

# GOD'S SALVATION

BEING

THE SINNER'S JUSTIFICATION

AND

THE SAINT'S DELIVERANCE

AS SET FORTH IN THE

## EPISTLE TO THE ROMANS

BY JOHN FORT

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## INTRODUCTION.\*

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**I**T is exceedingly helpful to an understanding of the three Epistles to the Romans, Colossians, and Ephesians, to apprehend their distinctive features, and progressive nature. Thus the Epistle to the

**Romans** deals with man as on the earth *alive in sins*, his members warring against God (iii. 13, 19), and God's solemn verdict of "Guilty before God" pronounced upon him; whereupon God sets forth Christ as a Mercy-seat through faith in His blood, so that His claims against sin having been met, He can act consistently with His own character in justifying him who believeth in Jesus (iii. 26). We shall find that this Epistle views the believer throughout as a justified man indeed, but not viewed as risen, though Christ is so viewed (iv. 24, 25).

**Colossians**, on the other hand, treats in general of the believer as formerly *dead in sins* (ii. 13), but quickened, out of that state of death, together with Christ, and risen with Him (iii. 1); Christ, indeed, ascended and sitting at God's right hand, while the believer, as risen (but not

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\* In order to get an intelligent grasp of God's Word it is essential to understand His different dispensational dealings with man; a slight sketch of these is accordingly given in Appendix A. to which reference will hereafter be made as occasion may require.

ascended), is bidden to seek those things that are above, where Christ sitteth.

**Ephesians** treats of the believer as formerly *dead in sins* (ii. 5, 6), and of Christ as raised, ascended, and seated in the heavens, and the believer as quickened together with Christ, and raised up, and seated in the heavens in Him.

Thus, briefly, **Romans** gives us Christ raised, and the believer a justified man alive on earth. **Colossians**, Christ raised and ascended, and the believer, who was once dead in sins, risen. **Ephesians**, the believer who was once dead in sins, risen, and seated in the heavenlies in Christ, who is raised, ascended, and seated there.

But to turn to our subject. The Epistle to the Romans is divided into four great sections, viz. :

**Section I.,** from chapter i. to chapter v. 11 ;

**SUBJECT,** The justification of the sinner.

**Section II.,** from chapter v. 11 to end of chapter viii. ;

**SUBJECT,** The deliverance of the saint.

**Section III.,** from chapter ix. to the end of chapter xi. ;

**SUBJECT,** The reconciling of God's promises to Israel with His dealings with Israel and the Gentiles, and with His actings towards both in free grace.

**Section IV.,** from chapter xii. to the end of the Epistle ;

**SUBJECT,** Exhortations and Salutations.

In treating of God's salvation, it is with the first two sections that we have specially to do ; and we find that they admit of several important sub-sections, the grasping of which will greatly help to elucidate the subject.

**Section I.,** then, which treats of the *justification of the sinner*, is subdivided thus :

## SUB-SECTION.

- (a) Chap. i. 1-17, is introductory.
- (b) Chap. i. 18-32, takes up the state of the Gentiles in general.
- (c) Chap. ii. 1-16, takes up the state of the Gentile moralist.
- (d) Chap. ii. 17-iii. 20, takes up the state of the Jew.  
(The result of these sub-sections is to prove all the world, Jew and Gentile, guilty before God.)
- (e) Chap. iii. 21-iv. 25, shows that, man having no righteousness for God, God provides righteousness for man, and the testimony of Abraham is adduced to prove that righteousness is imputed on the principle of *faith*, not works; and of David to prove that it is to the *sinner*, and not to the righteous, that it is imputed.
- (f) Chap. v. 1-11 gives us the results of what has preceded.

Section II. treats of the *deliverance of the saint*, and is subdivided thus :

## SUB-SECTION.

- (g) Chap. v. 12-vi. 23, Sin is considered, and the saint's deliverance from it.
- (h) Chap. vii. 1-viii. 10, Law is considered, and the saint's deliverance from it.
- (i) Chap. viii. 11-27, the saint's full and final deliverance at death, or at the rapture, by the redemption of the body.
- (j) Chap. viii. 28-39, being the conclusion of the subject.
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# GOD'S SALVATION.

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## THE JUSTIFICATION OF THE SINNER.

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SECTION I., (Chapter i.-v. 11.)

SUB-SECTION (a), (Chapter i. 1-17.)

SUBJECT: **Introductory Remarks.**

**T**HE apostle begins this Epistle by presenting very fully his credentials to the saints at Rome; and the reason for this is evident—namely, that he had not known them personally (save, perhaps, those whom he afterwards salutes), nor been the means of their conversion, as was the case with others to whom his Epistles (with the exception of that to the Colossians) were addressed (Rom. i. 11; Col. ii. 1).

**Paul's calling.** He begins, then, after announcing himself as a servant of Jesus Christ, by placing prominently before these Roman saints that he was an *apostle by calling* (for so it should be translated). Very important does the Holy Ghost consider this calling of the great apostle of the Gentiles to be, inasmuch as thrice we have the history of it given to us in the Acts. The apostle, in his mad zeal against the followers of Jesus, is on his way to Damascus, when a light above created lights shines down upon him, and the voice of the Nazarene, whose followers he was persecuting, breaks on his ear, giving him the first hint of the doctrine of the Church as the Body of Christ (which was indeed to be

Paul's special revelation\*) in the words, "Why persecutest thou *Me*?"—the Lord in grace so associating with Himself His persecuted members on earth; and Saul the persecutor, down on his face upon the earth, must perforce own the speaker as Lord. But in sovereign grace He, the persecuted One, continues: "Rise and stand upon thy feet, for I have appeared unto thee for this very purpose, to make thee a minister, and a witness, both of the things which thou hast seen (that is, the open heavens, and Jesus Christ in the glory, connected still with His body on earth) and of those things in the which I will appear unto thee, separating thee" (for this is the force of the word rendered "delivering" †) "from the people" (that is, the Jews) "and the Gentiles, unto whom I now *send* thee." So that he is taken out from Jews and Gentiles alike, by association with Christ in heaven, in order that, when so associated, he might be sent back to the Gentiles (Acts xxvi. 13-18).

**His Separation.** Nor is this all; for, later on, we find him definitely set apart at Antioch for service: "*separate* Me," says the Holy Ghost, "Barnabas and Saul for the work whereunto I have called them" (Acts xiii. 2). Well could he make good his claim to being a "called apostle, separated unto the gospel of God!"

**The gospel concerns Christ, as Seed of David and Son of God.** Now, the setting apart of the apostle, which we have already dwelt upon, was to no partial ministry, for it was to the glad tidings of *God* (glad tidings which had been fore-announced by the prophets),

\* Eph. iii. 3-7; Col. i. 24, 25.

† ἐξαπολύμενος.

concerning God's Son,\* Jesus Christ our Lord, who, as Son of man, came of the seed of David, according to the *flesh*, while, according to the *Spirit* of holiness which ever wrought in Him, He was marked out as being the Son of God with power—a power manifested alike by His raising the dead and rising from among the dead Himself. For He who could say, "Lazarus, come forth," could also say of His human life, "I have power to lay it down, and power to take it again." Nor was Paul's apostleship similar, as we have seen, to that of the Twelve; for theirs was *from the Lord Jesus while yet on earth*; but Paul's was from Him when ascended and glorified, under His full title of "Jesus Christ our Lord,"† and on behalf of His name. The subject and scope of his ministry were in striking contrast with that of Moses, which addressed itself to a single nation, the Jews, demanding from them absolute *obedience to the law*; but Paul's apostleship was for *the obedience of faith*, and that among *all* nations, so embracing the Gentiles, among whom were found these very Roman saints whom he addressed—saints by the calling of Jesus Christ, and beloved of God. For such, the apostle's desire is grace and peace from God—his and their Father—(for by one Spirit Jew and Gentile

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\* Note that Paul first preached that Christ was the *Son of God* (Acts ix. 20). Peter had hitherto addressed Jews alone, for God in grace was making a final offer to them, and he had presented to them Jesus as the *Servant* (παῖς, not υἱός—Acts iii. 13; iv. 27).

† "Jesus" is the Lord's title as Man upon earth (though to faith He was even then Christ—Matt. xvi. 16); He was *made* Lord and Christ as Man when risen and ascended to heaven (Acts ii. 36)—"God hath *made* that same *Jesus* whom ye have crucified both *Lord* and *Christ*."

alike had access unto the Father), and their mutual Lord, Jesus Christ.

**The origin of the church at Rome.** And here let us note how wondrously the Spirit of God has guarded against the errors of which the church at Rome would be the mother; for, be it observed, this assembly owed its origin to the labors of no apostle, least of all Peter, whom the church of Rome claims as its first pope, but who, we know, was not the apostle of the Gentiles at all, but of the Jews (Gal. ii. 8), and who abode in general at Jerusalem, with James, (Gal. i. 18, 19; ii. 7-9); while Paul, himself the apostle of the Gentiles, at the date of his Epistle had never visited Rome (i. 11-13). How, indeed, the assembly at Rome had been gathered out, Scripture does not inform us; but we do know that strangers from Rome—Jews and proselytes—were present at the first Pentecost after the Lord's death, when the Holy Ghost was given, and heard Peter preach (Acts ii. 10), and these might have formed the nucleus of the gathering existing there when Paul wrote this Epistle.

**Paul's apostleship not by succession.** Actuated by the Holy Spirit, Paul takes care to declare that his apostleship was *not* by succession from Peter or the Twelve, but from Jesus Christ Himself. He thus admits no human succession like that ordained by God in the case of the Jewish priesthood, while he addresses every true believer as a *saint of God*. Alas, how the false teaching of Rome permeates the professing Church may be judged from the fact that the very name of "saints," by which believers were saluted by the Holy Spirit and by their fellow-believers in the apostles' time, is now turned into ridicule, if any child of God now be so addressed. Nor is this all; but accompanying this spu-

rious successional apostleship is the deadly error against which the verses we are considering raise in vain their voice—namely, that this self-constituted apostolate can, by its sacraments, confer life and sonship. “Called of Jesus Christ,” “saints by calling,” is the word of God. Solemn indeed is His praise to the church of Ephesus when He who walks amidst the seven golden candlesticks says, “Thou hast tried them which *say* they are apostles, and are *not*, and hast found them liars.” Solemn, too, His words to Smyrna, with regard to a traditional priesthood, and law, and ceremonials—“I know the blasphemy of them which *say* they are Jews, and are *not*, but are a synagogue of Satan” (Rev. ii. 2, 9). Well indeed might the apostle write to these Roman saints of apostleship and saintship by the call of Jesus Christ!

**The faith of saints at Rome.** The apostle having thus introduced himself to the Roman saints, proceeds to give thanks (as was, indeed, his almost invariable custom) for that which struck him as specially of God in those whom he addressed—in this case “faith spoken of throughout the world.” We also find him thanking God that the Corinthians were enriched in word and knowledge, so that they came short in no gift (1 Cor. i. 4, 5); for the faith in the Lord Jesus Christ and love towards all saints of the Ephesians and Colossians (Eph. i. 15, 16; Col. i. 3, 4); for his entire recollection of the Philippians and their consistent *fellowship in the gospel* (Phil. i. 3–5); for the *work of faith*, labor of love, and constancy of hope for the coming of the Lord Jesus, in the case of the Thessalonians, in the first Epistle (1 Thess. i. 2, 3); and in the second Epistle, when that hope had waxed faint, for their faith and love alone (2 Thess. i. 3). But in the case of the Galatians, who had fallen back from grace to law, and, having begun

in the Spirit, were seeking to be perfected by works of law and fleshly ordinances, he thus addresses them: "But now, after ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain" (Gal. iv. 9-11).

Having thanked God, then, for the faith of these Roman saints, Paul calls Him to witness (whom he served—not as the Galatians sought to do, in the flesh—but in the Spirit, in the glad tidings of His Son) of his unceasing prayers that he might now, at length, have a prosperous journey by God's will unto them; longing, as he did, to see them, in order to impart some spiritual gift to them, which he, in his apostolic grace and power could do, with a view to their establishment; that is (as the great apostle of the Gentiles, in the humility of true Christian grace, expresses it), that they might be mutually encouraged by the faith of both.

Nor would he have them ignorant of the fact that he had often purposed visiting them, but had been hitherto hindered (the hindrances being doubtless thrown in his way by Satan, but overruled by God for blessing, since to them we owe this blessed Epistle), in order that he might have fruit among them as among other Gentiles.

**Paul the apostle of the Gentiles.** The Gentiles had been given to him as the object of his ministry, and he was, as their apostle, in debt as it were to all, whether outside the pale of civilization or at its centre; so that he was ready, as far as lay in him, to preach the gospel to them at Rome also, for he was not ashamed of the gospel. Had it been a message relating to man, or his power to

save himself, then it would, to one who had learnt his own moral nature, be cause for shame; but this gospel which he preached set forth *God's power* to save, and that every one who believed.

**The gospel universal.** Being God's power, it shut out at one stroke man and his works, and also natural distinctions—distinctions even formed by God, but belonging to the past dispensation of the law,\* such as that between the Jew and the Gentile. But the Jew had first place; until, at least, God's judgment pronounced upon the Temple, God's ancient seat of worship, had been executed by Titus, and the Temple destroyed.

**It reveals God's righteousness.** Now, in this gospel, God's righteousness in salvation is revealed, when man had none. For man had been tested: in Eden, in innocence under a single command; outside of Eden, under conscience without direct revelation; under law, with revelation; then with God manifest in flesh in his midst; but in every dispensation, and under every test, man utterly failed.\* But now God was no longer seeking righteousness from man on the ground of works, but, by the glad tidings, revealing His own righteousness to man on the ground of faith where it existed—a principle to which the Jews' own Scriptures bore witness, for "the just shall live by his faith" (Hab. ii. 4). Our English translation creates a difficulty in this last verse by the rendering "from faith to faith:" the meaning is, as given above, "on the ground of faith," as is evident from the scripture quoted, which expresses exactly the same truth, but is there rightly translated "by"—the just shall live by, or on the

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\* See Appendix A.

ground of, his faith. The use of the present tense in the word translated "is revealed," does not teach that God's righteousness grows upon the believer, as some have thought; but that the righteousness of God is by the gospel permanently revealed.

**What is God's righteousness?** The question "What is God's righteousness?" is one which has troubled many; but we shall find that the word of God gives us a full and definite answer. Thus we read in the 26th verse of the third chapter, "to declare . . . at this time His righteousness: that He might be *just, and the justifier*, of him that believeth on Jesus." Thus, righteousness of God is not imputed righteousness—a righteousness which God imputes to man on account of faith, as in chap. iv. (though the latter is closely connected with and dependent on the former), but it is God's consistency with His own character, whereby He, by virtue of Christ's blood, is as just in pardoning and justifying the believing sinner as He will be in condemning the neglecter or rejecter of Christ; for, now that His claims against sin have been perfectly met by Him who, knowing no sin Himself, yet made sin, or sin-offering, for us, He can in perfect consistency now come forth, and, by the gospel, declare His righteousness in justifying the ungodly.

So far as to Paul's introductory remarks.

## SUB-SECTION (b), CHAPTER I. 18-32.

SUBJECT: **The State, by Nature, of the Gentiles at large.**

**The Gentile condemned.** But, if this be so, if now by the gospel the righteousness of God is revealed on the ground of faith, it follows that the correlative truth, the wrath of God, is revealed likewise; not, indeed, *by* the gospel—for the glad tidings do not speak of wrath, and the gospel, as we have seen, reveals God's righteousness; still, the gospel, inasmuch as it proclaims the way of escape, bears in its train the revelation from heaven of the wrath of God from which escape may be made.

**The wrath of God.** The wrath of God, then, is revealed *from* *heaven*: it is no longer confined to govern-

mental displays from time to time on earth against *particular* phases or culminations of wickedness—such as the Flood, or the destruction of Sodom and Gomorrah give us instances of—but it is revealed from heaven as directed against *all* ungodliness and *all* unrighteousness of men, who hold the truth in unrighteousness. But the manifestation of wrath from God against sin is seen in the Cross, where wrath to the full was poured out on Him who, sinless Himself, was there made sin—proving at once what God's righteous nature required, and what we as sinners were. God now was no longer putting man to the test to see whether he had any righteousness to produce for Him, for the long trial of four thousand years had been concluded, and God's verdict of "None righteous" had been given; the Lord Himself, in view of the Cross, had declared, "Now is the judgment of this world;" and God's wrath against sin, not hitherto manifested from heaven, but now revealed, must fall upon the head of the devoted Daysman who stood between God and man (Job ix. 33).

**Against whom directed.** Now this wrath of God has as its object not only *all* ungodliness, but also *all* un-

righteousness of men who hold the truth in unrighteousness, directing itself not more against those who know not God as revealed, than against the Pharisaic Jew, or the Christless professor of the present time, who, orthodox enough perhaps, and knowing much about Christ and God's word, has yet no vital faith, no personal knowledge of Christ, and has never been born again, through the application of that Word by the Spirit to his soul.

**And why.** Now, there are two reasons for the revelation of the wrath of God, relating respectively to man's responsibility as to that which was *knowable* of God, and as to that which was *known*, and applying respectively to the two classes, the ungodly and the unrighteous of verse 18.

**The "know-able" of God.** Thus, *firstly*, as to man's responsibility as to that which was *knowable* of God:—to the ungodly who knew not God (to whom no direct revelation had been addressed) there was the silent testimony of creation. For in creation—by things visible in the heavens above and the earth around—God had given testimony to His eternal power and Godhead, things in themselves invisible. Thus, man could not watch the sun rise or set by day, or gaze at the starry heavens at night, without the silent testimony to his soul of a God who had formed them, and an eternal power that upheld and directed them; even as the psalmist had sung, "The heavens declare the glory of God, and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. *There is neither speech nor language where their voice is not heard.* Their line is gone out through all the earth, and *their*

words to the end of the world" (Psa. xix. 1-4). "Therefore," adds the Spirit, "they are without excuse."

The "known" But, *secondly*, as to man's responsibility of God.

as to what was *known* of God, as in the case of those who had a measure of knowledge, who knew God as Noah's posterity knew Him—these neither glorified Him as God nor were thankful for the blessings which they possessed,\* but in their fancied wisdom, which in fact was foolishness, they who had known God, lost in their speculations the standard of what God is—the only true standard for man to measure himself by—and changed the glory of the incorruptible God into an image (that is, instituted idol-worship—a sin unknown before the Flood). And in proportion as they in their thoughts dragged God down, first to the level of their own corrupted selves, and then to that of birds, and then to that of beasts, and then at last, as if this were not debasement enough, to that of creeping things (so that man, set at the head of creation by God, when abandoned by God to his own heart's lusts, ends by worshiping the very figure of Satan himself)—so, in a like or greater degree, they became themselves debased, till men—aye, and women too—sank to a lower level than the creeping things themselves. And even as they were not willing to retain God in their knowledge, so God in turn abandoned them to an undiscerning (for this is the meaning of the

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\* These blessings and the mitigation of the curse of Gen. iii. 17, 18, are the result of the sweet savor of Noah's burnt-offering (Gen. viii. 20, 21, 22), and are the fulfilment of the prophecy of Lamech, who called his son Noah (comfort, or rest), saying, "This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed" (Gen. v. 29).

word translated "reprobate") mind, to do those things which are not convenient, and the foolish heart of verse 21 becomes the heart of lust of verse 24. Man's heart is meant for God, and He alone can satisfy it. Let it but seek satisfaction elsewhere, and alas for man! With all his boasted culture and philosophy, he will but debase himself and deify his lusts: the haughty Roman, the polished Greek, the Christian, so-called, of the century in which we live, but end in this; and Satan's blinded votaries not only do these things themselves, but have pleasure in those that do them—yea, even while they recognize God's sentence on their sin.

SUB-SECTION (c), CHAPTER II. 1-16.

SUBJECT: **The Gentile Moralist.**

**The Moralist** Nor was there excuse for any who judged the condemned. state of things around, for, in condemning others, he condemned himself, inasmuch as, while condemning others, he did the same things;—besides he is not bidden to judge (for God will judge), but called on to *repent*. Now we who are Christians know that God's judgment has to do with realities as to those who so act. Nor should such an one escape the judgment of God, who was, in fact, but despising God's goodness and long-suffering, which were leading—not to a Pharisaic judgment of others—but to judge himself and to repent; otherwise he was but treasuring up for himself wrath against the revelation of the righteous judgment of God, who will, in divine justice, render to each according to his works; to those whose patient aim—in the midst of the shame, dishonor, and corruption of chapter i.—had been glory and honor and incorruptibility, eternal life; to the rest, tribulation and anguish to all alike: to the Jew first, however, who with greater privi-

leges was first in responsibility also, for there is no respect of persons with God. Then the Gentiles, who were not under covenant with God, to whom the law had not been given, if they sinned as in fact all did, would be judged without law; but the Jew who had the law would be judged by it at the day when God would judge the secrets of men by Jesus Christ according to Paul's gospel. For as God was seeking realities, not mere hearers of the law, but *doers* of it shall be justified—not indeed that there were such, as the next chapter abundantly proves, but Paul was merely supposing a case according to the statement, "The man that doeth them shall live in them"; but there was no such man "for that no man is justified by the law in the sight of God is evident, for, The just shall live by faith, and the law is not of faith" (Gal. iii. 11, 22). For the Gentiles which have not the law, and yet by nature do things which the law enjoins, are a law unto themselves, and show the law's *work* written in their hearts, their consciences bearing witness, and their thoughts accusing or excusing, as the case might be. Note, the apostle says "the law's *work* is written in their hearts," not the law, as legalists have vainly tried to prove; for the law was never given to the Gentiles; they "have not the law," nor is it written in their hearts, though it will be written on the hearts of Israel in the latter day (Jer. xxxi. 33).

SUB-SECTION (*d*), CHAPTER II. 17—III. 20.

SUBJECT: **The state of the Jew.**

**The Jew condemned.** We have already quoted in connection with the first chapter from Psa. xix., which is divided by the Spirit of God into two parts, according as the psalmist is treating of the glory of *El* in creation (ver. 1),

or the law of *Jehovah* in relationship to Israel (ver. 7); and we have seen how man, who had creation's testimony to God, was without excuse, even though neither law nor direct revelation had been given to him. We shall now proceed to consider that to which the second portion of the psalm relates—viz., Jehovah's relationship to Israel.

**The Law given only to Israel.** For Jehovah had entered into relationship with, and given His law to, Israel alone; "You only have I known of all the families of the earth" (Amos iii. 2; see also Exod. xix. 3-8). And let it be said again (for it is of all importance, in order to understand the Scriptures, to grasp it,) that the law was never given to the Gentiles; a patent fact enough, if verses 14 and 17 of our chapter and a host of other scriptures were men's guides. But, ever since Cain's time, the flesh has gendered to bondage, and Gentiles, even believing Gentiles, to whom Christ is the end of the law for righteousness, put themselves under the yoke of bondage, where God assuredly has never put them, instead of rejoicing in their gracious liberty as sons of God. Like the returning prodigal, they seek at best the hired *servant's* place, unmindful of the Father's kiss, the robe, the ring, and fatted calf. We shall see, in considering chapter vii., how the apostle disposes of the thought that the believer is under law. We have already seen that in no case the Gentile ever was so; on the contrary, the apostle speaks of the law in connection with the Jews alone.

Thus in this chap. ii. ver. 17 (which forms, as we have seen, one of the divisions of the doctrinal part of the Epistle), after proving the Gentile utterly debased, and the moralist a self-condemned impenitent sinner, the apostle turns to the Jew, and addresses him as "resting on the law" (of which he was the sole recipient), and

**The Jew self-** "boasting of God" who had revealed himself to the Fathers as *El Shaddai* (Gen. xvii. 1), or as *Jehovah* in connection with His people (Exod. vi. 2, 3): this privileged Jew, "knowing God's will, and approving of what was excellent; being instructed out of the law," while he deemed himself a guide and light to the blind Gentiles sitting in darkness, since he had the form of knowledge and truth in the law, yet only proved that all this privilege resulted in *his doing that which he*, according to the law, *forbade others to do*: so that, in fact, the name of God was blasphemed among the Gentiles, instead of being exalted through the Jews, as indeed their own Scriptures testified. As to his boasted privileges, circumcision would indeed profit if he kept the whole law—which he could not do—for circumcision meant the cutting off (the sentence of death on) the flesh; but if he broke the law, so letting the flesh act, his circumcision was annulled. And in fact, in so far as an uncircumcised Gentile were to keep (not *the* law, but) what the law righteously required,\* would not his uncircumcision be counted for circumcision? and would not he thereby judge the Jew who, with the letter and circumcision, transgressed the law? For God will have realities, and he was not a Jew just because he was one outwardly, nor was circumcision the mere external cutting off of the flesh; but he was a Jew who was one inwardly, and circumcision was of the heart and spiritual (not in the mere letter), the praise of which was not of men, but of God.

**What advantage has the Jew.** If this be so, the question might naturally arise, "What advantage has the Jew?" or, "What profit is there in circumcision?" To which Paul

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\* δικαίωμα not δικαιοσύνη.

replies that the Jews' advantages were great. To begin with, and greatest of all, God's written word was intrusted to them. And what if some failed in this position of privilege, and did not believe? Was their unfaithfulness to make God cease from keeping faith with Israel? Far be the thought! Better, far better for Israel, instead of caviling so, to set to their seal that God was true, whoever else was false, and to take up David's language in Psa. li., when he, like Israel, had greatly failed, "I acknowledge my transgressions, and my sin is ever before me. Against Thee, Thee only, have I sinned and done this evil in Thy sight, that Thou mightest be justified when Thou speakest; be clear when Thou judgest." Let Israel rather acknowledge their own unfaithfulness, and justify God's good faith at all costs, whatever form His dealings with them as a nation\* might take, so that God indeed might be justified in judgment.

But, even granting that Israel's unrighteousness had thus only served to approve and emphasize God's righteousness, were they to say that God was unrighteous in taking vengeance on those of Israel who were unfaithful? ("I speak as a man," says the apostle; the bare suggestion of unrighteousness in God making him apologize.) Far be the thought; for if that were so, how then was He to judge the world? that is, the Gentile world which Israel would gladly see judged;—for their own exaltation in accordance with God's faithful promises depended and was consequent on the judgment of the nations (Isa. xiii., xiv., xxxiv., xxxv.; Jer. xlvi.—li.; Zech. ix. 12-17; xii. 6-10; xiv.; Micah vii. 16-20), a truth which we see fore-shadowed in God's exalting Israel in Canaan, but only when the

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\* It is important to see that this passage treats of God's dealings with Israel *nationally*, not individually.

wickedness of the Amorites was full. But if God's good faith with Israel is the more enhanced through Israel's bad faith with God, so that in fact God is glorified by keeping faith with such a people, why, says the Jewish caviller, still judge me as a sinner, since my unfaithfulness has added to God's glory? and why not "Let us do evil that good may come?" as the saying was, and as indeed slanderers already said the apostle taught. To such a monstrous proposition as this the apostle deigns no reply beyond the statement that the condemnation of such cavillers was just.

**Are the Jews better than the Gentiles?** Having thus disposed of the cavillers, the apostle now asks the question whether the Jews, after all the privileges they had received, were any better than the Gentiles; and he answers his own question in the negative. For he had before proved that Jews and Gentiles were alike sinners; and he proceeds to quote from the Psalms and Prophets in proof that there were *none* righteous, but that man's throat, tongue, lips, feet, and ways were all alike wrong, and since it is a case of *man's* throat, etc., it is a much larger question than that of Israel only. "Now we know," he continues, "that what things soever the law saith" (and here he includes the foregoing quotations from the Psalms and Prophets under the term "law") "it says to those who are under it"—*i. e.*, the Jews; "so that *every* mouth (Jew or Gentile) might be stopped, and all the world may be found guilty before God." For, as we have seen, the Gentile became utterly debased without law, and the Jew under law committed the very things the law condemned, while his own Scriptures (and no Jew could refuse the testimony of David and Isaiah), declared that none were righteous—no not one. "Therefore," Paul

concludes, "by the deeds of law *no flesh* shall be justified in God's sight."

Let us observe, here, that in the original it is not "deeds of *the* law," but "deeds of law," or legal works of any kind—words sufficiently wide (like those in the quotation, "none righteous, no not one,") to embrace human effort after justification of every kind, whether of the Jew who had the law, or of the Gentile who had it not. Alas for poor man, be he Gentile, moralist, or Jew, his works alike condemn him! and God's own Word declares that there is no justification obtainable with Him on that ground—true as it might be that some might be justified thereby in the eyes of their fellow-men; and as for the law, it was powerless to help him, and all that it could do was to convict the sinner of his inability to keep it, and bring upon his conscience the knowledge that he had a nature irremediably bad, and ever opposing itself against the law.

SUB-SECTION (e), CHAPTER III. 21-IV. 25.

SUBJECT: Man having no righteousness for God, God provides righteousness for man: the testimony of Abraham is adduced to prove that righteousness is imputed on the principle of faith, not works; and of David, to prove that it is to the sinner, and not to the righteous, that it is imputed.

God manifests *But now*; blessed words, and worthy His righteousness. of our God! *now* after 4000 years of trial of man under every possible condition; \* after God had spent upon His favored nation of Israel all His care (Isa. v. 4); after the law had been given to them, and prophets sent to them to recall them to their broken covenant, God rising up early and sending them; after

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\* See Appendix A.

three years of patient tendance by the Son of God upon the fruitless tree of Israel; and after man at large, be he Gentile or God's specimen nation of the Jews, has proved that he has no righteousness to produce for God,—now, in this man's dire extremity, God Himself comes forward, and manifests His righteousness for man, without\* (that is, entirely apart from) the law; the law itself, instead of being the means whereby man might acquire righteousness, being, with the prophets, but a witness to God's righteousness; speaking, as the law did by every sacrifice it enjoined, of man's need of a spotless substitute to stand in his, the sinner's, place; telling, as the prophets had told from Jehovah's lips, that "My righteousness is near; My salvation is gone forth;" "My salvation shall be for ever, and My righteousness shall not be abolished;" "My righteousness shall be for ever, and My salvation from generation to generation" (Isa. li. 5, 6, 8). Thus, the law and the prophets alike witnessed to this righteousness of God then unmanifested, but now displayed before the world; a righteousness, a perfect consistency with all that God is in Himself, maintained by the spotless Victim who was at once the Son of man and yet God's Son, perfectly meeting at the cross all that God's holiness against sin required, and solving there the mighty problem how God could be as He announced Himself, both Light and Love;—be just Himself, and yet the justifier of the ungodly. For, were God Light alone, no sinner (and all were such) could be saved. If Love alone, then He must, to save the sinner, give up His righteous hatred against sin. But at the cross, as Light and Love, His hatred against sin is fully manifested, and yet thence His

Foretold by  
Law and  
Prophets.

\* *χωρίς νόμου.*

heart of love flows out in righteousness towards the poor sinner—there “mercy and truth are met together; righteousness and peace have kissed each other” (Ps. lxxxv. 10).

Towards whom then is this righteousness of God directed? Does it address itself, like the law, to the Jews alone? Surely not. It is not a human righteousness by works, but one which is in complete contradiction to such a thought. It is God's righteousness by faith of Jesus

Christ, and as such, *to Jew and Gentile alike*. The law was indeed limited in its application, but, righteousness through faith is towards all\* who believe, for there is no difference—(not between man and man as sinners, though this indeed in a sense is true, but) between Jew and Gentile, for all alike have sinned as to the past, and as to the present actually come short† of God's glory,—that which, morally, His presence demands.

**Christ the Mercy-Seat.** And now, all alike, all who believe in the Lamb provided, are justified *freely* by God's grace through the redemption that is in Christ Jesus, whom God has set forth as a Propitiatory or Mercy-seat‡ (Lev. xvi.) through faith in His blood, for a declaration (1) of His righteousness in passing by the sins of every forgiven sinner before the Cross, through His forbearance; and (2) with a view to declaring His righteousness in the

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\* If we accept the reading in the English version, (which is open to some doubt,) we should add here, “and upon all those who,” &c.—i.e., righteousness of God addresses itself to all, but is only upon all who believe.

† Note that the verb “come short” (*ὕστερουῦνται*) is in the present tense, and is not governed by the preceding auxiliary verb “have.”

‡ *ἱλαστήριον*, a mercy-seat.

present time, that He might be just and the justifier of all that believe in Jesus. Thus God, to whom past, present and future are alike, looked upon the blood of Christ which (then unshed) was to be placed on the Mercy-seat of the true Tabernacle which the Lord pitched and not man (Heb. viii. 2), could in forbearance, righteously pretermit the sins of the saints who died before Christ died, and now declares His righteousness in doing so *then*; and not only so, but *now* also (not any longer by forbearing, but) looking back upon that same blood, by virtue of its having met His claims against sin, He is just in Himself, and justifies the believer in Jesus. For in coming to Christ, the Mercy-seat of God's providing, even as the high priest of old came on the great day of atonement, we find a Mercy-seat sprinkled with His blood. *Once* was the blood sprinkled *on* the mercy-seat to meet the downcast eyes of the cherubim, the upholders of God's throne (the claims of which it met, Exod. xxv. 20); and *seven* times *before* it, where man stood, meeting his conscious need (Lev. xvi. 14, 15). Thus the nation then *typically*, the individual sinner now *actually*, has access to God in righteousness \*

Where is “Justified freely by His grace!” How the boasting? words pour contempt on all man's pride, his efforts, his attainments and self-righteousness, which if they had availed aught would only have been used by him to boast himself thereof! Where, then, is boasting?

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\* It will of course be understood that, whereas the nation of Israel had mediate, we have immediate access; they had mediate access through their high priest, we as priests ourselves are entitled to enter within the veil (Heb. x. 19-22); Israel will not even have immediate access in the latter day (Ezek. xlvi. 3)

It is shut out—not by a law of works, which would give an opportunity for it, but by the law, the principle, of faith. For God will have no flesh boasting itself in His presence; the eternal testimony of the ransomed host will be—not “Worthy are we,” but “Thou art worthy . . . for Thou wast slain and hast redeemed us to God by Thy blood, out of every kindred, and tongue, and people, and nation” (Rev. v. 9).

The great conclusion, then, which we arrive at from what precedes is, that a man is justified by faith without works of law of any kind. But if this be so—if God and faith are in question—God must of necessity be the God of the Gentiles as well as the Jews, since it is one God that will justify the latter on the ground of faith, and the former also by faith; the distinction being that in the case of the Jews faith was, or should have been, a recognized existing principle, but not so in the case of the Gentiles.

**The Law established by owning its curse.**

“Well, but,” the caviller against free grace might, and alas, often does, say, “that is sheer antinomianism; you make the law void by your faith.” “Nay,” replies the believer taught of God, “were I under it, I could not acquire righteousness by keeping it, because I know that it demands absolute righteousness from me who am a sinner and have therefore none, and condemns me in the same breath because I have none. I admit the law’s condemnation of me to be just, and therefore look for righteousness outside of myself; so that it is *I* who establish the law, and not the poor Pharisee who seeks for righteousness within himself on the ground of his law-keeping, forgetting that the law *curses* everyone who continues not in *all* that is written in the law to do it. It is *he* indeed

who avoids it, by refusing its condemnation of himself; it is *I* who establish the law.

**The principle on which men are justified.** The apostle then proceeds to prove his case by producing two witnesses; one as to the *principle* upon which men are justified, and the other as to the *class* of persons who are justified—witnesses whose testimony every Jew would admit, seeing that they are none other than the two great

**Abraham's testimony to it.** depositories of the promises, Abraham and David. What evidence, then, has Abraham to give as to the principle upon which men

are justified? If he can say that he was justified by works in the eyes of his fellow-men, he has something to boast of—but not before God. For what saith the Scripture? "Abraham believed God, and it was counted unto him for righteousness." Righteousness, then, before God he had *not*, but his *faith* was counted unto him for it: he did the only righteous thing that man can do—he believed God. And in fact, as a general principle, if a man work for wages, they are, when earned, in the nature of a debt—a different principle entirely from grace; but *his faith* is counted unto him for righteousness, if, instead of seeking to make God his debtor by working for righteousness, he takes the position of having none (of the ungodly, that is), and believes on Him who justifies such.

**The class who are justified.** Such, then, is the class whom God justifies—the "ungodly" who came to Him with the acknowledgement of sin; to this also David bears witness when he describes the blessedness of the man to whom God imputes righteousness without works, saying

**David's testimony to it.** —not "Blessed are the righteous," (for as we have seen, there are none righteous) but, "Blessed are they whose iniquities are forgiven,

and whose sins are covered; blessed is the man unto whom the Lord will not impute sin"—a fitting testimony to God's grace in the mouth of one who had been an adulterer and a murderer.

Does this blessedness, then, extend to the circumcised Jew only, or to the uncircumcised Gentile also?—for so far we have only learnt that faith was reckoned for righteousness to the ancestor of the Jews. To answer this question let us ask another: "How was it reckoned to Abraham?—as a circumcised man, or as uncircumcised? When uncircumcised, surely; and he received circumcision as a seal of the faith which he previously had when ~~unc~~uncircumcised; and thus he is father of all believers, even though they were Gentiles, that righteousness might be imputed unto them also; and the father of circumcision, *i. e.* of those of the Jews who were not merely outwardly circumcised, but who also walked in the steps of that faith, which he had while yet uncircumcised.

**The principle extended to the Gentile.** Circumcision, then, was not, as another has fitly said, a means of grace but a seal of righteousness; and to admit that Abraham was the father of the faithful, as every Jew would readily do, was to admit that his evidence told, if possible, more strongly in favor of the uncircumcised Gentile than the circumcised Jew, that is if the *time* of Abraham's circumcision is taken into account; and this is the very gist of the apostle's argument. Now the promise that Abraham should be the heir of the world (including, as we have seen, both Jew and Gentile) was not given to Abraham (to him personally, as in Gen. xii., or to his seed as in chap. xxii.) through the law, (for the law was not given till 430 years afterwards, Gal. iii. 17) but through the righteousness of faith. For if those who are on the prin-

ciple of the law be heirs, faith as a principle is set aside and promise done away with; for the law works, and can work, only wrath and not righteousness, inasmuch as its restraint but serves to stir up into rebellion the evil nature which frets against its curb; besides, where there is no law there would indeed be *sin*, such as existed from Adam's time till Moses who gave the law, but no *transgression* of a known command; hence the imposition of a known command works wrath, inasmuch as it intensifies the sinner's guilt as actual transgression.

The law, then, works *wrath*—not righteousness; this is on quite a different principle, the principle of faith, in order that it might depend solely on God's free grace, so that the promise might be assured to all the seed: not only to that seed which is of the law, namely Israel, but also to the seed that is of Abraham's faith, who is father of us all (believing Jews and Gentiles alike—for "many nations" is God's word), before the God of resurrection in whom Abraham believed. "I *have* made thee the father of many nations," said God, addressing the aged, childless patriarch. And Abraham believed God as one who quickened the dead, *calling things that were not as though they were*. Thus, when all human hope had failed, he believed, in hope to become the father of many nations, according to God's word, "So shall thy seed be." The fact that his body was as a dead thing, he being one hundred years old, and the fact of Sarah's barrenness were as nothing to the faith that looked at God's promise to give them a seed:—was it not God who spake? And so, mighty in faith, though weak in body, he gives God glory, fully persuaded that if He promises He will bring it to pass. And therefore it was imputed to him for righteousness.

And so God ever works. He needs not, as we are so prone to think, our puny aid. Therefore, for the vessels of His grace, He picks up those who feel their helplessness, and cannot aid themselves. What a record does the Word give us of barren women made by the God who quickens the dead to be the mothers of the great ones of His counsels! The Sarahs, the Rebekahs, the Hannahs, the Elizabeths, yea, the Virgin herself, all unfold the same great lesson, while the mighty ones after the flesh are set aside. "He hath filled the hungry with good things; the rich He hath sent empty away."

**The principle** Now, if the Scriptures expressly tell us **applied to us**, that through belief in God's ability to quicken the dead, righteousness was imputed to Abraham, it is not merely for his sake that the narrative is given to us, but for *our* sakes also (and note that here for the first time in the Epistle we personally come upon the scene), to whom righteousness shall likewise be imputed on similar grounds; with this great distinction, however, that he believed in God's ability to quicken the dead, we believe in God who *has* done it, who *has* raised up Jesus *our* Lord from among the dead. Thus, the One who took our sins upon Him, and has borne them in His own body on the tree, and fully satisfied God about them, has been raised by Him, and righteously so, in proof that God's satisfaction in Christ's payment of the penalty due from us is complete; so that our justification here is not viewed as resulting from faith in Christ and His blood, as in chapter iii., but in God, who in proof of His perfect acceptance of the work of Christ on the cross, has raised Him from among the dead, and set the believer before Him in perfect acceptance, according to His own divine estimate of the value of that work.

Does the faint-hearted believer still tremble for fear, lest, after all, his sins may rise up against him? Let him look up and see the full discharge which God has given him, in that He has raised the One who bore his sins, and has bidden Him be *seated* in the heavens, in token that His work is done (Heb. i. 13; x. 12). Let him behold the full glory of God Himself—a glory, which when Jesus appeared before God as the Sin-bearer, demanded that He should die—shining in the face of the very Man that died (2 Cor. iii. 18), and cast away for ever such God-dishonoring, Christ-dishonoring thoughts, and rejoice in God's full and free salvation, even as God desires His children to rejoice.

Once it was thus; the storm-capped mount,  
 The thunders echoing loud and deep,  
 The solemn cordon stretched around,  
 Bade me, a sinner, distance keep.  
 For Thou, O God, wast unrevealed.  
 To see Thy glory was to die;  
 Now, through th' eternal covenant, sealed  
 In Jesu's blood, I am brought nigh,  
 And in Thy presence undismayed,  
 A sinner reconciled by grace,  
 With unveiled eye, behold displayed  
 Thy fullest glories in His face.

#### SUB-SECTION (f), CHAPTER V. I-II.

SUBJECT: **Results of the preceding Chapters.**

**The glorious results.** The fifth chapter opens with a glorious summary of the results of what has gone before. Being justified by faith, we (for it is all personal now) who, as to our *past*, were enemies in our minds by wicked works, have peace with God through Jesus Christ who has become our Lord; by whom, too, as to our *present*, we have access by faith into this Divine accept-

ance in which we stand; and, as to our *future* we rejoice\* in hope of the glory of God.

**Joy in hope of glory.** The cross whereon our sins were borne is behind us; the unclouded smile of God's favor rests unceasingly on us now; and the hope of the glory lies before. The very thing which we most dreaded, the glory of God, the very thing before which we were seen to come short in chapter iii., has become that which our souls can anticipate with holy joy. And not only so, but we

**Joy in tribulations;** are enabled to rejoice even in tribulations, the needed discipline which our God sees fit to give us, knowing that just in proportion as we learn in His school, our tribulations work in us patience, submission to His will, and patience works in us deeper experience of His ways and resources in the wilderness; and experience, in turn, works in us hope of a happy issue—a hope which knows no disappointment, inasmuch as God's love towards us is shed abroad in our hearts by the Holy Ghost who is given unto us, and we know thereby that God is doing for us the very best (for nothing short of this could suit His heart of love) in all the circumstances in which we find ourselves; and knowing this, we rise superior to all the trials of the way. What a strange, incomprehensible being the believer should be to the world! It is not that he is not troubled like other men; but what should strike the world in regard to us is this (alas, how little we answer to God's grace!)—that we are walking through this world as superior to its troubles as to its charms.

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\* Note that the word translated "rejoice" in verse 2, "glory" in verse 3, and "joy" in verse 11, are all the same in the original. We *rejoice* in hope of the glory;—not only so, but we *rejoice* in present tribulations;—not only so, but we *rejoice* in God Himself.

Thus the foregoing verses depict believers as a saved people, going, like Israel of old, through the wilderness onward to their rest. Meanwhile God is leading us through the desert, in order to humble us, and to prove us, and to know what is in our hearts. Still He *does* lead; and though He suffer us to hunger, He feeds us with Christ, the Bread of God which came down from heaven; and makes us know that as a man chasteneth his son, so does our Father chasten us; yet in His loving care He suffers not our raiment to wax old, or our foot to swell (Deut. viii. 2-5), tempering in mercy our trials to our strength; and the bitterness of Marah, when once the cross of Christ is brought by faith into it, ever turns to the rest and refreshment of Elim with its palm-trees and wells of water (Exod. xv. 23-27).

Here, 'mid these desert sands, we still press on,  
 Marked by the footprints of our Saviour, gone  
 Before His pilgrim saints, to find a rest  
 For them amidst the mansions of the blest !  
 And yet how oft the desert storms arise  
 To blot those footprints from our straining eyes ;  
 Or, as we languish 'neath the noontide heat,  
 The mocking mirage of some cool retreat  
 Allures our flagging steps, to find dismayed  
 No springing well, no spreading palm-trees' shade,  
 But bleaching bones to warn us, and to tell  
 Of those, alas, who followed it and fell.

Now it is the death of Christ which gives us the measure of the love of God: for when we were strengthless to help ourselves, in due time (that is, when our impotence to save ourselves had been by a trial of 4000 years' duration\* fully manifested) Christ died for the ungodly. Alas for our poor selfish hearts, we need a motive for all we do; nor is our love for righteousness for its own

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\* See Appendix A.

sake so great that one would die for another's sake, simply because he was a righteous man; though perhaps *for one who had proved himself a good man, a benefactor*, some would even dare to die. But God, in blessed contrast with ourselves, commends *His* love to us in that, while we were—not benefactors, but sinners, and in open enmity, Christ died for us, unlovely as we were. And now that we *are* justified by His blood, we shall be saved through Him. For if when we were sinners we were reconciled to God by the fact that His Son *died*, much more shall the salvation of us who *are* reconciled be assured to us by the fact that Christ now *lives* on the other side of death and judgment.

Nor is this all; the highest rung on the **Joy in God.** *believer's ladder of blessing has not yet been reached: we have seen him joy in hope of the glory of God; we have seen him rise superior to trials, and joy in them; but, as if this were not enough, we find him here joying in God Himself, enabled to do so through our Lord Jesus Christ, by whom we have now received the reconciliation.\**

What a blessed thought for us, that nothing short of this would suit God's heart of love, for He would be Himself the object of our hearts, the object of His creatures' joy! Our guilty fears are left forever in the tomb of Christ, for Christ is risen from among the dead; and *blessedly, in the midst of this our joy, the Spirit leads our souls back to Him whose work was the basis of it all. We joy in God through our Lord Jesus Christ, by whom we have now received the reconciliation.*

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\*Note that the word translated "atonement" should be "reconciliation," and connects with the word "reconciled" in verse 10.

## THE DELIVERANCE OF THE SAINT.

## SECTION II. (Chapter v. 12-viii.)

SUB-SECTION (*g*), CHAPTER V. 12-VI. 23.

SUBJECT: **Sin is Considered, and the Saint's Deliverance from it.**

**The principle of sin.** WE have now reached the great division in the doctrinal portion of the Epistle. Hitherto our responsibility, our actual guilt, our sins in fact, have been the apostle's subject. What follows from verse 12 to end of chapter viii. relates to sin, that evil principle in us for whose presence we are in nowise responsible, and which we inherit from Adam, the head of his race: it tells us how this evil principle of sin is dealt with by God, and the practical consequences which flow out therefrom for the believer. A moment's reflection will show that as to our birth we have no voice or option; we are born in sin (Psa. li. 5); the sinner will not therefore be judged for this, or held responsible by God for that which is quite outside himself; but for *sins*, for the actings of this nature, we *are* held responsible, and, unless sheltered by the blood of Christ, will finally be judged. Thus we find, where the Spirit depicts the final scene of judgment before the great white throne (Rev. xx. 12), that the wicked are judged simply and solely *according to their works*. Such a position the believer can never occupy; for we have seen, in the chapters we have considered, that he is a justified man, his sins have been atoned for, and God is just and his justifier. No claim of God as to his sins can ever rise against him, for all his respon-

sibilities as to them have been fully met, and in the sense of this he joys in God.

But, though justified from his sins, he will still find that his old evil nature is unchanged and unchangeable, and ready to act at any moment. And many a believer, after his conversion, is greatly daunted at this discovery. At first all is joy; he joys in God, and is carried along for a while in the current of that joy and the freshness of his love; but presently he finds to his dismay that evil is present with him—his joy cools down, and his distress is great: what shall he do?

The portion which we are now about to consider gives us God's answer to this question, showing to the man who already enjoys *justification from sins* the mighty truth of *deliverance from sin* also, and teaching him to walk in the power of it.

**The two Heads of races.** We see that the Spirit takes up the subject immediately that the previous teaching as to justification from sins is concluded, and in the 12th verse, for the first time, mentions "sin," the evil principle, the root from which sins spring. And in order to deal with the question, the Spirit ranges man under the one or the other of the two great Heads of races, Adam and Jesus Christ—the first and the last Adams (1 Cor. xv. 45), and sets before us these two *Head-men*, the *acts* of each, and the *results* that flow out to their respective races from those acts.

Let us turn to the apostle's argument. We shall find that verses 13–17 form a parenthesis, and the sense is more easily perceived at the outset by connecting verses 12 and 18. "*Wherefore* as by one man sin entered into the world and death by sin, and so death passed upon all men for that all have sinned, *therefore* as by one offence

(margin) towards\* all men unto condemnation, even so by one act of righteousness † towards all men unto justifying of life."

**Their acts.** Thus we see that the acts of the two Heads of races are not, as regards their results, confined to themselves, but embrace in their consequences all the race of which each is Head. By one man (Adam) sin enters into the world, and death as the result of sin; and so all are concluded under death for all have sinned; so, in verse 18, the effect of one offence (for so it should be translated) flows out towards all towards final condemnation; while, in contrast with this, the effect of the righteous act of the other Man (Christ) in yielding Himself to death is towards all men towards justifying of life.

It may help us to understand the expression "justifying of life," if we notice that Paul used it as the state correlative to condemnation and death. Now the exact correlative would be "justification *and* life;" but the apostle, grouping them together, terms it "justifying *of* life;" that is to say, if Adam's act results in a state of condemnation and death, Christ's act results in a state, to us who believe, in which we have a life of righteousness, or "a righteous title to live," as another has aptly expressed it.

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\* "Upon" in our English version is misleading, and does not give us the force of the Greek, which is explaining the bearing of the act of each head; *εἰς πάντα εἰς κατάκριμα*,—*εἰς πάντα εἰς δικαιοσύνην ζωῆς*. It should be noticed that "condemnation" is a future final state towards which the act of Adam tended, but into which none have, as yet, entered; and John iii. 18, which might seem to contradict this, should be translated "judged"; thus "judgment" is present, and not final; "condemnation" is final and future.

† *δικαιοσύματος*.

**And the results.** And notice here that the consequences of the act of each head of a race primarily flow out towards *all* the race; but in the following verse (ver. 19), on the contrary, we get, not the primary consequences of the act, but its final and definite results: hence it is no longer a question of *all*, but of *many*. "For as by one man's disobedience the many" (the race connected with him as head) "were made sinners, so by the obedience of the One shall the many" (connected with Him) "be made righteous:" that is to say, that while Adam's disobedience unto death made many sinners by *constitution* (for practice is not in question here), so Christ's obedience unto death made *many* righteous by constitution. Note, too, when the word "righteous" is used, that it is no question of clearance from sins: that question, as we have seen, is an *individual* one, and for the believer has been fully settled by the blood of Christ; but here it is demonstrated that the *race* under the headship of Christ is constituted righteous; that is, in a state of accomplished subsisting righteousness—a state contrasted with the state of condemnation towards which all men, as children of Adam, were tending.

**The place occupied by the Law.** Let us now return to the parenthesis commencing at verse 13, which considers the bearing of the law on the subject in hand; for the apostle turns aside to point out that sin was not confined to Israel, nor was it only subsequent to the giving of the law. For we read that, up to that time, sin was in the *world* (a much larger question than that of Israel and Israel's law merely); but sin is not put to man's account as a violation of a positive known law before the law's existence; though of course man is responsible for the acts of his nature, according to the responsibility of the

conscience which he got at the Fall (Gen. iii. 5). But the proof that sin was in the world before the law, was plain to all; for the wages of sin is death, and death had reigned from the time of Adam till Moses (a period in which there was no law, men being left to the guidance of conscience\*), even over those who had not, like Adam, transgressed a known and positive command, "Thou shalt not eat" (Gen. ii. 17). (Adam, inasmuch as he was head of the race, being, as we have seen, a figure of Christ, the Head of the new race, the beginning of the creation of God.) Adam and Israel alike had a known command which they respectively transgressed, as the Hebrew Scriptures bore witness; for in Hos. vi. 7 we read of Israel that they, "like Adam" (margin), "had transgressed the covenant."

From Adam, then, till Noah, a period during which there was no law, violence and corruption filled the earth (Gen. vi. 11)—a state of things terminated by the Flood; and death meanwhile reigned everywhere, as the sad, monotonous refrain "and he died," with which the history of each life, however prolonged, closes in Gen. v., too plainly proves.

But to continue. It would appear to be more consistent with the argument in verses 15 and 16 to adopt the interrogative form of which the original equally admits, and render it thus: "But shall not as the offence so also be the free gift?" For if, says the apostle, through the offence of the one the many died, much more the grace of God, and the gift which was by the grace of the one Man, Christ Jesus, hath abounded unto the many. "And shall not the gift be even as it was by one that sinned?"

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\* Appendix A.

For the judgment was in its bearing, on the one hand, of one, towards condemnation; but the bearing of the free gift was, on the other hand, of many offences, towards a subsisting state of righteousness.\* For if by the one man's offence death reigned by one, much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ.

To summarize the apostle's argument as to sin, then: We are either in Adam, *i. e.*, belonging to his race, and sinners by constitution, or we are in Christ, the last Adam and second Man, the Head of the new race, and so in a subsisting state of righteousness; while, as regards the law, it intervened† (came in by the way) between the two Heads of races, Adam and Christ, its special purpose being—not to be a means of attaining righteousness, as the Jew and many a poor soul still thinks—but to make sin the more exceedingly sinful: for the law, by curbing the passions of sin, only fretted the sinner—it did not remedy the evil, or give power against it; it only brought it to light. But where sin abounded, grace over-abounded; in order that as sin had reigned in death, grace also might reign, through righteousness, unto life eternal through Jesus Christ our Lord. A blessed conclusion indeed for the believer. Sin has reigned; but, thanks be to God, He does not say *righteousness* reigns, (for that would be to assign us all to eternal fire, for none are righteous,) but *grace* reigns, and reigns *through* righteousness. God, as we have seen, has not exalted His grace at the expense of His righteousness, but through it, (His just

\* δικαίωμα, not δικαιοσύνη.

† παρεμβήθη.

claims having been satisfied,) and that through Jesus Christ our Lord.

## CHAPTER VI.

**Shall we continue in sin?** But, alas, such is man's heart, that it will turn even the grace of God into lawlessness, and may reason that since grace has abounded over sin, we may go on sinning, as this will only make God's grace the more abundant in forgiving us—a line of argument too often used, as we know, by the unbelieving, who say, when free grace is proclaimed, "Oh, if that's the case, you have only to get saved, and then you can live as you like." "God forbid," says the apostle; "how **Nay, we have** shall we who have died\* to sin live any **died to it.** longer therein?" That is, he takes and applies practically the truth he had brought out in the preceding chapter—namely, that the believer is in Christ, who has died out of this scene where sin was, and is risen from among the dead. Now the believer being in Christ, God reckons all to be true of him that Christ has passed through. Has Christ died? The believer has died with Him. Has Christ risen? The believer is risen with Him (Col. iii. 1). Is Christ ascended? The believer is made to sit in the heavenly places in Christ (Eph. ii. 6); though these latter truths form no portion of the teaching of Romans, which (as we have seen in the Introduction) never goes further than the believer's death, as a child of Adam, with Christ; Christ being viewed as raised from the dead, but the believer not; nor is Christ here viewed, in doctrine, as ascended, though that is incidentally glanced at in chapter viii. 34.

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\* This is the force of ἀπεθάνομεν. Thus verses 2, 7 and 8 should read "have died;" so too Col. ii. 20; iii. 3; 2 Tim. ii. 11.

And our profession forbids it. If this be so, (if the believer, as in Christ, has died with Him to sin,) how shall we any longer live therein? Surely the contradiction of having died to it and living in it is manifest; for both his *condition* as being in Christ, and his *profession* in baptism, alike forbid it. For in baptism the believer takes his place professedly with Christ in burial unto death; we are therefore buried with Him by baptism unto death; so that, even as Christ was raised from among the dead by the glory of the Father (for when He had perfectly glorified God as a man, it behooved God in justice to glorify Him—see John xiii. 31, 32), we also, instead of sinning, should walk in newness of life; not as risen men indeed, for that is Colossian truth—“if ye then be risen with Christ” (Col. iii. 1); and resurrection is always, in Romans, material and of the body—not spiritual, as in Colossians and Ephesians. For if we have been morally identified with Him in that which typifies His death, the full and final result will be that we shall be also in that which resembles His resurrection, that is, the resurrection of our bodies; knowing this, that our old man, that evil principle of sin within us, has been dealt with by God at the cross of Christ, so that the body of sin (sin taken as a whole) should be annulled to us, so that henceforth we should not serve sin. The original does not say sin is destroyed, but annulled, for it will require a fresh display of power on God's part to put away sin from heaven and earth,\* though this will eventually

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\* It is important to see that though the Cross is the basis for putting away sin, this has not yet been accomplished, as our own experience proves. Satan and wicked spirits still have access to the heavens (Eph. vi. 12), and Satan is still the god of this world (2 Cor. iv. 4).

be done by virtue of the sacrifice of Christ from God's saints and from the world (John i. 29; Heb. ix. 26). Now a tyrant's power only lasts while the life of the subject lasts; but if the subject dies, there is an end of the tyranny for the dead man; so the apostle adds, "For he that has died is justified," or discharged from sin—sin has no longer any claims upon him.

Now if we have died with Christ, we (who now have life *in* Him) believe that we shall also live *with* Him, knowing that Christ being raised from among the dead dieth no more; death hath no more dominion over Him. For inasmuch as He died, He died *to* sin once (that is to say, out of the whole scene where sin was), and now the life He lives is in a new sphere, He lives to God. Not that it was not always true that the spotless Lamb of God lived ever to Him, but while on earth He was in the midst of sin, though personally untouched by it; but now He lives in a scene where sin is not. So, too, we are entitled, nay bidden by God, to reckon ourselves to be dead\* to sin (though indeed still living in a scene where sin is), and to reckon ourselves to be alive to God *in* † Christ Jesus.

Let us not, therefore, let the old tyrant Sin reign in our mortal bodies, so as to obey its lusts. We are delivered by death from its thralldom: for we have passed through death with Christ, even as Israel was delivered from the tyrant Pharaoh by passing with Moses through the Red Sea (death in figure), so are we, for faith, out of

\* *νεκρως*. We are not told to reckon ourselves to have died, but to *be* dead. "Ye have died" is God's estimate of us. "Reckon yourselves to *be* dead" is His consequent exhortation.

† For so the passage should be translated.

reach of the tyrant's power. We are therefore exhorted not to yield our members as instruments of unrighteousness to this our old tyrant, but to yield ourselves to God as men alive from among the dead, and our members as instruments of righteousness unto God. For sin shall not have dominion over *us*, as it had over those who were under the law—for the law, while condemning the sinner, gave him no power against the sin. *We* are not under law, but under grace, which provides, as we have seen, deliverance from sin, and thus power against it.

**Does grace give licence for sin?** What then? Are we to sin because we are not under law but under grace? Surely not, for it is by grace that we get deliverance from sin; and to whomsoever we yield ourselves as bondsmen to obey, his bondsmen we are, whether of that old tyrant Sin whose wages are death, or of obedience issuing in righteousness; for we were the bondsmen of sin, but have obeyed from the heart the form of teaching in which we have been instructed, and being delivered from sin we have become bondsmen of a new master, Righteousness.

**For holiness.** The apostle continues (apologizing for using a mere human simile to make the matter clear to their minds, for bondage as such to righteousness there is none, but rather joyful service), "As ye have yielded your members in bondage to uncleanness and to lawlessness issuing in lawlessness, even so now yield your members in bondage to righteousness issuing in holiness." For when we were Sin's bondsmen, Righteousness as a master had no claims over us. And what *fruit* was there in those things of which we are now ashamed? for death is the result of them. But now, as delivered from sin, and become God's *bondsmen*, we have

fruit unto holiness, and the result is everlasting life. For the tyrant Sin pays wages to his bondslaves in the shape of death, but the gift of God is eternal life in\* Christ Jesus our Lord.

SUB-SECTION (*h*), CHAPTER VII. I—VIII. 10.

SUBJECT: **Law is Considered, and the Saints' Deliverance from it.**

We have seen, then, from chapter vi., verses 21 and 22, that God desires *fruit* and *service* from His redeemed ones; and the first step is taken by the believer towards fruit-bearing and service when he realizes the truth set forth in chapter vi., that as in Christ he has died to sin, he has thus deliverance from it, and is free to be occupied with the things of the Lord, instead of being in conflict with sin. But something more even than this is needed, for we find the consideration of fruit-bearing and service continued in chapter vii. 4, 6, but there in connection with the second branch of deliverance, which we have mentioned in the Introduction, namely, that the believer, as in Christ, has died not only to sin (as in chapter vi.), but to law also, as in chapter vii.

Moreover, if this second branch of deliverance were not brought out, we should find the Christian a saved man indeed, not working to get salvation, but still seeking by his works to serve God in a merely legal way, instead of the source and spring of all his service being the precious truth of his being in Christ, and the blessed results that flow out to him therefrom. How different, for instance, is the service rendered by even the most faithful

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\* So it should be translated.

of servants, from the loving attention—service we could scarcely call it—of a wife to her husband! And accordingly we shall find that marriage is the very simile that the apostle uses to make clear the believer's deliverance, not now from sin, but from *law*.

And how needed is this instruction! When we look around, how many true believers we see who know nothing of the liberty of grace, but are still groaning under the bondage of law, and who therefore either fail to apprehend this seventh chapter of Romans at all, or else, because they find it fits their state, declare that it is true Christian experience! True indeed it is that the apostle puts himself in their position, as it were, in order to give us a picture of the spiritual exercises of such souls, and the means of deliverance, but real Christian experience is not (save incidentally, as in verses 5 and 6) given to us in this chapter at all; we must look on to chapter viii. for that: though indeed we know too well—most of us through bitter experience—that it has formed our experience at some period in our Christian career.

**Deliverance from law necessary** Let us, then, turn to the chapter, and at the outset remark that the key which unlocks its difficulties is, that as death puts an end to a man, so death has, for him who has died with Christ, forever dissolved the fetters that bound him as a man in the flesh to the law; for the law has only dominion over a man *as long as he lives*; but the Christian has died with Christ, therefore the law has no longer any dominion over him. Let the reader but grasp those five little words, "*as long as he lives*," and all will be plain.

Now to illustrate our point, let us take up the case of marriage. A married woman is bound by the law to her husband so long as he lives; but if he be dead, she is free

to be married again. But were she to marry again during his life, she would be an adulteress; but when he is dead, there is no longer any marriage-law binding her to her dead husband; death has dissolved the tie. Therefore, says the apostle, we have become dead to the law by the body of Christ—that is, by identification with Him in death who died from under the law. Notice here that the apostle alters his line of argument, for a specific reason. To carry out his analogy exactly (for in the case cited of marriage the husband was made to die), the law, typifying the husband, should have died: but as the law is of God and never dies—always binding on man, if under it—the apostle alters his figure and shows that *we* (as identified with Christ) *have died to the law*; and we died to it in order that we might be married to another husband, to Christ raised from among the dead, **For fruit and service.** so as to bring forth fruit to God—the legitimate result of this new union. Fruit born of legality, of union to the law, there is none for God; it is the product of union with our new husband, Christ risen. For when we *were* in the flesh (and the apostle here, in the enjoyment of full Christian position, speaks of this as a past state), the passions of sins excited in our flesh by our old husband the law, worked in our members to bring forth fruit to death. But now we are delivered from the law, having ourselves died in that wherein we were held (for so it should be translated), in order that we should serve in newness of spirit, a true spiritual service, and not in oldness of the letter—that bondage to the law under which man in the flesh was. Thus we find that we have arrived at the same result as in chapter vi.—viz., fruit-bearing and service, which flow from conscious deliverance **from** sin and law.

The apostle next turns to give us a picture of the experiences of a soul born again, but under law, who does not yet know his deliverance ("but I am *carnal*," verse 14, see *contra*, viii. 9). He delights in the law and acknowledges it as of God, but is powerless to keep it (verse 22); but finds at last, when his helplessness is fully acknowledged, the glorious deliverance he has in Christ (verse 25); and in order to make the picture more vivid the apostle transfers all the experiences of an undelivered soul to himself in figure (see, for a similar case, 1 Cor. x. 30), although incidentally he speaks from the height of full Christian position, as in verse 14.

But to resume. Is, then, the law sin, **Is the law sin?** seeing that by it the passions of sins wrought in our members to bring forth fruit unto death? Surely not; for without the law sin as a principle would not have been detected;\* for I should not have known lust but by the law, which bade me not to covet (lust). But sin, finding an opportunity in the commandment, wrought in me all kinds of lust; for directly the curb of the commandment "Thou shalt not lust" is applied, the **Sin roused** evil nature rebels against the restraint, and **by the law.** transgression is the result. But, as a principle, sin was dormant till the law came; and Paul, placing himself in the position of a man ignorant of its spirituality, says, "I was alive apart from the law once." But when the commandment came, sin at once became active, and its manifested presence condemned me, the

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\* Note that this second division of the Epistle deals with what *I am*, not with what *I have done*, which has formed the subject of the previous portion. The law brings to light the fact that I have a sinful nature—I am, in fact, a fallen child of Adam; but God's answer to this is, if a believer, that I am in Christ.

sinner, to death. And the commandment which pointed to life (for it said, "This do, and thou shalt live"), I found to be to death; for it cursed all those who continued not in all that was written in the law to do it (Deut. xxvii. 26). Consequently, instead of the law giving me power against sin (and the apostle here again personifies sin), Sin deceived me by it, and found in the law an opportunity to attack me, for Sin knew that my evil passions would only be excited and brought to the surface by the restraint of the commandment. Therefore, so far from the law being sin, it is holy, and the commandment holy, and just, and good. Has God, then, made the commandment, which I admit to be good, death to me? Surely not. It is sin (which is made by the commandment to take its true character), and not the commandment, which works death in me by the commandment, which is good; in order that sin might, by the commandment, be fully displayed in its exceeding sinfulness.

Now we Christians\* (and here the apostle speaks again from the height of full Christian position), who have been delivered—we know that the law is spiritual; but I, alas, am fleshly, a bondslave sold to sin; for I find myself willing one thing and doing the opposite, and hating what I do, and thus, meanwhile, consenting to the fact that the law is good. Now if this be the case, it is no more the true regenerate *I* that acts, but this evil principle of sin indwelling me.

**Powerlessness necessary for deliverance.** I have therefore arrived at this point: I have learnt by bitter experience that in me, as far as the flesh is concerned, dwell-

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\* "We know" is common Christian intelligence; "I am carnal" is individual experience, which each must learn for himself.

eth no good thing: I am now taken a step further, and learn that I am *powerless* against the evil which indwells me: for I will to do good, it is true, but lack the necessary power to carry out my good intentions; and in fact, instead of carrying them out, am overpowered by sin, and do the very evil which I desire not to do. Thus I find, hateful as the discovery is, that there is in me a constant principle of evil at work (hence termed a "law"), even when I desire to do what is good. For, on the one hand, I delight in God's law as a regenerate man; but, alas! I have no power against the continual acting of sin, which reduces me to an unwilling captivity. O wretched man that I am—a poor, helpless captive to the sin I hate! And yet, the moment that I cease to endeavor to improve the flesh, and, ceasing also to struggle, owning my utter powerlessness against sin (a lesson we are all so slow to learn), is the moment of deliverance. Man's extremity, **Who shall deliver me?** or rather here the saint's extremity, is God's opportunity. And the man, in his dire need, after every effort on his part had proved in vain, after mentioning "I" and "me" some forty times, acknowledges his helplessness, and looks outside himself for aid. "*Who shall deliver me from this body of death?*" he cries,—not "*How shall I deliver myself?*" and in the next breath thanks God who *has* delivered him through Jesus Christ our Lord. He has let go self; he has turned to Christ. He is *in* Him, and has died to sin and law, and therefore finds deliverance from them both.

But note that the flesh remains unchanged (verse 25). Many, by hiding themselves in monasteries and practising the most rigid self-denial, and mortifying their bodies, have sought to improve their old nature—but, alas, only

to find that it remains to the end unchanged and unchangeable. Others, too, have thought that the evil nature could be lived down entirely, so that the believer could arrive at a state of "sinless perfection;" but the Spirit of God, as if to give a flat denial to such human thoughts, even after the joy resulting from the first sense of deliverance, shows us that to the end there will be conflict between the true "I" and the flesh, if the flesh be allowed to act; for till death, or the rapture (1 Thess. iv. 13-18) the saint will never be free from the flesh, though that is no excuse for its allowance.

#### CHAPTER VIII.

**Deliverance realized.** We have seen, then, that not only have our individual sins been met by the blood of Christ, but that by our death with Christ we have got deliverance from sin and the law. "There is therefore now no condemnation," says the apostle, "to them which are in Christ Jesus."\* It is no longer that the believer is not judged (that is the teaching of chapters i.-v. 11), but that, as in Christ Jesus, there is actually now no condemnation for him. How could there be? Christ has died, as we have seen, to sin once; He liveth unto God; and ranged under His headship who is the second Man, the last Adam, the believer's state is one to which condemnation (and, as we have seen, the bearing of the act of the first Adam was towards a state of condemnation) cannot attach. For the law (*i. e.*, the continuous acting)

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\* The words "who walk not after the flesh, but after the Spirit" have been incorporated out of verse 4, and should be omitted here. For the distinction between judgment and condemnation, see note to page 39.

of the Spirit of life in Christ Jesus hath made *me* free from the law of sin and death. A blessed conclusion, surely (for it is the last we hear of him) for the wretched "me" of chapter vii. ]

For what the law could not do—namely, get its righteous requirements fulfilled, inasmuch as it was weak—not of course in itself, but on account of its addressing its requirements to the flesh—God has done. He has condemned sin in the flesh; and that, by sending His own Son in the likeness of sinful flesh, and as a sacrifice for sin. The very appearance of the *Second* Man in this scene condemns the state of all those who are under the headship of the First. What need for the Second if the First had not failed? But more—the Second has been sent as a sacrifice for sin,\* so that in result, sin in the flesh having been condemned in that sacrifice, the law might get its righteous requirements † fulfilled in us who walk not after the flesh, but after the Spirit.

Thus we see that the first three verses of chapter viii. give us, as it were, a summary of chapter v. 12-21; chapter vi.; and chapter vii.

Is it a question of Adam's headship, and hence of condemnation, as in chapter v. 12-21? I am in Christ Jesus the Head of the new race, and therefore beyond the reach of condemnation.

Is it a question of sin, as in chapter vi.? The law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.

Is it a question of the law, as in chapter vii.? Sin in the flesh has been condemned, and the law's righteous requirements are fulfilled in me, walking not after the flesh, but after the Spirit.

\* *περὶ ἀμαρτίας.*

† *δικαίωμα.*

**The flesh and the Spirit.** Now, very closely connected with the subject of being in Adam or in Christ, is that of being in the flesh or in the Spirit, and this the apostle proceeds to develop. For they that are after the flesh mind the things of the flesh, but they that are after the Spirit the things of the Spirit. For what characterizes the mind of the flesh is death, but what characterizes the mind of the Spirit is life and peace. Because the fleshly mind is enmity against God, for it is not subject to the law of God, nor indeed can be. But, says the apostle, ye are not in the flesh (a truth we have seen brought out in chapter vii. 5)—not recognized at all in that condition before God—but in the Spirit, if the Spirit of God dwell in us. Such indeed is God's estimate about us, a fact of the greatest importance for us to apprehend. It is a fixed, unvarying state, a moral character in the eyes of God, with which, indeed, our state as men passing through this world should agree; for we should ever be practically in the Spirit; but as in this we constantly fail, a gracious provision is made for us to bring our state here into agreement with our state before God, to which end Christ exercises his offices of Priest and Advocate, whether as to our infirmities (Heb. iv. 14-16), or our sin (1 John ii. 1).

Now it is from failing to apprehend the difference between our practical state, and our standing, or moral character before God, that so many believers are troubled with doubts and fear. The last, as has been said, is fixed and unalterable; the first is ever varying; a wandering thought, an unholy desire, is sufficient to mar our communion; but these, inexcusable as they are, yet thank God, leave untouched our standing before Him. But failing to apprehend this, many connect their standing there with their loss of communion here; and thinking that

one is dependent on the other, we hear so much from them of "falling away," "needing to be converted again," &c. These, in effect, make their final salvation depend upon their works, even while admitting that salvation must be through the blood of Christ alone. "*Ye are not in the flesh but in the Spirit,*" is the absolute statement of the Spirit of God.

**The walk in the Spirit.** Let us thankfully recognize this mighty truth, and we shall find the recognition of it result in the flesh being judged within us, and the Spirit acting, so that our state as believers on earth is brought into agreement with that fixed and settled moral character which we have before God.

But, alas, how little we answer to God's thoughts! for though not in the flesh, the flesh is still in us, and ready to act the moment we relax our vigilance, and fail to reckon ourselves dead to it.

Now this Spirit is the Spirit of Christ, and if any man have not the Spirit of Christ he is not Christ's—he does not belong to that race of which Christ is Head (compare Gal. iii. 29).

The apostle then turns from speaking of our being in Christ to the correlative truth of Christ in us, and adds "If Christ be in you the body is dead because of sin;" that is the believer keeps the sentence of death upon his body on account of the evil principle of sin indwelling it; but the Spirit is life, as is proved by the display of practical righteousness in the believer.

SUB-SECTION (i), CHAPTER VIII. 11-27.

**SUBJECT:** *The saint's full and final deliverance at death or the rapture, by the redemption of the body.*

**Final deliverance from sin.** Thus we have seen the justified sinner delivered alike from sin and law; but

the death of Christ in its full results will go even beyond this; for if the Spirit of God who raised up Jesus\* from among the dead dwell in us, He who raised up Christ\* from among the dead will claim also our bodies, (for Satan, who brought in sin, and death by sin, shall not be able to boast that he could retain even them), and they shall be quickened by the Spirit that now indwells them. Thus we get as the full blessed results of the cross of Christ, complete deliverance. Is it from the *guilt* of sin? Chapters i.—v. 11, have given us that. Is it from the *power* of sin and from the law? Chapters v. 12—viii. 10, have given us that. Is it from the *presence* of sin? The portion we are now dwelling on gives us that at the redemption of our bodies, whether after death or at the rapture.† Surely, then, we are not debtors to the flesh to live after it. But the apostle will not say that we are debtors to the Spirit to live after it—which would be the natural ending to his sentence; for where the Spirit of the Lord is, there is liberty, not indebtedness.

Now if we live after the flesh we are on death's road,‡ but if we, through the Spirit, do mortify the deeds of the **The saint's** body, we shall live. For as many as are **sonship.** led by the Spirit of God are His sons; and they have not, like Israel of old, received the spirit of bondage to fear as bondservants under the law, but the Spirit of adoption *as sons*, whereby they cry Abba Father!—a relationship to God in which no child of Adam had ever before the resurrection of Christ consciously stood (John xx. 17). Abraham and the patriarchs had indeed known God as El Shaddai, the Almighty God, during their

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\* See note to page 9.

† See Appendix A.

‡ *ἤ μὲλλοντες ἀποθνήσκειν.*

pilgrim career (Gen. xvii. 1); and Israel had known Him as Jehovah, in covenant connection with His people (Exod. vi. 5); but we alone of all dispensations\* have the spirit of adoption whereby we cry Abba, Father! Nay more, we know Him in all the relationships in which He had been known before, whether as Almighty or Jehovah, and as Father as well (2 Cor. vi. 18). Nor need any child of God stand in doubt of his relationship, for the Spirit Himself bears witness within us as to the blessed fact that we are children of God: and if children then heirs of God, and joint heirs with Christ, if we suffer with Him, so as to be glorified with Him.

**His sufferings,** Now we learn of suffering here in fellowship with Christ; for, as the glory at God's right hand is the answer to Christ's sufferings here, so we who could have no portion in the supreme act of suffering on the cross for *sin's sake*, are privileged now to suffer here with Him, having the same life, and feeling too in our measure what He felt as to the awful effects of sin all around; and the answer to our sufferings will be, as in His case, the glory above. And after all, the sufferings of this present time are not worth comparing with the glory which is to be revealed to us; † for all creation ‡ is earnestly awaiting the time when we, who here have led a hidden life as sons, in a relationship into which the world cannot enter, shall be fully manifested to the world as sons of God. For creation (other than man) was made subject to vanity—to death, not of its own will, but through the fall of Adam, which involved in death at once himself and his race and that

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\* See Appendix A.

† This seems to be the true reading. ‡ See Psa. xcvi., xcviii.

creation over which God had set him as head. But if it was so subjected, it was subjected in hope; for the creature itself shall be delivered from the bondage of corruption—the sad necessity of death under which it lies—into the liberty of the glory of the children of God.

**And manifeſtation.** We are partakers by faith in the liberty of *grace*, in which creation cannot share; we shall be partakers of the liberty of *glory*—and in this, creation will participate. For in that bright day when the promises to Abraham and David shall be fulfilled, and Christ's kingdom is set up on earth, “there shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die a hundred years old” (Isa. lxxv. 20); and, “the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together; and the lion shall eat straw like the ox, and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand in the cockatrice's den: they shall not hurt nor destroy in all My holy mountain” (Isa. xi. 6-9). But even then, when all else is blessed, the curse upon the serpent shall not be removed (Gen. iii. 14), for “dust shall be the serpent's meat” (Isa. lxxv. 25). See also Psa. xcvi. 11-13; xcvi. 7-9; Rev. v. 13). Such, blessed be His name, are the full and far-reaching effects of the death of Christ!

**The redemption of the body.** But now, in this present scene, we know that the whole creation groans and travails in pain—and not creation only, but even we ourselves, linked by our bodies to this groaning creation, but linked by the Spirit to the coming glories, even we, too, groan within ourselves, while we await the full result as to ourselves of Christ's work—namely, the redemp-

tion of these very bodies in which we groan. Saved now as to our souls, we are saved in hope of this final and blessed result of the death of Christ, who has paid the purchase-money not only of our souls, but of our bodies also. And even thus, in feeling in our spirits before God the ruin and desolation that sin has wrought, we are in harmony with the spirit of the Lord, who, standing at the tomb of Lazarus, groaned (*John xi. 38*); nay, also the Spirit Himself makes common cause with us in our weakness, for we know not what to pray for as we ought, or what remedy to ask for the sin and sorrow around, but the Spirit makes intercession for us, even by those unuttered yearnings to which our lips can give no expression. And God Himself, searching what is passing in our inmost souls, unuttered though it be, gathers therefrom what is the Spirit's mind about this scene, for the Spirit maketh intercession for the saints according to God's will.

SUB-SECTION (*f*), CHAPTER viii. 28-39.

Conclusion of the subject.

**The saint's calling.** But though we know not what to ask for as we ought, we *do* know\* this, that all things work together for good to them that love God, to those called according to His purpose. For in the ages of eternity before the world was, or Adam fell, God predestinated those whom He foreknew to be conformed to the image of His Son, that He might be the Firstborn of this glorious family. This—let us repeat it with heartfelt adora-

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\* Notice the antithesis, lost in our English version, between "we know not" in verse 26, and "we do know" verse 28, *τὸ γὰρ . . . οὐκ οἶδαμεν, . . . οἶδαμεν δὲ*.

tion—was in eternity. And when the world was made and we were brought upon it, He who had foreknown us in eternity, called us in time and justified us. Nay, not only so, but speaking from the eternity from which God alone can speak, which knows no past, no present, and no future, God can say that He *has* glorified us too. It is His settled purpose now, as true to faith as if we were already in glory.

**And present portion.** What shall we say in view of this? If God be for us who *can* be against us? He who spared not His own Son, who measured thus His love to us in delivering Him up for us all, shall He not with Him also freely give us *all things*; yea, *all things*?

Who shall lay anything to the charge of God's chosen ones? \* Shall God who justifieth us? Vain the thought! Vain, too, for Satan to bring his charge against the failing saint; God's eye will find no iniquity in Jacob, no perverseness in Israel, and the Lord his God is with him (*Num. xxiii. 21*).

Who is he that condemneth? Shall Christ who died, —the One who bore the judgment due to us, and, risen again, is at the right hand of God; † and there, far from condemning us, is interceding for us His poor failing saints yet on earth? For having loved His own that were in the world, He who has gone to God loves them

\* Here and in ver. 34 the interrogative form of reply would appear to be best, in conformity with ver. 35. Thus each of the three challenges is answered by a question in return.

† Here only we get mention made of Christ's ascension: as has been said, Christ is only regarded as *raised* in the doctrinal portion of this Epistle; and here, too, we only get a glimpse at God's purposes. Ephesians gives us the converse of this: it starts with God's purposes, and only glances at redemption is passing, in ver. 7 of chap. i.

unto the end, the proof of which is His present priestly intercession for those He has already saved, but who are still left in the midst of trials and temptations (John xiii. 1-10). He died to save; He lives to intercede. Shall He condemn?

Who shall separate us from Christ's love? Shall all the trials of the way—trials which, as the Scriptures declare, befell alike the saints of old? Nay, in all these *things* we are more than conquerors through the intercession and sustaining grace of Him who **Christ's love and God's** has loved us. For neither death, if death should claim us; nor life, if life should be prolonged; nor angels nor devils, things present nor things to come, nor heaven nor hell, nor any other *creature* (for these all are mere created things), shall be able to separate us from that which, so far from being created, is of the very essence of God Himself—God's love which is in Christ Jesus our Lord.

Christ's love and God's! Well may we bow our hearts in the presence of such grace.

“O pardon us, Lord, that our love to Thy name  
Is so faint, with so much our affections to move!  
Our coldness might fill us with grief and with shame—  
So much to be loved, and so little to love.”

**Summary of results.** Blessed conclusion to a blessed theme! being none other than God's salvation, comprising the sinner's *justification* and the saint's *deliverance*; justification, as we have seen, meeting us as sinners in our guilt, and giving us a clear discharge therefrom through the blood of Christ; deliverance, as we have seen, flowing from the fact that we are no longer under the headship of Adam, but under that of Christ, and hence are accredited by God with all that Christ has passed through;

so that, being identified with Himself in death, we get by death a quittance at once from the old tyrant *Sin* and the *law*; and so, saved in hope, but still linked with a groaning creation, look forward to the time when these bodies too, (the purchase-money for which Christ has paid), will be redeemed, and when we shall have a full and complete deliverance from the evil nature still within us. Such is the salvation of our God!

It only remains now to give a brief sketch of the two remaining sections into which the Epistle is divided—namely, from chapters ix.—xi.; and xii. to end.

### SECTION III.

#### CHAPTERS IX.—XI.

**SUBJECT:** *The reconciling of God's promises to Israel, with His dealings with Israel and the Gentiles, and with grace.*

**God's promises to Israel.** We shall find that the first of these two sections is the natural outcome of what we have been considering. For the Jew, on hearing that salvation was to Jew and Gentile alike, would naturally inquire, "What about God's promises to Israel! how will you reconcile these with grace, and grace to *all alike*?"

In order to answer this inquiry, Paul at the outset declares that they are not all Israel who are of Israel, and insists on God's divine prerogative of election, proving it by a case that every Jew would admit, for his blessing depended on it—namely, that God chose Isaac and Jacob instead of Ishmael and Esau. Was God, then, unrighteous in thus making choice? Nay, surely, for in Israel's case it was when all Israel, except Moses and Joshua, had

failed and merited death, that God declared, "I will have *mercy* on whom I will have mercy" (Exod. xxxiii. 19). In fact, all depended on *mercy*, for, except the Lord of Hosts had left them a seed they would have been as Sodom and been made like unto Gomorrah.

**Reconciled with grace.** This, then, is the key to a passage which, through their misapprehension of it, has troubled many souls—namely, that, if God saves any, it is on the ground of sovereign grace alone, not on the ground of man's willing or running, but because He, *when all were lost*, shows *mercy* to some. And who shall say Him nay?

**Grace is to Jew and Gentile alike.** Would God, then, confine His elective grace to the Jews? Nay, His called ones were of the Gentiles also, even as the Jewish prophet Hosea had declared. In result, the Gentiles who followed not after righteousness attained to it; while Israel had sought righteousness not by faith but by law, and had stumbled over the stumblingstone of a Messiah come in humiliation, and all their zeal after the law as a means of righteousness was vain. The Lawgiver Himself had only promised that the man who *kept it* should live by it; while, on the other hand, righteousness which is of faith declares that, so far from its being a matter of human attainment, the word was nigh them in their mouths and in their hearts—that was to say, the word of *faith* which Paul preached. As to the Gentiles sharing the blessing with Israel, had not their own prophet said, "*Whosoever believeth on Him shall not be ashamed,*" "*whosoever shall call upon the name of the Lord shall be saved,*"—embracing thus the Gentile also by that all-embracing word "*whosoever.*" Besides, the apostle shows that this very grace to the Gentiles, which he preached, was foretold by the

law and prophets; for, while Isaiah asks of Israel, "Who hath believed our report?" he can add, "I was found of them (the Gentiles) that sought Me not." And Moses can speak of the time when God will provoke His people Israel to jealousy by those who are no people; but to Israel God saith, "All day long have I stretched forth My hands unto a disobedient and gainsaying people."

**Is Israel castaway?** Had God, then, cast off Israel? Surely not; for Paul himself was a proof that it was not so. Elijah's case, too, shows that God has always, even in Ahab's days, His elect remnant. Have Israel, then, stumbled definitively? No, but through their fall salvation is offered to the Gentiles, so as to provoke the Jews to jealousy. And if the fall of Israel thus cause riches and blessing to the world, and their diminishing be the riches of the Gentiles, what will it be when Israel are restored, as they will be, in the latter day?

**The tree of privilege.** The apostle next, by the figure of the olive tree, gives us a sketch of God's dispensational dealings. Now, this tree of promise or privilege is on earth, and must not be confounded with the Church, the Body of Christ, which, though still on earth, is vitally and eternally connected with Christ, the Head in heaven, by the Holy Ghost; while, in the figure of the olive tree, the question of what is vital and eternal is not entered on, but of those who are in the place of privilege, and so grafted into the olive tree, and who may, or may not, have life (Heb. vi. 4-6).

Of the tree of privilege, Abraham is the root, and Israel the natural branches, some of which are broken off, in order that the branches of the wild olive (the Gentiles) might be grafted in. Let not the Gentiles on that account boast, for Israel had fallen through unbelief. The

Gentiles stood by faith: if that failed, they too would be cut off; and Israel, in turn, if they abode not in unbelief, should be grafted in—which, indeed, will take place; for when the fulness of the Gentiles is come, when the Church (in which there is neither Jew nor Gentile) has passed off the scene, then there will be national distinctions again, and Israel nationally, *all* Israel, shall be saved. For the Lord Himself will come to reign on earth, the Deliverer, who shall turn away ungodliness from Jacob. For God's promises are unaffected by Israel's failure; He yet will bless them, although He make their failure now a means for extending blessing to the Gentiles. For God's gifts and calling are without repentance, and Israel will yet inherit the promises under Christ, the true David and Solomon.

**Mercy, God's universal principle.** Thus we find that, even as we Gentiles have not in time past believed God, and yet God has made the unbelief of the Jews the occasion of extending mercy to us, even so now the Jews have not believed in the mercy shown to us (for so it should be translated), so that God might, in turn, make that mercy an occasion for extending mercy to them. For all, Jew and Gentile, are shut up under unbelief; so that the blessing might be to all on the ground of mercy alone.

As God's dispensational dealings pass before his eyes, *resulting in every case, spite of failure on man's part, in blessing*, through the sovereign mercy of God, well may the apostle wonder at the depth of the riches, both of the wisdom and knowledge of God, which turns man's failure into occasions for the fuller display of His sovereign grace!

## SECTION IV.

## CHAPTER XII. to END.

SUBJECT: **Exhortations and Salutations.**

The apostle proceeds next to exhortations based on these mercies of God, and concludes with numerous salutations to different saints at Rome. In passing them over, it is not because they are not full of the deepest practical blessing—most surely they are; for “every word of God” (Luke iv. 4) is that by which man should live, and the very salutations afford us refreshment and warning as we notice the distinctive touches of the Spirit in this picture of the apostle’s heart, varying from the salutation sent to the “beloved Persis, who labored much in the Lord,” to that from “Quartus—a brother.” But these form no part of our subject, so we leave them with our readers for their own private enjoyment and instruction.

In closing this blessed portion of God’s word, we would, with Paul, exclaim—“To God, only wise, be glory, through Jesus Christ, for ever!”

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## APPENDIX A.

### A SKETCH OF GOD'S DISPENSATIONAL DEALINGS.

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MAN UPON HIS **Trial** TO SEE WHETHER HE HAS ANY  
RIGHTEOUSNESS FOR GOD.

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1ST TEST—MAN IN INNOCENCE in EDEN.

2ND TEST—MAN UNDER CONSCIENCE.

3RD TEST—MAN UNDER LAW.

4TH TEST—MAN IN THE PRESENCE OF THE SON OF GOD.

**Result.**—Man is disobedient in Eden and loses innocence; every imagination of the thoughts of his heart is only evil continually under the conscience he acquired at the Fall; he breaks the Law when given; and finally crucifies the Son of God come down to him in grace. Henceforth he is not on his trial, but under judgment (John xii. 31), and must take his place as **Lost**; hence a **Saviour** is provided, who comes to seek and save that which was lost.

5. MAN UNDER GRACE.
  6. MAN IN THE KINGDOM.
  7. THE ETERNAL STATE.
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#### MAN IN INNOCENCE.

Man is first tested in innocence in the Garden of Eden, under one known command,—“of the tree of knowledge of good and evil, thou shalt not eat of it” (Gen. ii. 17). He listens, however, to Satan's suggestion that God is not as

good as He would appear to be, but is withholding some good thing from him, and takes Satan as his guide, and falls.

### MAN UNDER CONSCIENCE.

We next find man, who had acquired conscience by his fall, tested under it simply, with no direct revelation from God. In result, God sees the wickedness of man great upon the earth, and that every imagination of the thoughts of his heart is only evil continually; and the earth is cleared of its pollutions by the Flood; Noah and his household, taking refuge in the ark (type of God's salvation in Christ), alone being saved. Afterwards, idolatry is instituted (Josh. xxiv. 2), and God, now that all have departed from Him, brings in the great principle of election, with separation from the world and its corrupt religion by calling out Abraham from idolatry to Himself, and making him the father of a specimen people, if we may so say, upon whom God might confer every advantage which "man in the flesh" can enjoy, so as to test thoroughly what is in his heart, and see whether, under the most favorable circumstances, he has any righteousness for God.

### MAN UNDER LAW.

Next, the law is given, being a direct revelation from God of what the measure of righteousness is which God demands from man. It tests man to find out whether he has any righteousness for God. It proves him to be a sinner, and, when rightly applied, convicts him of his inability to keep it, and at the same time condemns him, so proving that it is impossible for him to stand before God on the ground of works at all. "Cursed is *every one* that continueth not in *all things* which are written in the book of the law to do them" (Gal. iii. 10). It was indeed a schoolmaster until Christ the Saviour came (ver. 24). But the specimen people broke the law, and slew the prophets whom God sent to recall them to it, effectually proving that man is ungodly, and **hopeless** on the ground of responsibility.

## MAN IN THE PRESENCE OF GOD'S SON.

The next and final test of man in responsibility (and hence this is called the "consummation of the ages," for so it should be translated—Heb. ix. 26), is the presence of God Himself, come in flesh in the person of the Lord Jesus Christ. But man hates both Him and His Father, and ends his mad wickedness by thrusting off the earth the One whom he cannot convict of sin (John viii. 46); Jew and Gentile, in the persons of the chief priests and Herod and Pilate, alike agreeing to effect His death (Luke xxii. 66; xxiii. 12). And now, man having failed when innocent, when under conscience, when under law, and when in the presence of God manifest in flesh, he is no longer upon his trial to see whether he has any righteousness for God for he has conclusively proved that he has none, and must take his place as *lost*. "Now," says the Lord Jesus Christ in view of the cross, "is the *judgment* (not trial) of this world" (John xii. 31). Henceforth with man it is the *lost* sheep, the *lost* silver, and the *lost* son (Luke xv.).

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## MAN UNDER GRACE.

### THE CHURCH.

The present interval between the ages, or the great parenthesis in God's dispensational dealings with the earth.

Christ having come in humiliation, and being rejected by man, God brings to light how utterly man and He were at variance, by raising from the tomb and setting at His right hand the One whom man had crucified; as Peter declares to the Jews, "God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts ii. 36). Now Peter had already by a revelation from the Father discerned that Jesus was the Christ, and the Lord had declared that "upon this rock" (*i. e.*, the confession of Himself as Christ, the Son of the living God) "I will build My Church;" (the Lord thus plainly showing by His use of the word "will

build " that the existence of the Church was a future thing ; see, too, Eph. iii. 3, 8 ; Col. i. 24, 27). " And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven ;"—keys which Peter subsequently used to unlock the door of the kingdom to the Jews in Acts ii., and to the Gentiles in Acts x., the Holy Ghost on each occasion ratifying what he had loosed or unlocked on earth, for we read on each occasion that He was poured out (Acts ii. 18, 33 ; x. 45), God thus formally doing away with the natural distinctions between Jew and Gentile (distinctions formed by God Himself, and in the Millennium to be re-established)—a fact which Peter was quick to recognize (Acts xi. 17). Both Jew and Gentile are now baptized into one Body, the mystic Body of Christ, the Church ; " For by one Spirit we are all baptized into one Body, whether we be Jews or Gentiles" (1 Cor. xii. 13) ; and this Body, consisting of all true believers in this interval, is united to Christ the Head in heaven by the Holy Ghost (Col. i. 18). " He is the Head of the Body, the Church ;" and the expression of the Church in any place is, according to Christ's own definition, where two or three are gathered together unto His name.

Peter then, having performed his allotted task in opening the door of the kingdom to Jew and Gentile, retires as it were into the background, and henceforth Paul, the vessel chosen by God to be the minister of the Church, is brought to the front (Col. i. 24, 26 ; Eph. iii. 1, 11). To him was revealed, as he informs us in each passage, the mystery, hitherto hidden in God Himself, that the Gentiles should be fellow-heirs with the Jews, and of the same Body, and that Christ should be in them. God thus contradicts the errors of the Romish Church, for it is Christ, not Peter, who builds His Church ; nor do men build with keys, but unlock doors with them, while the ministry of the Church was entrusted not to Peter, but to Paul.

The Church, then, is characterized by the Holy Ghost being sent down to earth, consequent on Christ having gone up to heaven, to unite believers to one another and to Christ

the Head where He is. "It is expedient for you that I go away; for if I go not away the Comforter will not come unto you, but if I depart I will send Him unto you" (John xvi. 7). She was formed at Pentecost at the coming of the Holy Ghost, and will remain till the Holy Ghost departs (2 Thess. ii, 7), when the dead and living saints are caught up to meet the Lord in the air, before the vials of God's wrath are poured out on a guilty world. She fears no judgment, for her judgment has been borne by Christ (John v. 24), but *Enoch-like, before her rapture, speaks of it to a guilty world* (Jude 14, 15). Chosen, as the individuals composing her were, in Christ before ever Adam sinned or a world was (Eph. i. 4), and blessed, not as the earthly people, Israel, will yet be with all *material* blessings in *earthly* places, but with all *spiritual* blessings in *heavenly* places in Christ (Eph. i. 3), and to be caught up at any moment out of this scene as the Bride to meet her Lord (1 Thess. i. 10; iv. 15-18; 1 Cor. xv. 51-57; Rev. xxii. 17); the Church's privileges and portion are peculiar and heavenly; and God's dealings with the earth are therefore during this present period in suspense, though directly the Church is removed they are again resumed.

### THE PREPARATION FOR THE KINGDOM.

God next resumes His dealings with the earth; and time, according to His computation of it, begins again to run, and the last week of Daniel's seventy prophetic weeks, (sixty-nine of which were fulfilled when Messiah was cut off and had nothing, *i. e.*, did not receive His kingdom—Dan. ix. 26—*margin*), will find its accomplishment. The Holy Ghost, who now indwells the Church as the temple of God (1 Cor. iii. 16), will have departed—the Church being caught up to meet the Lord; and "He that now letteth" (*i. e.*, the Holy Ghost, who hinders the manifestation of Antichrist) "will be taken out of the way: then shall that 'wicked one' be revealed, whom the Lord shall consume with the breath of His mouth." Christ-rejectors and Christ-neglectors will be given to strong delusion that they should believe in Anti-

christ; that they all might be judged that believed not the truth but had pleasure in unrighteousness (2 Thess. ii. 7,12).

This will be the time of unparalleled judgment when God's wrath is poured out on a guilty world (Rev. v.-xvi.). But even then God gives a testimony, sending forth the "*Everlasting gospel*" (not as now, the *Gospel of the grace of God*), saying with a loud voice, "Fear God and give glory to Him . . . and worship Him that made heaven and earth and the sea and fountains of waters" (Rev. xiv. 6, 7). Then, too, there will be a testimony from the Jewish remnant to the fact that the King is coming—the "*Gospel of the kingdom*" according to Matt. xxiv. 14; and, (as the Lord expressly says in answer to the disciples' questions, "When shall these things be, and what shall be the sign of Thy coming and of the end of the age?") "then shall the end come."

Then shall appear the King of kings and Lord of lords, while Satan instigates the kings of the earth to resist His claims at the great battle of Armageddon, but only for their destruction (Rev. xix. 11, 21). Then, too, shall be the *national* judgment foretold in Matt. xxv. 32, when the King shall judge the quick—the *living nations* (the dead are judged after the millennial reign, at the great white throne, Rev. xx. 12), according as they have accepted or rejected the gospel of the coming King preached by the Jewish remnant, whom the Lord hence calls His "brethren."

Then shall Satan be bound and cast into the bottomless pit, and Christ shall reign over the earth a thousand years, while we shall reign over it with Him (Rev. xx. 1-6).

## MAN IN THE KINGDOM.

### THE MILLENNIAL KINGDOM OF CHRIST.

This is spoken of as the "age to come" in Heb. vi., 5; Heb. ii. 5; and Matt. xii. 32, but in each case is in our English version wrongly translated "world." It is marked by God's renewal of His dealings with His *earthly people* Israel, after the removal of the *heavenly people*, the Church, and is

characterized by the presence of Christ on earth, whereas, as we have seen, the present period is characterized by the *absence* of Christ and the *presence* of the Holy Ghost. It is in this age that all the promises made by God to Abraham and David (which Israel had forfeited on the ground of responsibility,) shall be fulfilled according, not to responsibility, but sovereign grace. The middle wall of partition between Jew and Gentile, which had been broken down by God, (both in this present age being baptized into one body, Eph. ii. 14), will also be restored; and all the Gentiles will flock to Jerusalem, which will again become God's centre of worship, where Christ the Son of David, the true Solomon, will reign with undisputed sway, Satan being bound in the bottomless pit (Isa. lx., lxi., lxii.). The earth shall enjoy universal blessing then; "there shall be no more thence an infant of days, nor an old man that hath not filled his days . . . the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock, and dust shall be the serpent's meat. They shall not hurt nor destroy in all My holy mountain, saith the Lord" (Isa. lxxv. 20, 25).

### MAN'S LAST TEST.

But man is to be subjected to yet one final test. Will his heart be changed after one thousand years of Christ's personal rule, during which Satan has been bound, and powerless to tempt? Scripture answers, No; for the moment that Christ's millennial reign is over and Satan loosed (Rev. xx. 7-10), he gathers together the nations from the four quarters of the earth to battle, and their animosity is directed against the earthly saints, those who have been truly regenerate during Christ's reign. But directly they have compassed the saints about, and these last have proved their saintship by standing this separating test, God intervenes, and Divine judgment overtakes Satan and his votaries. He is then cast into the lake of fire, to be tormented forever; the great white throne is set up, and the wicked dead (all that have had no part in the first resurrection, or have not been regen-

erated during Christ's reign, verse 6), stand before it to be judged according to their works, and all whose names are not written in the book of life are cast into the lake of fire.

### THE ETERNAL STATE.

"Then the end, when Christ shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and authority and power. For He must reign till He hath put all enemies under His feet; . . . and when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all." This done, the eternal state commences; there are new heavens and new earth wherein dwelleth righteousness, and John beholds the Church, the heavenly saints, the holy Jerusalem, the Bride of the Lamb, descending out of heaven from God, having His glory. Meanwhile the nations of those that are saved on earth walk in the light of it, and there enters not into it aught that defileth—for there God is all in all.

"He which testifieth these things saith, Surely I come quickly. Amen, even so come, Lord Jesus."

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## APPENDIX B.

COMPARATIVE VIEW OF THE EPISTLES TO THE  
ROMANS, COLOSSIANS, AND EPHESIANS.

**T**HE Epistles to the Romans, Colossians, and Ephesians (in common with all other Scriptures), have not been indicted haphazard by the Spirit of God, but according to a fixed and settled plan, His loving wisdom overruling the local circumstances which led His servant Paul to write them, so as not only to result in blessing to those to whom they were originally addressed, but so as also to present a consecutive and progressive line of truth for the abiding instruction of the Church for all time.

The following epitome may tend to make the progressive nature of the Epistles plain:—

**Romans.**—The believer alive on earth, but Christ raised from the dead.

**Colossians.**—The believer raised from the dead, but Christ ascended.

**Ephesians.**—The believer raised and seated in the heavens in Christ.

And let it here be said that these are present actual facts, true alike of the youngest and most mature believer in Christ. Attainment is not in question, for the feeblest saint in Ephesus, in common with all the rest, is addressed by *the Spirit of God as being already in spirit risen, and seated in the heavens in Christ.* “God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved), and hath raised us up together, and made us sit together in heavenly places, in Christ Jesus.” Such is the blessed position, however little it may be realized—true of every believer throughout the wide, wide world.

And most important is the realization of these truths. The writer has seen souls, who have groaned in bondage to doubts and fears for years, gain joy and liberty in a mo-

ment, when they saw their place in Christ risen from the dead—yea, that they were even now seated in spirit in the heavens in Him!

Now, there are two ways in which man in nature is regarded by God and as to which we must be clear in our minds if we wish to understand these three Epistles. Romans give us one view; Ephesians, and Colossians generally, the other. We will consider them for a moment.

In Romans, we find, as we have said in the Introduction, man viewed by the Spirit as *alive in sins*, with all his members—throat, tongue, lips, mouth, and feet—all in open hostility against God. How can such an one stand before God? This is the question which Paul, in Romans, sets himself to answer. Man's lack of righteousness (Rom. iii. 10.), and God's righteousness, and, connected with it, justification, are, therefore, his themes; while God's counsels and purposes are only incidentally mentioned in one passage (viii 28-30).

Ephesians gives us the very converse of this. It does not treat of man as *alive in sins*, and responsible for them, but *dead in sins*, without a pulse or movement for God. Now, justification is God's remedy for the sinner's responsibility when alive in sins; but this will not meet the case of one dead in them. One remedy, and one alone, will meet this case, and that is *life*. God must come in and give life. And this He does; for we read, "But God, who is rich in mercy, for His great love wherewith He loved us, even when we were *dead* in sins, hath *quickened* us together with Christ" (Eph. ii. 4, 5). Ephesians, therefore deals—not with man's responsibility on earth, and God's way of meeting it, as Romans, but—with God's counsels before the foundation of the world (Eph. i. 4); and (when the world was created, and man found in it dead in sins) new creation (Eph. ii. 10). Hence, just as Romans only once refers, in passing, to God's counsels, while enlarging on justification, so Ephesians, while enlarging on God's counsels and new creation, only once refers, in passing, to redemption (Eph. i. 7).

Colossians, though in the main viewing man from the same standpoint as Ephesians—*i.e.*, dead in sins, and quick-

ened thereout, "and you being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him" (ii. 13), partakes at the same time, to a certain extent, of the line of teaching developed in Romans, for it views the believer not only as dead in sins, but living also in them, and, as such, needing forgiveness, "having forgiven you all trespasses" (Col. ii, 11, 13. Thus Colossians forms the necessary connecting link between Romans and Ephesians.

A reference to Israel, who prefigured, nationally, the individual saint, may help to make the distinction between the three Epistles clear.

But first we must explain of what Jordan and Canaan were types. We know that the commonly accepted view of them is that Jordan typified the believer's physical death, which admits him into Canaan—heaven in figure. But a little consideration will show that this view cannot be correct, for, if Jordan be physical death, and Canaan heaven, how is it that, instead of finding rest in Canaan, the Israelites had constantly to fight? Jordan does indeed prefigure death, but it is now the believer's *moral* death with Christ, and not His *physical* death; and Canaan is a type of the heavenly places—that is heaven itself—wherein we believers are at the present moment blessed, not, like Israel of old, with *material* blessings in *earthly* places, but with all *spiritual* blessings in *heavenly* places in Christ (Eph. i. 3); wherein we are made to sit (ii. 6); and wherein we find ourselves in conflict, not, like Israel of old, with flesh and blood, with giants and Anakims, but with principalities and powers, with wicked spirits in the heavenly places (vi. 12).

Does it seem strange that wicked spirits should be in the heavens? Apparently it did to the translators, for they went the length of altering God's Word by substituting "high" for heavenly places. And yet it is a truth to which more than one passage witnesses (see Job i. 6; Dan. x. 12, 13; Rom. viii. 33; Rev. xii. 7-10); nor will it be (as we see from the passage last quoted) till just previous to Christ's millennial reign that Satan and his angels will be cast out of heaven—a season which passed prospectively before the

Lord's soul when the Seventy returned to tell Him that even the demons were subject to them (Luke x. 17, 18). The writer would press the careful weighing of this truth, as, unless it be perceived, much of the teaching contained in Ephesians must be lost.

Jordan, then, figures, death *with* Christ, and Canaan, heaven, in which the believer now is *in* Christ. Now Romans, in its teaching, takes us no further, typically speaking, than to the wilderness side of the Red Sea, death in figure, by passing through which with Christ we obtain, as Israel did of old, deliverance from that which enslaved us (Rom. vi. 8-23). Next, Colossians teaches us that we have "died with Christ from the rudiments of the world," and are risen with Him (Col. ii. 20; iii. 1), thus bringing us up, typically, out of Jordan, but not settling us in the Land, but taking us, at most, to Gilgal, and setting us there at circumcision (Josh. v. 2); "Mortify, therefore, your members which are upon the earth" (Col. iii. 5); while Ephesians seats us, settles us, in heavenly places in Christ, God having blessed us there, not with the "second blessing," as some would say, but with *all* spiritual blessings. They are ours by right and title; we, like Israel of old, have only to go forward to make them our own. Every place that the sole of our foot shall tread on is ours (Josh. i. 3).

Principalities and powers however, are there to withstand our march; but they are conquered powers (Col. ii. 15); and already the dread of us and of our Joshua-Jesus is upon them (Deut. ii. 25; xi. 25). Nevertheless, we need to have on the "panoply," the *full* armour of God; for, though the foe be conquered, we have yet to resist his wiles (Eph. vi. 10-18).

Thus, to recapitulate, Romans gives us Christ raised, but the believer (once alive in sins), a justified man alive on earth and in Christ; Colossians, Christ raised and ascended, but the believer (once dead in sins) risen and in Christ; and Ephesians, Christ risen, ascended, and seated in the heavenly places, and the believer (once dead in sins), risen and seated in the heavenly places in Him.

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