore enabled in the power of that new life and his identification with Christ, to continue no longer in sin. It is a most positive fact "dead to sin" and this is true of all believers positionally in Christ, and therefore the Holy Spirit tells us that we should no longer live therein. And this truth is illustrated in Christian baptism; it is into Christ's death and illustrates the truth of death and burial in Christ. Baptism therefore does not save. It has no power to put a sinner in Christ, nor can it convey forgiveness of sins and impart the new life. Faith alone is needed for that, and when the sinner believes, the grace of God saves and accomplishes identification with Christ. And furthermore we are more than dead and buried with Christ "as Christ was raised up by the glory of the Father, even so we also should walk in newness of life."

We share in His resurrection. What the Father of our Lord Jesus Christ did to Him, raising Him from the dead, He does to all who believe on Him. "He hath raised us up together" (Ephesians 2:6). We possess His life, the risen life and therefore we should also walk in the power of this life. Our old man (what we are in Adam), was crucified with Christ. When He died we also died. Our old man was crucified with Christ "that the body of sin might be annulled, so that we should be slaves to sin no longer." Many have been misled by the mistranslation which states "that the body of sin might be destroyed" and teach that the old nature is completely eradicated. But it does not say destroyed, but annulled, or cancelled. The body of sin is our mortal body with the law of sin in its members. And as long as we have this mortal body, the law of sin is in its members. But the operation of that law is annulled for the believer, who in faith, as we shall see later, reckons himself to be dead unto sin and alive unto God in Christ Jesus. And therefore the believer is enabled to be no longer a slave to sin, as the natural man is. A dead man is justified or discharged from sin; the tyrant's power is at an end when the subject over which he domineers is dead. And so we being crucified with Christ escape the tyrant's power, and ultimately when the Lord comes this mortal body will be changed and sin itself will be forever gone.

#### Verses 8-11

Inasmuch as we have died with Christ we shall also live with Him. Death hath no more dominion over Him; He liveth unto God. And all this is true of the believer. Then comes the most important answer to the question raised, in the beginning of the chapter. "Shall we continue in sin, that grace may abound?" "In the same manner reckon yourselves to be dead indeed unto sin, but alive unto God in Christ Jesus." This is an exhortation to take hold of this great and deep truth, the identification of the believer with Christ in death and resurrection. Reckon is an act of faith. It means to believe all this and to appropriate in faith what God has put on our side in Christ Jesus. We must reckon that we are dead and in possession of the life which empowers us to live unto God. "We reckon this is so, not feel it to be so. It is an entire mistake, and fraught with important consequences, to imagine this being dead to sin to be a feeling or an experience. We cannot feel Christ's death on the cross, and it was there He died to sin, and we because He died. If it were experience, it would be an absolute perfect one, no evil thought, feeling, or desire, ever in the heart; and this not true of some of the more advanced, but of all Christians and that always. But this is contrary to the experience of all. The attempt to produce such a condition in ourself ends either in the misery of utter failure, or, still worse, in self-satisfaction, indeed, the well-nigh incredible delusion for a Christian, that he is as impassive to sin as Christ Himself! The words do not express such an experience. (As claimed by Perfectionists and Holiness sects.) In every way, it is plain that it is not an experience of which the apostle is speaking here. We could not be told to reckon what we experience. What we reckon is a fact for faith, the fruit of the work done for us, not of that done in us. Because Christ died unto sin once for all, and in that He liveth, liveth unto God, thus also do we reckon ourselves dead indeed unto sin, and alive unto God in Christ Jesus." (Numerical Bible.)

#### Verses 12-14

The exhortation which follows in verse 12, addressed not to the world but to justified believers, proves that sin is still in the mortal body of the believer. It is not destroyed. But while sin is in our mortal body, it has no more right to reign there. However it will reign, if we yield to the desires of the old nature. If a believer obeys the old nature in its lusts, he walks not in the Spirit but in the flesh. Whenever temptation comes, the believer must take refuge in prayer, in self-judgment and self-surrender and yield (or present) his members afresh as instruments of righteousness unto God. As long as the believer is in the mortal body there is the conflict between the flesh and the Spirit (Galatians 5:17). And if we walk in the Spirit we shall

not fulfil the lust of the flesh; this necessitates that we make no provision for the flesh to fulfil the lusts thereof (Romans 13:14). Furthermore, the promise is given to the believer in Christ that sin shall not have dominion over him because he is not under the law, but under grace. The grace which has saved the believing sinner and made Him nigh unto God, teaches also to deny ungodliness and worldly lusts and to live soberly, righteously and godly in this present age (Titus 2:12). And more than that; grace supplies the power to live godly. Therefore sin shall not have dominion over a believer because he is under grace. But this promise must be appropriated in faith.

#### Verses 15-23

Another question is asked. "What then, shall we sin because we are not under the law, but under grace?" Another, "God forbid"--perish the very thought of it--is the answer. Whoever yields to sin falls under the mastery of sin. Then follows a word of praise. He thanks God that the believers to whom he writes, once servants of sin, but having obeyed from the heart (and true faith is obedience), they were made free from sin and became servants of righteousness. "Free from sin" does not mean, as often taught, free from the old nature, but free from the domineering power of indwelling sin. Then there is the contrast between the former state in sin and the place of deliverance into which grace has brought the believer. In the former life as unsaved, slaves of sin, there was an awful fruit and the end of it is death. But now as servants of God, freed from sin's awful slavery, there is another fruit, the fruit of holiness and the end eternal life. How this fruit of the justified believer is to be produced we shall learn in the next chapter. Sin's wages is death; that is what man receives in payment for sin. Eternal life, the great and inestimable gift of God is bestowed through Jesus Christ our Lord.

#### CHAPTER 7

1. The Law and its Dominion. 1-3.
2. Dead to the Law and Married to Another. 4-6.
3. Concerning the Law; its Activities and Purpose. 7-13.
4. The Experience of a Believer in Bondage to the Law. 14-24.
5. The Triumphant note of Deliverance. 25.

#### Verses 1-3

The law is now more fully taken up. We have learned before that by the works of the law no man can be justified before God. But when the sinner is justified by faith, does he need the law to please God? Can obedience to the law produce in him the fruit of holiness unto God? What is the relation of the justified believer to the law? Is he still under the dominion of the law or is he also delivered from the law and its bondage? These questions are answered in this chapter. An important principle is stated in the first verse. The law has dominion over a man as long as he lives. The law has dominion over man (both Jews and Gentiles). The law, which is holy, just and good (verse 12) condemns man, his sinful nature and the fruits of that sinful nature, and in this sense it has dominion over every man and holds him in its grasp. But when death takes place, the rule of the law is broken. It cannot touch a dead man. The penalty of the broken law is death, when that sentence is executed, the law can have no longer dominion.

An illustration from the marriage law as instituted by God is given to make this clear. Husband and wife are united in a union till death dissolves it. The married woman is bound by that law to her husband as long as he lives. When he dies she is free and can be married to another. And we are become dead to the law by the body of Christ. The body of Christ means the death of Christ on the Cross. On the cross He bore the judgment which is our due. He bore the penalty and the curse of the law for us. "Christ hath redeemed us from the curse of the law, being made a curse for us, for it is written, Cursed is every one that hangeth on a tree" (Galatians 3:13). The penalty of the broken law has been met and the law is vindicated. Inasmuch, then as His death is our death, in that we died with Christ, the law can have no more dominion over us; "we are dead to the law by the body of Christ."

#### Verses 4-6

The old union is dissolved. Death has done its work and it is now possible after being freed from the law to be married to another. In Galatians the question about the law and its authority is viewed from another side. The law was the schoolmaster unto Christ; now after faith is come, the full truth concerning redemption by the death of Christ is made known, we are no longer under a schoolmaster (Galatians 3:23-25). Being then dead to the law by the body of Christ we are married to another. And this other One is He who died for us and who is risen from the dead. Justified believers are in a living union with a risen Christ; He lives in us and we live in Him. And the result of this most blessed union is fruit unto God. The law could not produce any fruit whatever but only death; nor can the legal principle bring forth fruit unto God in a believer. Ephraim was joined to idols as we read in Hosea. But Ephraim observed the Lord, heard Him and became like a green fir tree. And the Lord adds, "From Me is thy fruit found" (Hosea 14:8). The parable of the vine and the branches (John 15) illustrates in a simple and blessed way the apostolic statement, "Married unto another--that we should bring forth fruit unto God." As the branch is in closest union with the vine and the sap of the vine produces the fruit, so are we one with Christ, and abiding in Him we bring forth the fruit unto holiness, the fruit which pleases God.

And "when we were in the flesh" (our former state) the passions of sins were by the law. The law by its holy character brings out what the natural man is and stirs up the passions of sins. But it is different now. We are delivered from the law and we can serve in newness of Spirit. We have a new nature, even eternal life, and in that we can render a true spiritual service.

#### Verses 7-13

"Is the law sin?" is the next question raised. It springs logically from the statement that the passions of sins, coming out of an evil, sinful heart, were by the law and bringing forth fruit unto death. Still another "God forbid" is the answer. The law was given that we might have through that law the knowledge of sin. "I had not known sin, but by the law." I would not be conscious of lust, unless the law said, "Thou shalt not covet." The law given by a holy God is God's detective. The law forbids and the commandment at once brings out what is in the heart of man. Therefore, no blame can be put upon the law. Sin is that which must be blamed. Sin is lawlessness, rebellion against God and the law brings out that rebellion. Therefore apart from the law sin was dead, that is, dormant. But as soon as the commandment is given, the evil heart rebels against it and man is detected to be a sinner and a transgressor. Let us notice the change of the pronoun "we" to "I." Some thirty times this little word "I" is found in verses 7-25. We are brought upon the ground of personal experience; it has to be discovered and learned experimentally. The Apostle personifies this experience and speaks thus personally describing how a believer learns the lessons about the law, how the law cannot help a justified believer, and but makes of him a wretched man. It must also

have been his own experience.

"For I was alive without the law once, but when the commandment came, sin revived, and I died." This is the experience of a man who is ignorant of the spirituality of the law. He thinks himself alive, but when the commandment came, its spiritual demands realized (the law is spiritual, verse 14), the false notion of being alive was detected, for sin revived and he died, which means that sin, discovered by the law, condemned him to death. "And the commandment which was unto life was found for me to be unto death." In connection with the commandment, the law, it is written, "This do, and thou shalt live." And so in this experience--he tries next to get life by the law, but he found it was unto death, for the declaration of the law is "Cursed is every one that continueth not in all things which are written in the book of the law to do them" (Galatians 3:10; Deuteronomy 27:26). He speaks of sin, his evil nature, as one who had deceived him into all this, so that the law could manifest its power in slaying him. Verse 12 is the real answer to the question, "Is the law sin?" The law is holy, and the commandment holy, and just and good. And because the law is holy it gives knowledge of sin and detects sin, bringing it to light in all its hideousness and then pronounces the sentence of death. One other question is asked, "Was then that which is good (the law) made death unto me?" God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceedingly sinful." It all comes back upon sin (the evil nature, the flesh). Thus by the commandment sin becomes exceeding sinful.

#### Verses 14-24

But all this must be learned by experience, especially the fact "I am carnal," the knowledge that in my flesh there dwelleth no good thing and that I have no power, I am powerless against indwelling sin. What person is it who describes his experience in these words? Some have applied it exclusively to the Apostle. Others state that it pictures an awakened sinner and not a converted man. The man described is born again, but is in bondage to the law and is ignorant of his deliverance in Christ.

We find first the statement "we know that the law is spiritual." This is the knowledge which a true Christian possesses concerning the law. And the Christian who knows this great truth, that the law is spiritual, also has learned another truth. "I am carnal and sold under sin." Here then it is where experience begins. True Christian experience is to know our full deliverance in Christ and to walk in the Spirit; the experience of a Christian in struggling with the old nature and discovering what is that old nature, the flesh, is put before us in verses 15-24.

That we have here a converted person is seen by the fact first of all, that he does not want to do evil, he wants to do good and cannot do it and therefore hates what he does. The carnal nature, the flesh, which is still in a converted person, is thus demonstrated as enslaving him, however, he is no longer a willing slave, but he hates that old thing which has the mastery over him. In hating it and condemning sin, he does the same what the law does, for it also condemns sin.

In this way he consents to the law that it is good. The seventeenth verse is of much importance. "Now then it is no more I that really do it, but sin that dwelleth in me." He learns the difference between himself as born again, in possession of a new nature, and the old nature. He begins to distinguish himself as in possession of a new nature that wills to do good, hating evil, and sin in him, the flesh in which dwells nothing good, but all that is evil. "For I know that in me, that is, in my flesh dwelleth no good thing, for to will is present with me; but how to perform that which is good I find not."

It is a great discovery to find out by experience, that although the believer is born again, he has a nature in him which is evil, which cannot bring forth a good thing. But the will is present with him to do good, because he is born again; however, he finds not the power in himself to perform what is good. And now the conflict between the two natures is on. It brings out some important facts. "It is no more I that do it, but sin that dwells in me." He as born again, no longer loves sin; he hates it.

Because he does that which he does not want to do he can truthfully say "it is no more I that do it." Furthermore he delights in the law of God after the inward man. This can never be said of an unconverted man, but only he who has a new nature can delight in the law of God. But he finds himself in helpless captivity to the law of sin which is at work in his members. He finds out that while he has a new nature to will good and to hate evil, he has no power; sin is too strong for him.

And this is to teach the believer that he must get power to overcome outside of himself. All his resolutions and good wishes cannot supply the strength to do. That he is self-occupied, seeking power by what he does and tries to do, is seen from the use of the little word "I." The name of the One in whom we have deliverance, Christ, is not mentioned once. The case is clear, it is the description of the experience of a believer, who is justified, born again, in union with Christ, dead with Him, risen with Him and indwelt by the Holy Spirit; but he lacks the knowledge of this and tries by his own efforts and in his own strength, through keeping the law, to obtain holiness.

Having discovered that nothing good dwells in his flesh; that the flesh is not himself, but sin in him and that, because it is too strong for him, he is powerless, the cry of despair is uttered by him. "O wretched man that I am! Who shall deliver me from the body of this death?" He has reached the end of self. He looks now for deliverance from another source, outside of himself. The answer comes at once. "I thank God through Jesus Christ our Lord." In Him there is deliverance and what that deliverance is, we shall learn from the first four verses of the eighth chapter.

The two laws are mentioned once more in the last verse of this chapter. With the mind, as born again, he serves the law and the law gives him no power; in the struggle with the old nature he is enslaved by the law of sin.

## CHAPTER 8

1. In Christ; no Condemnation but Deliverance. 1-4.
2. Flesh and Spirit. 5-8.
3. The Body and the Spirit. 9-11.
4. Sons and Heirs of God. 12-17.
5. The Time of Travail and Groaning; the Future Redemption. 18-25.
6. The intercession of the Spirit. 26-27.
7. The Saints Calling; the Challenge and the Assurance. 28-39.

Verses 1-4.

We have reached the mountain-top of this great Epistle. What man is in the flesh and under the law has been fully demonstrated. "The flesh profiteth nothing" (John 6:63). The law cannot give power to deliver, but only produces wretchedness, and, as we saw, deliverance must come from another. "Power belongeth unto God" (Psalm 62:11); the power of deliverance must come from God. And this was the triumphant note in the previous chapter. "I thank God through Jesus Christ our Lord." And now we see the believer in Christ Jesus, free from all condemnation, free from the law of sin and death, indwelt by the Holy Spirit, a child of God, an heir of God and joint heir with the Lord Jesus Christ." It is the contrasted statement of the privileges, the capacities, the security, and the prospects of the Christians as having the Spirit, that is here presented as the divinely wrought counterpart of the preceding description of man "as carnal, sold under sin." The proof and witness of human wretchedness is the Law. The title and measure of Christian blessedness is Christ. "As alive in Christ the believer is estimated, not according to the variable standard of his own emotions, but according to the eternal fixedness of Divine truth now realized and established in the person of Christ before God" (Pridham on Romans).

The first statement assures the believer in Christ that there is for him no more condemnation. In Christ Jesus, in identification with Him who died for our sins and is risen from the dead, in whom we have died and have life, in such a position condemnation is no longer possible, because nothing is left to be condemned. There can be no condemnation for those who are united to a risen Christ; as He is so are we. And this most blessed assurance is unconditional.

The words "who walk not after the flesh, but after the Spirit" as they appear in the Authorized version must be omitted here; they have been proven to be an interpolation. We find them at the close of the fourth verse, which is the proper place for them.

But what makes the believer in Christ Jesus free from the law of sin and death, which is in his members? The second verse answers this question. "For the law of the Spirit, of life in Christ Jesus, hath set me free from the law of sin and death." The law of sin and death has lost its power by another law; the law of the Spirit is that of life in Christ Jesus. It means that the Spirit's law is that we are, as believers, for everything, for all things, dependent on Christ. In Him are all our springs and resources. He is our life and His life is in us. We are one with Him. To appropriate this in faith, identifying ourselves with Christ as God has done it, giving Him the preeminence, glorifying Him--this gives power and deliverance. And the Spirit, the Spirit of holiness and power is also given to the believer; He dwells in Him. If the believer then walks according to the law of the Spirit, that is in Christ, we are made free from the law of sin and death. The righteousness of the law can in this way be fulfilled in us. But there is a condition. We must walk not according to the flesh but according to the Spirit. What is the walk according to the Spirit? It is not self-occupation, nor even occupation with the Holy Spirit. Walking according to the Spirit is occupation with the Lord Jesus Christ. If the believer ever looks to Christ, depends on Him, draws all he needs from Him, if Christ is His all--then the believer walks according to the Spirit. Then there is power over the old nature and the righteousness, demanded by the law is being fulfilled. And we must not overlook the fact that God's love is mentioned in this blessed unfolding of our deliverance in Christ. The law was weak, it could not get its righteous requirements fulfilled, on account of the flesh, the fallen nature of man. Then God came in. "God sending His own Son in likeness of sinful flesh, and for sin condemned sin in the flesh." It points us once more to the cross.

"He has sent His own Son in 'the likeness of sinful flesh' as the cross manifests Him, but there for sin, our sin, putting it completely away, while, at the same time condemning it, utterly. Sin in the flesh is condemned,--I myself, with all that is in me, my own thoughts, my will, my wisdom, my ways,--in the cross,

I see the end of it all, but the end of it in the love which has come in fully for me and which now fulfills in me the righteous requirement of the law when it is no longer simply requirement, but the Spirit of God has filled my heart with the joy of Christ. 'The joy of the Lord is your strength.' I am free to give myself up to drink in this love which God has shown me and which rests upon me in Christ, in all the fulness of God's delight in Him. I have no cause now to ask: Must not God condemn the evil in me? He has condemned it, and I read the condemnation there where I find also Himself for me in a grace which knows no conditions, and which holds me fast, therefore, forever" (Numerical Bible.)

Notice that the opening verses of the eighth chapter refer us back to the fifth, sixth and seventh chapters. The believer is in Christ the last Adam and therefore beyond condemnation. (Chapter 5:12-21). Sin is not to have dominion over us (Chapter 6). Sin in the flesh has been condemned and the righteousness of the law is fulfilled by a walk according to the Spirit (Chapter 7). (Too much included for 7.)

#### Verses 5-8

Next we find a contrast between the flesh and the Spirit. While the believer is no longer in the eyes of God in the flesh, the flesh, however, is still in him as long as he has this mortal body. There is therefore a conflict between the Spirit and the flesh. Humanity falls into two classes, those who are according to the flesh, the unsaved; and those who are according to the Spirit, believers in Christ. A believer is called to walk according to the Spirit, in the sphere into which he is brought through grace. He may walk according to the flesh, but that does not put him back into his former state, when unsaved, he was in the flesh. The mind of the flesh, the condition in which man is by nature, is described in a fourfold way:

1. It is death.
2. It is enmity against God.
3. The flesh is not subject to the law of God, neither indeed can be.
4. They that are in the flesh cannot please God.

Such is the state of all who are not born again. But the believer is no longer in the flesh, but is in Christ and the mind of the Spirit is life and peace, which the believer possesses. The believer who walks carnally cannot please God, just as a man who is not born of the Spirit, cannot please God. The carnal walk of the believer results in a broken fellowship with God. But Christ is our Advocate with the Father and He restores while the indwelling Spirit leads to confession and self-judgment. The standing of a believer before God is always in Christ; God beholds us in Him and no longer in the flesh, the sphere of sin and death. The practical state of a believer is often varying. But our failures and shortcomings can never affect our standing before God in Christ. This is an important truth. Many true believers are in a miserable bondage, in doubts and fears, lacking assurance and the joy of salvation, because they do not know the fixed and unalterable standing a believer hath in Christ.

#### Verses 9-11

The believer's standing is, therefore, emphasized. "But ye are not in the flesh, but in the Spirit, if so that the Spirit of God dwell in you; but if any one have not the Spirit of Christ, he is none of His." The believer is no longer in the flesh, but in the Spirit because the Spirit of God dwells in him. For the first time we have the blessed truth declared that the Spirit of God is in the believer. AS the Spirit of God, He marks the new standing before God; as the Spirit of Christ, He is evidencing the fact that the believer belongs to Christ,

and that He produces in him Christ-likeness. Sometimes true believers ask the question, "How can I get the Holy Spirit?" Certain teachers say that a believer, after being saved, should seek the gift and sealing of the Spirit. To teach this is altogether unscriptural. The gift and sealing of the Spirit are at once bestowed upon all who are in Christ, and every true believer is in Christ. "In whom ye also trusted, having heard the word of truth, the gospel of your salvation; in whom also believing, ye were sealed with the Holy Spirit of promise" (Ephesians 1:13). "He that hath sealed us with the Holy Spirit is God" (2 Corinthians 1:22). The sealing with the Spirit does not put a believer in Christ; but because we have trusted on Him we are sealed. This verse here in Romans is conclusive. The Spirit given to us marks off the believer as belonging to Christ. Acts 19:2 is frequently quoted to back up the erroneous teaching that the Spirit must be received in a definite experience after conversion. One little word is responsible for the error. The word "since" is mistranslated; it is "when." "Have ye received the Spirit when ye believed?"

Occupation with the Spirit of God and His indwelling is nowhere demanded of the believer. He has come not to testify of Himself, but to glorify Christ. Therefore He testifies of the blessed fact that "Christ is in you." The Spirit is life on account of righteousness. It means that the spirit of the believer is energized by the Holy Spirit and the Holy Spirit is the power of life in the believer. What about the body of the believer? It is dead on account of sin. The body has not yet the effects of redemption in it; it is not yet quickened. But the mortal body of the believer has the promise of redemption. The Holy Spirit dwells in that body and He is the earnest of our inheritance. "If the Spirit of Him who raised up Jesus from the dead dwell in you, He who raised up Christ from the dead shall also quicken your mortal bodies on account of His Spirit who dwelleth in you." This is the redemption for which we wait (see verse 23). It will come when the Lord comes for His Saints. The believer is nowhere taught to look for the death of the mortal body he has, but for the Coming of the Lord, who "shall change our body of humiliation that it may be fashioned like unto His glorious body, according to the working whereby He is able to subdue all things unto Himself" (Philippians 3:21). "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye" (1 Corinthians 15:51-52; 1 Thessalonians 4:17). Here we have a blessed answer to the question asked in the previous chapter. "Who shall deliver me from the body of this death?" The answer is "the Lord Jesus Christ." And while the believer waits for that promised, coming deliverance, deliverance from the presence of sin, He walks in the Spirit, freed from the power of sin.

#### Verses 12-17

Believers are therefore no longer debtors to the flesh, to live after the flesh. We owe the flesh nothing, for it has never done anything for us. If a person lives according to the flesh, if this is the sphere in which he moves, he is "about to die," on the road to death. But if by the Spirit ye mortify the deeds of the body, ye shall live." "Death and life are here set in prospect before the soul as the results, respectively, of the path now chosen. As to the believer, he is characteristically one who is not in the flesh. This he is, not as the result of attainment, but by the grace of God. The appeal which the Apostle here makes is to the Christian conscience. Where there is life, there will be an answer to that appeal. The mortification of the deeds of the body is the result of the Spirit's energy, the energy of that Spirit, who produces in him the fruits of life, when unhindered in the gracious operations of His love. Mortification of the deeds of the body is looked for only from believers who are indwelt by the Spirit. There is, therefore, nothing in verse 13 that need chill in the least the confidence of the poor weak-spirited self-judging Christian. Those who are most given to self-judgment are they to whom the warning here expressed has the least application." The mortification of the deeds of the body does not mean asceticism. It is that which is more fully mentioned in Colossians 3:5-7. (If men live according to the flesh, they are on the way to death. It does not say that they will die.

God's grace is always free to come in, but then if it comes in it takes one off the road to death; it does not speak in such a manner as if sin were of no consequence.--Numerical Bible.)

For as many as are led by the Spirit of God, they are the sons of God. This proves the believer to be in this blessed relationship. The life and walk in the Spirit is the outward evidence of sonship. And the Spirit we have received is not the Spirit of bondage, to fear and to doubt, but it is the gracious Spirit of adoption, whereby we cry, Abba, Father. Abba is the Aramaic (the language spoken by Jews in Palestine ). Father is the word the Gentile uses. Both Jews and Gentiles believing receive the Spirit of Sonship. They both have access by one Spirit unto the Father (Ephesians 2:18). "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father" (Galatians 4:6). The marks and evidences of the sonship of the believer are more fully given in the first Epistle of John (1:5-7, 2:1-3, 9, 10, 27, 28, 3:1-6, 14, 19, 24, 4:1-4, 7, 8, 15, 20, 21, 5:1-4, 10-12, 13).

Furthermore, the Spirit beareth witness with our spirit that we are the children of God. This witness is not a mere good feeling, which is subject to fluctuations, but the witness of the Spirit is in the Word of God. We know that we are the children of God, because the Word assures us that it is so; this is the witness of the Spirit. And our own spirit bears the same witness, for we know that we have passed from death unto life. "Hereby know we that we dwell in Him, and He in us, because He hath given us His Spirit" (1 John 4:13). We have the blessed consciousness of our relationship as children in our own spirit, the highest intelligence we possess in ourselves. "Behold what manner of love the Father hath bestowed upon us, that we should be called the children of God.... Beloved, now are we the children of God, and it doth not appear what we shall be, but we know, when He shall appear, we shall be like Him; for we shall see Him as He is" (1 John 3:1-2). We are heirs of God and joint heirs with Christ. And we suffer with Him--for the world knoweth us not as it knew Him not--and shall be glorified with Him, in the coming day of His glorious manifestation. Our fellowship with Him as God's children is now in suffering, and afterward in glory.

#### Verses 18-25

The highest summit of the Epistle has been reached. In Christ; no condemnation; free from the law of sin and death; indwelt by the Spirit of God; led by the Spirit of God; children of God; heirs of God; joint heirs with Christ--this is the blessed and sublime culmination. And as it is when we stand on some mountain-peak, a great vision now bursts upon us. It concerns the future. A wonderful glory is in store for the children of God. The sons of God are going to be manifested (verse 19). That Will be when Christ, the head of the new creation is manifested; then we shall also be manifested with Him in glory (Colossians 3:4). Then He will occupy the throne of His glory and "we shall reign with Him over the earth." All creation groaneth and travaileth until now, anxiously looking forward to that coming day when the creature itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For creation was put into the place of corruption and death through the fall of man. But it was subjected to this not without hope. The hope of a ruined creation is the Coming of the Lord Jesus Christ, who is both the Creator of all things and the Redeemer. Upon His blessed brow He bore the thorns, the emblem of the curse which rests upon creation. And when He comes, groaning creation will be delivered. Then "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and fatling together; and the lion shall eat straw like the ox" (Isaiah 11:6-9). It is the glorious vision of the coming age, the dispensation of the fulness of times, when all things will be gathered together in Christ. The Prophets and the Psalms tell out more fully the story of a restored creation, through Him who paid for it by His own precious blood. And we, who have the first fruits of the Spirit also groan within ourselves, awaiting that blessed consummation, when we shall come into our full inheritance, the redemption of our

body. Our salvation is in hope of this future redemption and glorification. We wait patiently for it.

#### Verses 26-27

Prayer is now mentioned. We need it in the midst of the groans, the sorrows and sufferings with which we are surrounded and which is our lot as long as we are in this mortal body. And prayer is our refuge, the expression of our dependence upon God and our utmost confidence in Him. But while we know how to pray, we often do not know "what we should pray for as we ought." Then the Spirit Himself maketh intercession with groanings that cannot be uttered. "Prayer is most commonly the witness of our infirmities. The burdened heart may find itself too full for speech, too much perplexed, for the ordering of its thoughts. But there is an utterance of supplication that makes no sound. It is the Spirit, as the helper of our infirmities, who makes these desires known to the God. Groaning in sympathy with the tried and longing heart, He makes His intercession for the Saints according to the will of God." Thus the mind of the Spirit in us is known of God-- and heard by Him. And then we must remember that besides this intercession of the Spirit there is the intercession of Christ at the right hand of God (Verse 34). The believer is therefore hedged about and made secure and if he walks in the Spirit, constant peace and joy will be His daily portion.

#### Verses 28-39

Therefore we know that to those who love God all things work together for good, to those who are called according to purpose. We can rest in God and commit all to Him. The purpose of God for His own, from eternity to eternity is blessedly revealed. "From God's foreknowledge of us in the past eternity to the accomplished glory of the future, there is a perfectly linked chain of blessing, no link of which can ever be sundered. God's purpose is that Christ His Son, should be a First-born among many brethren" (Numerical Bible). And the chain of blessing is--foreknown -- predestinated -- called -- justified and glorified. We do not enter into the controversies of the past concerning predestination, but repudiate that unscriptural conception that God has predestinated a part of the human race to be lost. This is incorrect in view of the statement of Scripture that God "will have all men to be saved and come unto the knowledge of the truth" (1 Timothy 2:4). But all are not saved because they believe not. (Foreknowledge expresses the original operation of the Divine mind, considered with reference to the pure and unapproachable majesty of the blessed and only Potentate. Predestination respects rather the condition of that which is thus foreknown, objectively regarded as a vessel of His will.--Pridham.) God knows all who would believe and these are predestinated, called, justified and Will be ultimately glorified. And His eternal purpose will not fail and all who are in Christ will be conformed to the image of His Son. This is the Hope of God's calling (Ephesians 1:18).

And what a blessed, most precious and glorious ending of this great chapter and the entire doctrinal section of this great Epistle! What shall we say then to these things? Our answer must be worship and adoration of the God who hath loved us so in giving His only begotten Son, who reached down to our misery and shame and who hath lifted us so high. The great truths of the Gospel are once more reviewed. God is for us. Who can be against us? The proof of it is that He spared not His own Son, but delivered Him UP for us all. With Him He has given us freely all things. God is the justifier; therefore "Who shall lay anything to the charge of God's elect?" Christ died, Christ is risen, Christ is at the right hand of God making intercession for us-- who then is he that shall condemn? And nothing can separate us from the love of Christ and the love of God which is in Christ Jesus our Lord. No condemnation and no separation. No more wrath but eternal glory! Such is the salvation of God.

## II. DISPENSATIONAL. GOD'S DEALINGS WITH ISRAEL. Chapters 9-11.

### 1. Israel and God's Sovereignty.

#### CHAPTER 9

##### 1. Paul's Yearning over Israel. 1-3.

##### 2. What Israel Possesseth. 4-5.

##### 3. God's Unconditional Election. 6-13.

##### 4. God's Sovereignty. The Vindication of His Justice and Mercy. 14-26.

##### 5. Mercy for the Remnant. 27-29.

##### 6. Israel 's Rejection of God's Righteousness. 30-33.

This second division brings before us Israel and shows that the principles of the Gospel, as unfolded in the first eight chapters are in harmony with God's ways with Israel. Jews and Gentiles, those who have the law and those who had no law, were proved guilty before God. All have sinned and are equally lost. Both Jews and Gentiles are all under sin. The same God justifies the circumcision by faith, and also the uncircumcision. Jews were thus brought upon the same level with the Gentiles. There is no difference. Grace goes forth alike to Jews and Gentiles who believe. But this fact raises a most important question. How can all this be reconciled with the promises made in a special manner to the Jews? How can the principles be harmonized with God's faithfulness? Has God gone back on His Word and covenants? Hath God cast away His people? The answer to these questions and the demonstration that God is just and faithful in all His dealings with Jews and Gentiles is given in these three chapters.

Godet states that the problem "how can God set aside those He elected," is answered in three ways:

1. God preserves His entire liberty (9).

2. He shows that Israel 's sin is the true explanation (10).

3. God vindicates His action by foretelling future consequences (11).

#### Verses 1-3

Paul speaks of himself in each of these three chapters. Knowing that they rejected the salvation of God, he yearns and sorrows over his kinsmen. In

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