

# SEVEN YEAR WHOLE BIBLE STUDY COURSE

**Year Five**  
**Lessons 14-26**

**Second Quarter**  
**Acts 23-Romans 7**

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# **F O R E W O R D**

## **The Fifth Gospel**

We have “The Gospel according to Matthew.. Mark .. Luke... John... The Gospel according to Paul.”

The FOUR Gospels are founded on Christ’s pre-resurrection days – a Gospel of sight,

The FIFTH Gospel is founded on a risen-from-the-dead Christ – a Gospel of FAITH (Acts 26:13, 14; I Cor. 9:1; Rom. 1:1-5; Gal. 1:11, 12).

## **The Gospel of God**

This Fifth Gospel is the Gospel of God (Rom. 1:1; 15:16; II Cor. 11:7; I Thess. 2:2, 8, 9; I Pet. 4:6).

It is also called Paul’s Gospel (Rom. 2:16; 16:25; II Cor 4:3; II Thess. 2:14; II Tim. 2:8).

Paul received this mystery, or secret, by direct revelation from Christ, (Rom. 16:25; Eph. 3:1-12).

Paul gives us the doctrine, position, walk and destiny of the church (Eph. 3:1, 2).

## **Acts In Between**

The Four Gospels and the Fifth Gospel are separated by the Book of Acts (or Acts of the Holy Spirit as He guided the Apostles).

The Four Gospels were given to produce faith (John 20:30, 31).

The Acts of the Apostles shows the obedience of faith (Acts 6:7; Rom. 1:5).

The Book of Romans was written to establish in the faith (Rom. 1:11; 16:25).

The fourth Gospel, Faith and Obedience to the faith is the primary gospel (I Cor. 2:1, 2).

The Fifth Gospel goes into the “deeper things” of God (I Cor. 2:6-16) – one with the doctrine of forgiveness, the other justification.

The Gospel of God expanded and expounded in Paul’s Letters to Seven Churches.

## **The Journey to God-Likeness**

From “Dead in Sins” .....

1. Romans: Justification.
2. Corinthians: Sanctification.
3. Galatians: Practical Walk.
4. Ephesians: Sitting With Christ.
5. Philippians: Satisfaction.
6. Colossians: Fullness.
7. Thessalonians: Glorification.

**YEAR 5 - LESSON 14 - PAGE 1**  
**WHOLE BIBLE STUDY COURSE**

**Year V**

**Second Quarter**

Lesson 14  
Acts 23

Page 1  
Memory Verses: Acts 23:11

Memory Verse:

“And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou has testified of me in Jerusalem, so must thou bear witness also at Rome” (Acts 23:11).

**PAUL SENT TO CAESAREA**

Our last lesson left Paul in jail, where he had been taken by the chief captain for examination. The apostle was “free born” (Acts 22:28), while the “chief captain,” Claudius Lysias, admitted, “With a great sum obtained I this freedom.”

**“A Good Name”**

It pays to be of good social and civil position. “A good name is rather to be chosen than great riches, and loving favor rather than silver and gold” (Prov. 22:1). Paul “was educated by the greatest of the Rabbis (Gamaliel); he was at an early age entrusted by the Jewish authorities with an important commission; his nephew could gain ready access to the Roman tribune; he was treated as a person of consequence by Felix, Festus, Agrippa and Julius” (Furneaux).

**Spiritual Consolation**

Acts 23 has been called “Spiritual Consolation,” and outlined as follows:

- I. The Courage (Acts 23:1-5).
- II. The Conflict (Acts 23:6-10).
- III. The Comfort (Acts 23:11).
- IV. The Conspiracy (Acts 23:12-22).
- V. The Convoy (Acts 23:23-24).
- VI. The Communication (Acts 23:25-30).
- VII. The Confinement (Acts 23:31-35).

**I. A Former Judge Appears before His Former Court (Acts 23:1-10)**

A. The courage (Acts 23:1-5).

“Commanded... council to appear” (Acts 22:30): The chief captain had the Sanhedrin meet in the Tower of Antonia, for he “brought Paul down.” Lysias is determined to find out the truth about Paul, more puzzled than ever by the important discovery that he has a Roman citizen on his hands in this strange prisoner. Many prominent people of the Jews were present. Many who had known Paul formerly would welcome this opportunity to see and hear him.

“And Paul, earnestly beholding the council.” (Acts 23:1) Paul attentively studied his audience. He wanted to see whether there were old acquaintances among the members of the Sanhedrin. He doubtless knew many of the Council. Many years before Paul had been a trusted agent of the council, to execute its

## YEAR 5 - LESSON 14 - PAGE 2

orders against Christians. Now he is on trial before the Council for being a hated Christian. The council regarded him as a renegade, much as Americans regard Benedict Arnold. Their hate was so hot they would not listen calmly to his defense.

“I have lived in all good conscience before God until this day”: Paul had “lived as God’s citizen, as a member of God’s commonwealth” (Rackham). His claim seems to lack tact, but for brevity’s sake Paul sums up a whole speech in it.

This statement of Paul kills the argument that it does not matter what one does JUST SO HE IS SINCERE. Paul assisted in stoning Stephen (Acts 26:9; 22:20; I Timothy 1:13-16), and he DID IT SINCERELY, yet that did not make the persecution right. He was sincere in his zeal, but he was sincerely mistaken. Jesus said, “The time cometh, that whosoever killeth you will think that he doeth God service” (John 16:2).

“And the high priest Ananias...” (Acts 23:2): Not the one in Luke 3:2; John 18:13; Acts 4:6, but the son of Nebedaeus nominated high priest by Herod, King of Chalcis, A. D. 48. He served until 59 A. D. He was wicked and cruel. As the judge he was provoked by Paul’s claim (verse 1b). “The act was illegal and peculiarly offensive to a Jew at the hands of a Jew” (Knowling).

“Paul... God shall smite thee, thou whited wall” (Acts 23:3): This was a graphic way of calling Ananias a hypocrite or “whited wall.” It was not a tactful thing for a prisoner to say to his judge, or to a high priest. It was a righteous rebuke of an unrighteous man (Mark 3:5; Eph. 4:26), as Ananias was one of the worst men who ever wore the robes of a high priest. He was assassinated.

“Revilest thou God’s high priest?” (Acts 23:4): Ananias was God’s representative in spite of his bad character (Deut. 17:8f), The office called for respect. The officeholder OUGHT TO BE RESPECTABLE! It was inconsistent to ask the accused to obey the law forbidding evil speaking against the high priest, but permit the administrator of the law to go without rebuke!

“Then said Paul, I wist not...” (Acts 23:5): The Greek naturally means that Paul did not know it was the high priest that gave the order to smite his mouth. The high priest may not have had on his official dress as the meeting was called hurriedly by Lysias. Paul had been away so long that he might not have known Ananias on sight. Paul may have had poor eyesight, or the high priest may not have been sitting in the official seat.

There are those who say that the reply that he did not know Ananias was high priest, is sarcasm. “How would I know as the high priest one who acts so unworthily of his sacred office?” asks Paul. The Holy Spirit allowed Paul to express his natural indignation at such wrong treatment, and give the merited rebuke (Exodus 22:28; Matt. 10:19, 20).

Jesus did not threaten (I Peter 2:23) when smitten on the cheek (John 18: 22), but he did protest against the act and DID NOT TURN THE OTHER CHEEK!

### B. The conflict (Acts 23:6-10).

“But when Paul perceived...” (Acts 23:6): Did Paul see that his cause was ruined before the Sanhedrin by his merited rebuke of the high priest? He knew he could not get a fair hearing before the high priest. “Paul, with great tact, seeks to bring the two parties of the council into collision with each other” (Vincent). So Alfred argues with the motto, “divide and conquer.”

When the Saviour was condemned, the Sanhedrin was composed of both parties, and now nearly thirty years later, it is the same. The chief priests were, as a rule, Sadducees, while the scribes were mainly of the Pharisees. The doctrine of the resurrection especially inflamed the Sadducees against the gospel (Acts 4:2). This was the ground of battle between the two sects.

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“I am a Pharisee... resurrection... I am called in question”: Paul, a Pharisee (Phil. 3:5) was preaching the gospel of the resurrection (I Cor. 15:1-4). It was his cardinal doctrine as a minister of Christ. It was the fact of the resurrection that convinced Paul that Jesus was the Messiah was “the very center of his faith” (Page). It was not a mere trick to proclaim this fact here and so divide the Sanhedrin. Do you remember that the Pharisees held aloof when the Sadducees persecuted Peter and the other apostles for preaching the resurrection of Jesus? Even Gamaliel threw cold water on the effort to punish them for it (Acts 5:34-39)! The resurrection is the **KEYSTONE OF CHRISTIANITY** and the apostle knew that it was the ultimate ground of the hatred of him by the Sadducees (verses 7, 8). Paul was a Christian. He was a Pharisee only in the sense that he agreed with that party in their points of antagonism to the Sadducees.

“And there arose a great dissension...” (Acts 23:10): A lively scrap started. The Pharisees definitely take Paul’s side. “Paul should have been pulled in pieces of them” had not the soldiers rescued them, Lysias was more puzzled than ever over the status of Paul.

### II. Jesus Redeems a Promise (Acts 23:11)

“The Lord stood by him...” (Acts 23:11): Paul needed Jesus more than ever. On a previous occasion the whole church prayed for Peter’s release (Acts 12:5), but Paul had no such grip on the church as that, though he had been kindly welcomed (Acts 21:18).

“I will appear unto thee” (Acts 26:16). Jesus promised repeated appearances to Paul. In every crisis Jesus appears to him (Acts 18:9). Jesus will never fail us or forget us in our suffering for His name (Heb. 13:5; I Cor. 10:13). This night vision prepared Paul for a long prison life. This relieved Paul of worry about a speedy release. “Thou must bear witness also at Rome,” Jesus tells him. Once before in Jerusalem Jesus spoke words of cheer (Acts 22:18). Then Jesus told him to leave Jerusalem. Now he is to have “cheer” or “courage,” a word Jesus used to others (Matt. 9:2, 22; Mark 10:49). Paul’s hopes of going to Rome (Acts 19:21) will not be in vain. He can bide Christ’s time now. The Lord approved his Jerusalem witness.

### III. A Murderous Plot against Paul (Acts 23:12-24)

A. The plot fostered (Acts 23:12-15).

“The Jews banded together... kill Paul” (Acts 23:12): These gangsters took a hellish oath to destroy Paul. “More than forty... made this conspiracy” (verse 13). Jesus had foretold, “Whosoever killeth you will think that he doeth God service” (John 16:2). They used the high priest to set the stage for them (verses 14, 15). They cloaked their plot with a mantle of sincerity. They pretended to seek information while they prepared to STAB Paul to death.

Were these Jews the bitter enemies from Asia who had laid hands on him in the temple? They may have belonged to a wild, fanatical association of Jewish assassins, called Cicarii. The Talmud says that those who took such a vow were released from it, if it was impossible to carry it out.

Do you remember a nation that sent an ambassador of good will to America under the guise of friendship, while his nation prepared to attack Pearl Harbor? The devil uses the same tactics in all ages to destroy a hated man, or a nation!

B. The plot foiled (Acts 23:16-24).

“And when Paul’s sister’s son heard... told Paul” (Acts 23:10): This nephew is not known otherwise. He was a brave young man. He ran the risk of death if discovered. This nameless lad broke up the plot. His

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name has been forgotten, but his deed lives on. Was he a student from Tarsus as Paul once was? Was he a Christian? We do not know. What marvelous results may come from a small service. “This lad had a part in all the letters of Paul which are recorded in the New Testament” written by Paul after this period.

“Then Paul celled... one of the centurions” (Acts 23:17): Paul was Roman, and was treated with courtesy. He sent his nephew to the chief captain with the information (verses 18-21).

“The chief captain... tell no man... these things” (Acts 3:22): Lysias graciously received the nephew of Paul. He commanded him to keep the secret. How old the nephew was we do not know, but “neanias” is the very word used of Paul in Acts 7:58 when he was helping in the killing of Stephen. He was a young man in the twenties probably.

“Make ready... the third hour of the night” (Acts 23:23): The chief captain made plans to remove Paul from Jerusalem under the protective custody of 470 men. This Roman soldier evokes our admiration. He wanted to protect his prisoner and avoid offense to the Jews and needless shedding of blood. “He chose the course which both justice and prudence dictated.”

“And provide them beasts... set Paul on” (Acts 23:24): Since Paul was chained to a soldier, another animal would be required for baggage. It was a journey of seventy miles.

“Bring him safe unto Felix the governor”: Felix was a brother of Pallas, the notorious favorite of Claudius. Both had been slaves. Now both were freedmen. Claudius in A. D. 52 made Felix procurator of Judea. He held the position till Festus succeeded him in 60 A.D., after complaints of the Jews to Nero. He married Drusilla the daughter of Herod Agrippa I with the hope of winning the favor of the Jews. Tacitus says of him, “with all cruelty and lust he exercised the power of a king with the spirit of a slave.”

The term “governor” means “leader.” It was applied to leaders of all sorts: emperors, kings, and procurators. In the New Testament it was used of Pilate (Matt. 27:2), of Felix (Acts 23:24, 25, 33; 24:1), and of Festus (Acts 26:30).

### IV. Paul Is Removed to Caesarea (Acts 23:25-35)

#### A. A specimen of official communications (Acts 23:25-30).

“And he wrote a letter...” (Acts 23:25): The Roman law required that a subordinate like Lysias in reporting a case to his superior should send a written statement of the case. It was termed “elogium.” Paul may have been given a copy of the letter after his appeal to Caesar. The letter gives us the name of the chief captain (verse 26). Nothing more is known of the man. He may have “annexed” the name Claudius as a compliment to the Emperor.

“I rescued him... he was a Roman” (Acts 23:27): Lysias did rescue Paul. He did learn that Paul was a Roman. He did not first learn that he was a Roman, and then rescue him as this letter states. Like many modern officials he prevaricates. This letter is a good illustration of shrewd mixture of truth and falsehood. It puts things in a favorable light for Lysias. It makes no mention of his efforts to scourge Paul (Acts 22:24).

“I sent (him) straightway to thee... Farewell” (Acts 23:30): Lysias admits that he has “no accusation (or crime) worthy of death or of bonds” against Paul. He expresses the opinion that Paul ought to be set free. The lenient treatment that Paul received in Caesarea and Rome in the first imprisonment is probably due to this report of Lysias. Every Roman magistrate before whom Paul appeared declared him innocent (Gallio, Lysias, Felix and Festus). Had Lysias released Paul in Jerusalem, the conspirators would have murdered him.

#### B. The preliminary hearing before Felix (Acts 23:31-35).

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“Then the soldiers... took Paul... by night” (Acts 23:31): The journey was a forced night march of forty miles. Herod the Great founded Antipatris. It was on the road from Jerusalem to Caesarea. It was a hard night’s ride.

“They came to Caesarea... epistle to the governor, presented Paul” (Acts 23:88): “The horsemen” (verse 31) handed over the epistle to Governor Felix and “placed Paul before him” (Berkley).

Paul had been in Caesarea a week before, in Philip’s house, on his way to Jerusalem where a prophet Agabus, warned him that the Jews would “deliver him into the hands of the Gentiles” (Acts 21:10-14). What would Paul’s friends think of the prophecy of Agabus now so quickly come true?

“Governor... asked of what province he was” (Acts 23:34): Felix was governor of Judea under the proconsul of Syria. Cilicia, like Judea, was under the control of the propraetor of Syria (imperial province). Paul’s arrest was in Jerusalem and so under the jurisdiction of Felix unless it was a matter of insurrection when he could appeal to the propraetor of Syria.

“I will hear thee...” (Acts 23:35): “We shall give you a hearing whenever your accusers get here.”

“Commanded him to be kept in Herod’s judgment hall”: Paul must have made a favorable impression on Felix. Herod the Great built the palace in Caesarea for his own residence. It was occupied now by Felix. Paul was permitted to remain in a guardroom of the palace.

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### Questions

1. Why was Paul the first to speak (Acts 23:1)? How did he address the Council, or Sanhedrin?
2. What had been the attitude of the Sanhedrin toward Christ and His followers on previous occasions (Mark 14:58-65; Acts 4:5-18; 7:1, 2, 54-58)?
3. Did Paul have a “good conscience” while persecuting the church (Acts 23:1b)? Is it possible to be “sincere,” yet be “sincerely mistaken?”
4. What unlawful command did Ananias the high priest give (Acts 23:2)?
5. What was Paul’s reply (Acts 23:3)? Why not know it was the high priest (verse 5)? Where is it “written” (vs. 5; Ex. 22:28)? What had the Holy Spirit to do with Paul’s remark (vs. 3; read Matt. 10:19, 20)?
6. What two opposing parties were represented in the Sanhedrin (Acts 23:6-9)? Over what doctrine did they disagree (Acts 4:2)?
7. With what company did Paul tactfully agree (Acts 23:6; 24:14, 15)? What was the result of his declaration (verse 7)?
8. To what extremes did the Pharisees go in their contention with the Sadducees (Acts 23:9)? How did it end (verse 10)?
9. Why this particular encouragement to Paul after this troublesome day (Acts 23:11; 19:21; Rom. 15:22, 23, 30-32)?
10. What had been the Lord’s message to Paul on each of the occasions described (Acts 9:3-5, 17; 16:9; 18:1, 10; 22:17, 18; 23:11; 27:23, 24)?
11. What desperate plot was formed against Paul (Acts 23:12)? What is the probability of their success (verse 15)? What shows the murderously cruel heart of the Sanhedrin (verses 14, 15)?
12. Why was Paul’s nephew there, and how did he obtain the secret (Acts 23:16)? Was he a student?” A Christian?
13. Why did Lysias tell Paul’s nephew to “tell no man” (Acts 23:22)? What now were Paul’s prospects.”
14. Why so many men, and at night (Acts 23:23)? To what place did the chief captain arrange to send Paul (Acts 23:23, 24)?
15. How would you describe the letter of Lysias to Felix (Acts 23:27-30)?
16. What undue credit does Lysias claim (verse 27)? What had he now learned about the case? Merits of the conduct of Lysias?
17. Where was Antipatris (Acts 28:31)? Why did the infantry return from this point (Acts 23:32)?
18. Who was Felix “the governor” (Acts 23:33; Josephus, Ant. 20, 7, 1)?
19. Why ask of what province Paul was (Acts 23:34)?
20. How did Felix treat Paul (Acts 23:35)? How did Herod have a palace there, and which Herod was this? (See Josephus, Ant. 15, 9, 6)



**YEAR 5 - LESSON 15 - PAGE 1**  
**WHOLE BIBLE STUDY COURSE**

**Year V**

**Second Quarter**

Lesson 15  
Acts 24

Page 1  
Memory Verses: Acts 24:25

Memory Verse:

“And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee” (Acts 24:25).

**PAUL BEFORE FELIX**

Governor Felix (Acts 23:33; 24:3) graciously received Paul and “commanded him to be kept in Herod’s judgment hall” (Acts 23:35), or palace, which had a guardroom in it for confining such prisoners.

Caesarea was the place where twenty years before Peter had preached the first sermon to a Gentile and immersed him into Christ, Cornelius was an officer in the Roman army (Acts 10:1). This may be one reason why Felix knew something about “the way” (Acts 24:22).

Paul spent “two years” in Caesarea (Acts 24:27), from the summer of 56 to the fall of 60 A. D.

“Spiritual Procrastination” may describe Acts 24. Here is Chapter 24 outlined.

- I. The Delegation (Acts 24:1-9).
- II. The Defense (Acts 24:10-21).
- III. The Deferment (Acts 24:22-23).
- IV. The Doctrines (Acts 24:25a).
- V. The Delay (Acts 24:25b).
- VI. The Detention (Acts 24:26-27).

I. A Hasty Hearing on an Unsound Indictment (Acts 24:1-9)

“And after five days...” (Acts 24:1): The Jews lost no time in preparing for Paul’s trial in Caesarea. There was no long delay. This speaks well to the courts of the day. The Roman custom was to investigate a case promptly.

“Ananias the high priest... elders”: He was the same renegade who had ordered Paul smitten (Acts 23:2). He was a Sadducee (Acts 23:8) and “like his spiritual descendent, the modern destructive critic, he cared little for facts or justice, just so his own position as religious leader and dictator might be secure.” He believed that the end justified the means, which is a lie out of deepest hell. Ananias was mortally offended. The deep animosity of the Jews is shown by the fact that Ananias himself came to press the case, attended by a delegation of elders from the Sanhedrin.

“A certain orator named Tertullus...” He was a Roman lawyer, suave, shrewd and hypocritical. He knew Roman law and procedure. Some have supposed that he was not a Jew from his name, but it is probably true that he was a Jew who had been educated in Roman law, perhaps at Rome. The name signifies nothing. That of Paul (Paulus) was Roman.

Tertullus was a paid attorney for the Jews. The employment of a Roman lawyer was necessary since the Jews were not familiar with Roman legal procedure and it was the custom in the provinces. This man was a forensic orator or advocate, He “informed the governor against Paul,” somewhat like our modern

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“indictment,” certainly accusations “against Paul,” The Jews were “down on Paul.” The hired barrister was prosecuting attorney.

“Tertullus began to accuse...” (Acts 24:2): Verses 2, 3 and 4 of the address of Tertullus are compliments to Felix, intended to secure a favorable hearing, It was a regular piece of flattery. It sounded well to praise Felix for keeping peace in his province, since Tertullus was going to accuse Paul of being a disturber of the peace.

Felix had suppressed a riot, but Tacitus (Ann. XII. 54) declares that Felix secretly encouraged some criminal activity and shared the plunder for which the Jews finally made complaint to Nero who recalled him.

“For we have found this man a pestilent fellow...” (Acts 24:5): Tertullus calls the apostle Paul the pest! “Think of the greatest preacher of the ages being branded a pest by a contemporary hired lawyer.” Roman law required that before one could be held on a criminal charge “a formal affidavit defining the crime, name, place and date of commission should be duly filed.” This first statement is vague and indefinite. Paul was not a pest, plague or pestilence!

“A mover of sedition among all the Jews...” This was an offense against Roman law IF IT COULD BE PROVED. Paul had been “Plotted against at Damascus, and imprisoned at Philippi, accused of treason at Thessalonica, haled before the proconsul at Corinth, cause of a serious riot at Ephesus, and now finally accused of a riot at Jerusalem” (Furneaux). Specious proof could have been produced, but it was not. Tertullus went, on to other charges with which a Roman could have no concern. Recall Gallio in Corinth (Acts 18:12-17)?

“A ringleader of the sect of the Nazarenes”: A front-rank man, a champion. This was not a crime under Roman law. “Nazarenes” was a derisive name alluding to Jesus’ birthplace, Nazareth, a town with a bad reputation! Enemies used it to belittle Jesus and His followers. The disciple is not above His master in being sneered at (Matt. 10:24, 25; II Tim. 3:12). Paul was the Christian leader. This was the offence of Paul.

“Who also hath gone about to profane the temple...” (Acts 24:6): This third accusation was a flat untruth. It was a rehash of the Asian Jews (Acts 21:27-30). The lawyer lied. It was the mob (Acts 21:28-31) that attacked Paul and Lysias who rescued him (Acts 21:32f; 24:7). Tertullus closed by affirming that Felix could find proof of his charges if he would examine Paul (verse 8). “And the Jews also assented, saying these things were so” (verse 9). Those who had come down from Jerusalem, joined Tertullus in his attack on Paul.

### II. Paul Pleads His Own Case with Skill (Acts 24:10-21)

“Then Paul... I... cheerfully answer for myself” (Acts 24:10): If the accusations against him could be proved it would have cost Paul his life. He knew nothing beforehand of the specific charges which were made against him, yet without one moment for meditation or a single witness to support him he makes, by the grace of God a devastating reply. Jesus said: “So make up your mind not to premeditate your defense; for I will grant you such eloquence and wisdom as none of your opponents shall be able to resist or refute” (Luke 21:14, 15). Jesus was WITH PAUL. That was enough (Matt. 28:20b).

“Thou hast been of many years a judge unto this nation”: Patrol goes as far as he can in the way of compliment, Felix had been governor for seven years. Upon this fact Paul courteously congratulates him. Paul in all good spirit could make his defense.

“Twelve days since I went up to Jerusalem for to worship” (Acts 24:11): Felix could easily sift out the facts regarding Paul. After many years of absence from Jerusalem, Paul had returned to the city. Only twelve days had passed since he “went up to Jerusalem for to worship.” Of these twelve days “the first is the day Paul meets James and the elders, the second he enters upon his vow, the seventh he is seized in the

### YEAR 5 - LESSON 15 - PAGE 3

temple, the eighth tried before the Sanhedrin, the eleventh day he is delivered to Felix, and the thirteenth appears before his court.”

“Neither can they prove the things...” (Acts 24:13): Paul denied the two charges that were serious and the only one that concerned Roman law – insurrection. Six days in the Holy City were not long enough to stir up rebellion. Paul was there to worship God, not dispute with anybody (verse 12), hence the charge of profaning the temple was silly (Acts 21:27-29). The charges against him could not be backed up with proof. Paul had no hired lawyer to plead for him, but he made a masterly plea for his freedom.

“But this I confess...” (Acts 24:14): Paul is “guilty” of being a ringleader of the sect of the Nazarenes. This Paul frankly confesses is true. “The way which they call heresy” Paul calls Christianity. Paul affirms that Christianity is not a deviation from Judaism, but the fulfillment of it (Gal. 3; Rom. 9). He was serving “the God of my fathers, believing all things which are written in the law and in the prophets.” He confirmed the claim made before the Sanhedrin that he is a spiritual Pharisee in the truest sense (verse 6). He reasserts his faith in all the law and the prophets, holding to the Messianic hope. He divides a curious “heretic!”

The Greek word for “sect” means party, division, or heresy. Paul made it clear that while accused of being a schismatic, a creator of divisions, he believed the law and the prophets. If any separation between the Jews and himself existed it was because THEY had departed from Moses and the law (John 5:45-47; Luke 24:25-27). Moses was no longer in authority. He had been fulfilled in Christ who now had “all authority” (Matt. 28:18; 5:17, 18). Only those who honored Christ honored Moses! It was true then and now.

“Hope... resurrection of the dead” (Acts 24:15): This “hope” of the resurrection is the great doctrine of Christianity. It was the one that the law and the prophets foreshadow, and “which they themselves also allow.” The Jews hold this same hope, except the Sadducees, a small minority of the Jewish people. Josephus says: “The Sadducees were able to persuade none but the rich. The Pharisees had the multitude on their side.”

Paul’s position was a direct challenge to Ananias (Acts 23:8). His faith in the resurrection kept Paul true to the truth he knew. The hope of heaven makes us heavenly! The fear of an eternity in hell for the unjust should restrain evildoers (II Cor. 5:10, 11).

“And herein do I exercise myself... conscience void of offense” (Acts 24:16): His whole confession of belief in verses 14 and 15 caused Paul to take pains or labor or strive to adorn the doctrine of the resurrection and the “hope toward God!” His belief was not a theory, BUT A LIFE (Gal. 2:20). He sought to keep his conscience pure in the sight of God and man. This reply must have galled Ananias (see Acts 28:1f).

“Now after many years I came...” (Acts 24:17): Paul here begins to reply to the third charge, that of profaning the temple. It was some five years when Paul had gone to Jerusalem (Acts 18:22). The “alms to my nation, and offerings” were for the poor saints in Jerusalem (I Cor. 16:1-4; II Cor. 8 and 9; Rom. 15:26) were none the less Jews. “And offerings”: This is the very word used in Acts 21:26 of the offering or sacrifices made by Paul for the four brethren and himself. It does not follow that it was Paul’s original purpose to make these “offerings” before he came to Jerusalem (see Acts 18:18). He came to Jerusalem to “worship” (verse 11) and to be present at Pentecost (Acts 20:16).

“Certain Jews from Asia found me purified in the temple.” (Acts 24:18): Paul had purified himself according to the law, and therefore he could not have profaned the temple. He proved his respect to God’s law and temple. Felix easily saw the force of such logic. He was “not with a crowd” till the Asiatic Jews gathered one (Acts 21:27). They made the tumult (Acts 27:30), not Paul. Till they made the stir, all was quiet.

## YEAR 5 - LESSON 15 - PAGE 4

“Who ought to have been here...” (Acts 24:19): These foreign Jews, the Asiatics, were the legal accusers. The Sanhedrin was a court of trial, and its members present were not the accusers. The Roman custom required the accusers to face the accused. The only eyewitnesses were absent. After the riot in which they nearly killed Paul, these Asiatic Jews are never heard of. Hence, there was NO CASE IN A ROMAN COURT. Ananias could not charge Paul with wrong doing before the Sanhedrin (verses 20, 21). Petty party jealousy and his preaching “the resurrection of the dead” caused Paul to be “called in question by you this day” (verse 21).

### III. The Postponement of the Trial (Acts 24:22, 23)

“Felix... deferred them” (Acts 24:22): Felix adjourned the case without a decision. There is no record that Lysias ever came to Caesarea. How did the governor know about “the way,” Christianity? How Felix gained his knowledge of Christianity is not stated. Philip the evangelist lived in Caesarea. There was a church there also (Acts 21:8; 10:1, 2, 47, 48). Drusilla was a Jewess and may have told him something. It is possible that Felix knew of the decision of Gallio in Corinth that Christianity was a religio licita as a form of Judaism. As a Roman official he knew perfectly well that the Sanhedrin with the help of Tertullus had utterly failed to make out a case against Paul. He could have released Paul and probably would have done so but for fear of offending the Jews whose ruler he was and the hope that Paul might offer him bribes for his liberty (see verses 17, 26).

“Keep Paul... liberty... forbid none... to come” (Acts 24:23): “Paul’s confinement was now the least irksome that was consistent with safekeeping.” Consideration was shown to Paul as a Roman citizen.

### IV. Felix Hears Paul for “Personal” Reasons (Acts 24:24-27)

“Felix came with his wife Drusilla...” (Acts 24:24): She was the youngest daughter of Herod Agrippa I who died miserably at Caesarea (Acts 12:23). Her sisters were Bernice and Marianne. At the age of 14 she married Azizus, king of Emesa, being six when her father died. Felix, procurator of Judea, was captivated by her beauty and employed a sorcerer, probably Simeon Magus (Acts 8:9-25), to persuade her to leave her husband and live with Felix. They had one son, Agrippa, who died in the eruption of Mount Vesuvius.

“He sent for Paul...” Was Drusilla responsible for the interview because of her curiosity to hear Paul? Her father murdered James, her great-uncle Herod Antipas slew John the Baptist, and her great-grandfather (Herod the Great) killed the babes of Bethlehem.

“And as he reasoned of righteousness...” (Acts 24:25): Did they expect Paul to speak of some doctrine? He spoke of the life that ought to be lived, and applied it with special reference to those who sat before him in such state and glory.

“Righteousness”: He spoke of justice to a judge who held his office only for the sake of gain and a man who took bribes. They did not possess righteousness.

“Temperance”: Paul rebuked the unbridled sway of the passions and of lust. Felix and Drusilla did not possess “self-control” or “mastery of passions” (Berkeley). Such preaching could be construed as insulting to beautiful Drusilla. By self-control she would not have yielded her lawful husband for the finery of Felix. She doubtless thought Paul was coarse thus to speak to a titled “lady”!

“Judgment to come”: Hell is a horrible reality. It awaits those who break into it (Matt. 25:41). Paul pictured the judgment scene when the unjust and impure of earth shall be called to account (Heb. 9:27; Acts

## YEAR 5 - LESSON 15 - PAGE 5

17:30, 31). This bold preacher spoke with such power that the stern Roman trembled – “Felix got frightened” (Berkeley). He was “terrified,” but the preaching did not move the twenty-year-old Drusilla.

“Go... convenient season”: Felix did not resent the preacher. He was too powerfully moved by the truth. But he postpones. The “convenient season” never comes. It costs to follow Christ (Matt. 16:24), Paul kept on not offering a bribe, but Felix continued to have hopes and kept on sending for him, and kept on communing. He was disappointed. He was never “terrified” again.

“But after two years Porcius Festus came into Felix’s room...” (Acts 24:27): Paul lingered on in prison in Caesarea waiting for the second hearing under Felix which never came. Caesarea became Paul’s compulsory headquarters for two years.

During these two years the Jews and Gentiles had an open fight in the market place in Caesarea. Felix put the soldiers on the mob; many Jews were killed. The Jews made formal protest to the Emperor. Felix was re-called. To please the Jews, Felix “left Paul bound.”

“Porcius Festus...” Very little is known of this man. Death cut short his career in a couple of years. He did more to rid the country of robbers and such than Felix.

### Questions

1. To what civil power was Paul delivered after Israel had officially rejected him (Acts 28:24, 33)?
2. Did the Jews cease persecuting Paul (Acts 24:1; 25:2, 3)?
3. What hired lawyer represented the Jews before Felix (Acts 24:1, 2)?
4. How did Tertullus attempt to gain Felix’ favor through flattery (Acts 24:2-4)?
5. What were the three charges of Tertullus (Acts 24:5, 6; 25:8)?
6. Did the Jews agree with these charges (Acts 24:9)?
7. How did Paul show courteous respect for the governor (Acts 24:10; Rom. 13:1-7)?
8. How was Felix well qualified to judge of these matters?
9. Bearing of the remark about twelve days (Acts 24:11)? How were they counted (See Acts 21:27; 22:30; 23:12, 23, 32; 24:1)?
10. How did Paul answer the charge of sedition (Acts 24:11-13)?
11. What did Paul affirm as to his belief (Acts 24:14)?
12. Did the Jews believe “the law and prophets” (John 5:45-47)?
13. What common hope held by both Paul and his accusers argued against the charge of heresy (Acts 24:15)?
14. What two arguments did Paul use to show that he had not profaned the temple (Acts 24:17, 18; 21:20)?
15. By what ironical reference did Paul embarrass the Sadducees before Felix (Acts 24:21; 28:7)?
16. Did Felix render a verdict against Paul (Acts 24:22)? What was his excuse for leaving Paul in prison (Acts 24:22, 23)? What was the mode of confinement for Paul?
17. What concerned Paul far more than his own freedom and comfort (Acts 24:24-26; II Cor. 12:5-10; Phil. 1:12-21)? Threefold “reasoning” of Paul against his royal audience (verse 25)? Is this preaching that “meddles”?
18. What do we know about Drusilla (Acts 24:24)? Why wish to hear concerning “the faith”?
19. What is meant by “a convenient season” (Acts 24:25)? Did it ever come for Felix? When should one obey the gospel (Heb. 3:15; II Cor. 6:2)?
20. How long did Paul remain in prison at Caesarea (Acts 24:27)? At the end of these two years, who succeeded Felix as governor of the land (Acts 27:27)?

**YEAR 5 - LESSON 16 - PAGE 1**  
**WHOLE BIBLE STUDY COURSE**

**Year V**

**Second Quarter**

Lesson 16  
Acts 25

Page 1  
Memory Verses: Acts 25:11

Memory Verse:

“For if I be an offender, or have committed anything worthy of death, I refuse not to die; but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar” (Acts 25:11).

**PAUL BEFORE FESTUS**

Porcius Festus was appointed to succeed Felix in 60 A.D., as the Roman governor or procurator of the province of Judea (Acts 24:27). Albinus succeeded him in 62 A. D.

In the interval of the departure of Felix and the arrival of Festus the rulers at Jerusalem took advantage of the absence of an executive Roman officer and mobbed James.

Paul would be both glad and sad when Festus succeeded Felix. He was glad to have his case presented before another that might administer justice. He was sad to see the humiliation and disgrace of Felix whom the Roman Emperor recalled and banished to Gaul (France). It is hard to fail to win a soul to Christ. Paul had failed to win Felix over a period to two years. (Acts 24:24-27)

**“Spiritual Examination”**

Acts 25 has been entitled “Spiritual Examination.” A simple outline follows:

- I. The Accusation (Acts 25:1-9).
- II. The Appeal (Acts 25:10-12).
- III. The Announcement (Acts 25:13-21),
- IV. The Appointment (Acts 25:22-23).
- V. The Assignment (Acts 25:24-27).

**I. Paul’s Trial before Festus (Acts 25:1-12) A. Festus visits the Holy City (Acts 25:1-5).**

“Now when Festus was come into the province...” (Acts 25:1): “Having set foot upon his province.” Judea was not strictly a province, but a department of the province of Syria that was under a propraetor (legatus Caesaris), while Judea was under a procurator (epitropos), or governor. Pontius Pilate, Felix and Festus are examples of governors.

“Ascended from Caesarea to Jerusalem”: The new governor made a trip to Jerusalem to conciliate the Jews whom he was to rule. Caesarea was built on the seacoast. Jerusalem was 2,600 feet above sea level – it was quite an “ascent.” The legal capital of the Romans was Caesarea, but Jerusalem was the holy city of the Jews. Festus could not afford to ignore the state of affairs at Jerusalem.

“Then the high priest... informed him against Paul” (Acts 25:2): Ishmael took the place of Ananias as high priest. The hostility of the Jews toward Paul was unyielding – even after two years. Hate lives long in wicked hearts. They besought Festus to send Paul back to Jerusalem. They would “kill him” (verse 3) “in the way.” There was plenty of opportunity between Caesarea and Jerusalem for ambush and surprise attacks.

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This opposition is a tribute to the importance that the Jews attached to Paul's influence!

"But Festus... Paul... he kept at Caesarea" (Acts 25:4): Festus was suspicious of the wily plan of the Jews. He insisted that they come to the legal capital where he held court. He fairly proposed that they "go down with me, and accuse this man, if there be any wickedness in him" (verse 5).

B. Festus hears the case and gets into trouble (Acts 25:6-12).

"He commanded... Paul to be brought" (Acts 25:6): After a ten-day stay in Jerusalem, Festus returned to Caesarea. He lost no time in considering Paul's case. The chief Jews had come down with him.

"Grievous complaints... could not prove" (Acts 25:7): Two years before Tertullus had called Paul "the pest" (Acts 24:5) for these falsified reasons:

1. He was a "mover of sedition among all the Jews."
2. He was a ringleader of a "Nazarene sect."
3. He was a profaner of the temple.

They could not prove their charges then (Acts 24:13). Nor could they do it now.

The Jews had no lawyer this time, but they mass their forces so as to impress Festus. Their "many and grievous complaints against Paul" this time were no "heavier" than those made by Tertullus (Acts 24:5-8). Paul's reply proves this and they were also probably on court record. Repetition, reiteration, and vehemence took the place of proof.

"He answered for himself... neither... have I offended" (Acts 25:8) Paul said "NOT GUILTY" to the charges preferred against him. Paul sums up the charges under the three items of the law of the Jews, the temple, and the Roman state (Caesar). This last was the one that would interest Festus. IF PROVED, it would render Paul guilty of treason. Nero was Emperor A. D. 54-68.

"Wilt thou go up to Jerusalem..." (Acts 25:9): Festus was bent on pleasing the Jews, Paul saw it would be hopeless to get any justice in Jerusalem where the governor probably intended to turn him over to the Sanhedrin. Festus, like Felix, was unwilling to do his duty by Paul – he lacked the courage to release an innocent man. It was the last straw for Paul! Paul remembered the mob, the Sanhedrin, the forty conspirators who had tried to take his life in Jerusalem.

"I appeal unto Caesar" (Acts 25:11): Paul affirms that as a Roman citizen before a Roman tribunal he cannot be handed over, as a free gift, to the Jewish Sanhedrin (verses 10, 11). The right to appeal to Caesar was the right of every Roman citizen. Festus recognized his right by saying to Paul "Wilt thou?" Paul says that Festus knows that he has done no wrong to the Jews at all, as verse 18 makes plain.

Paul's desire to see Rome (Acts 19:21; Rom. 15:22-28) and the promise of Jesus that he would see Rome (Acts 23:11) played some part in his decision. Acquittal at the hands of Festus with the hope of going to Rome as a free man had vanished.

"Unto Caesar shalt thou go" (Acts 25:12): Festus called his own counselors, "assessors" whose duty it was to advise the governor. He then announces the decision. "Hast thou appealed unto Caesar? Unto Caesar shalt thou go." Was Festus peeved at the reflection upon his own ability when Paul appealed unto Caesar? He could not refuse Paul's appeal! Embarrassment will come to Festus. He has refused to acquit this prisoner. He must formulate charges against him to go before Caesar.

### II. Paul's Case Stated to King Agrippa (Acts 25:13-22)

"And after certain days king Agrippa and Bernice came (Acts 25:13): This was Herod Agrippa II, now thirty-one years old. He was the son of Herod Agrippa I who sixteen years before had murdered James

the brother of John (Acts 12:2), grandson of Herod Antipas who had killed John the Baptist and mocked Christ, great grandson of Herod the Great who had murdered the children of Bethlehem at the time of Christ's birth.

On the death of Herod King of Chalcis A. D. 48, Claudius A. D. 50 gave this Herod Agrippa II the throne of Chalcis. So Luke is correct in calling him king, though he is not king of Judea, Claudius also gave him the government of the temple, and the right of appointing the high priest. Later he was given the tetrarchies of Philip and Lysanias. He was the last Jewish king in Palestine, though not king of Judea.

His capital was at Caesarea Philippi, which he called Neronias in honor of Nero. Titus visited it after the fall of Jerusalem A. D. 70.

Herod Agrippa's visit was a formal one to congratulate the newly appointed governor.

"And Bernice..." Bernice means "victorious." She is one of the shameless women of the Bible. She was the eldest daughter of Herod Agrippa I (Acts 12:1). Her first husband was her own uncle, Herod of Chalcis. After his death she became the mistress of her own brother Herod Agrippa II. For awhile she lived with King Ptolemy or Polemo of Sicily. She soon left him to return to Agrippa. Later she was mistress to two Romans: Vespasian (father) and Titus (son). She was infamous even in that day of loose morals. "Schuerer calls her both a Jewish bigot and a wanton."

The political future of this sinful couple depended on maintaining cordial relations with their neighbor in authority at Caesarea. The Herods were Idumaeans, descendants of Esau, but had become proselytes to the Jewish faith. This Herod Agrippa II never permitted his religion to interfere with his life!

"Festus declared Paul's cause unto the king..." (Acts 25:14): The coming of Agrippa would give Festus an opportunity of determining the exact nature of the charges against Paul. Festus rehearses his treatment of the prisoner thus far "unto the king" (verses 14-22). He did this for advice. He was a new Roman official, and was really perplexed. Having recently come into the province of Judea, he was not acquainted with Jewish customs. He could see nothing wrong in Paul. However, the vehemence of the Jewish rules against Paul disturbed Festus.

"Certain questions... their own superstition" (Acts 25:19): Or "demon worship." Festus reveals his ignorance of the true faith in Jesus Christ. The worship of the spirits was to him demon-worship, superstition, because in this case as far as he knew, it had to do with "Jesus, which was dead, whom Paul affirmed to be alive."

"Then Agrippa said unto Festus, I would also hear the man myself" Acts 25:22): Herod Agrippa II greatly desired to see and hear Paul's story. It would provide Festus another day's entertainment for his royal guests.

### **III. An Audience of Nobles Assembled to Hear Paul (Acts 25:23-27)**

"Agrippa... Bernice, with great pomp" (Acts 25:23): An eyewitness doubtless writes this account. This was no ordinary gathering. Festus decided to gratify the wish of Agrippa by making the "hearing" of Paul the prisoner (verse 22) an occasion for paying compliments to Agrippa by a public gathering of the notables of Caesarea. Festus assumed that Paul would fall in with this plan for a grand entertainment though the apostle did not have to do it. Think of preaching before a king, a beautiful but wanton beauty, a great Roman representative of Caesar, with their splendid retinues, heralds, lictors, and men at arms, as well as the great officers of the Roman army and chief men of Caesarea. "Great pomp" describes this meeting! It was calculated to leave a profound impression.



## YEAR 5 - LESSON 16 - PAGE 4

“Chief captains”: “Chiliarchs”, each a leader of a thousand. There were five cohorts of soldiers stationed in Caesarea. “Paul was brought forth”: The audience was a testimony to the dominating personality of Paul. He was no ordinary prisoner. No ordinary man could have commanded such an audience.

“And Festus said... this man... nothing worthy of death” (Acts 25:24, 25): Festus introduces the cause of the assembly by a short explanation:

1. “Ye see this man” (verse 24).
2. “The Jews... crying that he ought not to live” (verse 24).
3. “I found that he had committed nothing worthy of death” (verse 25).
4. “He himself hath appealed to Augustus” (verse 25).
5. “I have determined to send him” (verse 25).
6. “Of whom I have no certain thing to write unto my Lord” (verse 26): I have NO CHARGES against the man to report to the Emperor.
7. He hopes Agrippa II can help him out of his difficulty (verses 26, 27).

### Questions

1. What did Festus immediately do after accepting the governorship in 60 A. D. (Acts 25: 1)?
2. Had Paul’s two years of imprisonment and silence at Caesarea won the Jews’ friendship (Acts 25:2, 3)?  
Who was now high priest? What was their aim toward Paul?
3. What was the decision of Festus regarding Paul (Acts 25:4, 5)?
4. Could the Jews prove the charges against Paul (Acts 25:7; 24:13)? What were the specific charges (Acts 25:8; 24:5, 6)?
5. Why did Festus propose another trial at Jerusalem (Acts 25:9)? How did Paul interpret the proposal of Festus (Acts 25:11, 3)?
6. In what sense was Paul before “Caesar’s judgment seat” (Acts 25:10)?
7. To what final authority did Paul appeal his case (Acts 25:10-12)? Who had the right of appeal to Caesar, and what its effects (verses 12, see 21, 27; 26:32)?
8. What royal personages visited Paul soon after Paul’s trial (Acts 25:13)? How did they learn of Paul’s case (Acts 25:14)?
9. Who were Agrippa and Bernice (Acts 25:13)? Purpose of their visit?
10. How did Festus attempt to shift the blame for Paul’s imprisonment on others (Acts 25:14, 15)?
11. How did Festus justify his own personal treatment of Paul (Acts 25: 16-18)?
12. Why was Festus disappointed in the Jews’ charge against Paul (Acts 25:18, 19)?
13. What was the very heart of Jewish opposition to Paul’s message (Acts 25:19; see 13:23, 30; 17:3; 23:6; 24:14, 15, 20, 21; 26:8, 22, 23)?
14. Was it true that Festus proposed a trial in Jerusalem because he could not understand such questions (compare Acts 25:20 with Acts 25:9)?
15. What was Agrippa’s request and Festus’ prompt reply (Acts 25:22)?
16. Why would Agrippa be anxious to hear Paul (compare Acts 26:3 with Acts 25:19, 22)?
17. Why with “great pomp” (Acts 25:23)? Who was with Agrippa and his sister Bernice when Paul was brought before them?
18. How did the Jews’ verdict regarding Paul differ from that rendered by Festus (Acts 25:24, 25)? Can you list the items of Festus’ explanation of the case’?
19. What was the difficulty of Festus in sending Paul to Caesar (Acts 25:26, 27)?
20. What has Festus revealed in this chapter as to his attitude toward spiritual things?

**YEAR 5 - LESSON 17 - PAGE 1**  
**WHOLE BIBLE STUDY COURSE**

**Year V**

**Second Quarter**

Lesson 17  
Acts 26

Page 1  
Memory Verses: Acts 26:28, 29

Memory Verses:

“Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds” (Acts 26:28, 29).

**PAUL BEFORE AGRIPPA**

Herod Agrippa II was the great-grandson of Herod the Great.

He ruled over Chalcis, east of the Jordan, and made his capital at Caesarea Philippi, named Neronias in honor of Nero. Nero began his reign 54 A. D. and died June 9, 68 A. D. Although of the Jewish faith, Agrippa II did not let his religion interfere with his schemes or adulterous life!

Before this king and other political notables stood Paul the prisoner (Acts 24:27; 25:23-27). Felix had “trembled” (Acts 24:25) at Paul’s preaching. Festus evaded him (Acts 25:9). Agrippa with mingled sarcasm and seriousness fought against him (Acts 26:28).

**“Spiritual Condemnation”**

Acts 26 has been called “Spiritual Condemnation.” Here is a suggested outline:

- I. The Past (Acts 26:1-11).
- II. The Preparation (Acts 26:12-18).
- III. The Preacher (Acts 26:19-23).
- IV. The Presumption (Acts 26:24-25).
- V. The Persuasion (Acts 26:26-29).
- VI. The Purpose (Acts 26:30-32).

**I. A Happy and Tactful Introduction (Acts 26:1-3)**

“Then Agrippa said unto Paul... speak for thyself” (Acts 26:1): Agrippa II used none of the stage-play of Festus. He quietly told Paul to proceed in his own way. The apostle is allowed to speak in his own behalf. No charges are made against him.

“Then Paul stretched forth the hand...” A dramatic oratorical gesture, not for silence as in Acts 12:17 and 13:16. The chain was still upon it (verse 29) linking him to the guard (Acts 21:40). He “answered for himself”. This is the fullest of all Paul’s defenses. He had no word of censure for his enemies. He had no resentment or bitterness against anyone. He seized the opportunity to preach Christ to such a distinguished company and does it with “singular dignity”. He is now bearing the name of Christ “before kings” (Acts 9:15). In general Paul follows the line of argument of the speech on the stairs (Acts 22).

“I think myself happy...” (Acts 26:2): Paul was happy in the hope of winning the young king, now thirty-one years of age, to Christ. Agrippa II intimately knew Jewish questions and faith. He would understand the case as Lysanias, Felix and Festus could not. Paul felt it was a privilege to defend himself

## YEAR 5 - LESSON 17 - PAGE 2

before one who was prepared to decide whether his preaching was contrary to Moses and the prophets, or a fulfillment of them (verse 3).

### II. Paul's Position toward Jewish Parties (Acts 26:4-8)

A. His religious genealogy (Acts 26:4, 5).

“My manner of life... know all the Jews” (Acts 26:4): His early life, parentage, schooling, official life in the Holy City were all matters of record among the Jews. As a member of the sect of the Pharisees, Agrippa doubtless knew this. It is always good to mention things held in common (as mutual relatives, or friends, or political party) when talking to a prospect. He was not ashamed of having been a Pharisee (verse 5), It was the best sect of the Jews. This was “A neat turning of the tables on the distinguished audience about Paul's Jerusalem reputation before his con-version.”

“Most strait sect” (verse 5): This is a true superlative.

B. Pharisaic doctrine expounded (Acts 26:6-8).

“I... am judged for the hope of the promise” (Acts 26:6): In these verses Paul shows that his life in Christ is a real development of the best in Pharisaism. The Pharisee insisted that the promise of the fathers included the resurrection (Acts 23:8). Agrippa as a Pharisee believed the resurrection as taught by the prophets, a belief Paul held in common with the king.

“The hope” is that of the resurrection and of the promised Messiah (Acts 13:32f).

“Our twelve tribes...” (Acts 26:7): This shows that Paul had no knowledge of any “LOST TEN TRIBES.” James 1:1 and Paul speak of the “twelve tribes” as having the same glorious hope. Since the Captivity, the tribal existence of the ten northern tribes had not been preserved, but descendants of all the tribes were mingled in the Jewish nation. Paul was of the tribe of Benjamin, John the Baptist of Levi, Joseph and Mary of Judah, Anna (Luke 2:36) of the tribe of Asher.

“Why should it be thought a thing incredible... God should raise the dead?” (Acts 26:8): What kind of God do we have if He can do no more than men can do? If God is ALL-POWERFUL (and He is), HE CAN RAISE THE DEAD (John 5:21; Mark 12:27). The resurrection is incredible, unbelievable, IF GOD IS LEFT OUT. The resurrection as a FACT STANDS. Facts are stubborn things. You can't argue with them.

In the early stages of steamship development, scientists argued that they would never be practical, that the ship could not carry enough coal to enable it to cross the ocean. While the scientists were quarreling over the theory, the SIRIUS CROSSED THE OCEAN, AND PUT A STOP TO ALL ARGUMENTS.

So, the RISEN CHRIST, the EMPTY TOMB, the testimony of over 500 honest witnesses (I Cor. 15:1f) stops those who deny the resurrection! “He is not here... HE IS RISEN” (Matt. 28:6).

### III. Paul's Former Position toward Jesus (Acts 26:9-11)

“I verily thought... to do many things contrary to... Jesus” (Acts 26:9): To show his zeal for Judaism, Paul in this section deals with his career as a persecutor. He was the official persecutor of the saints under the direction of the Sanhedrin. Agrippa's family had also been persecutors of the same faith. Paul thought he was serving God in persecuting Christians (Acts 23:1).

“I gave my voice against them” (Acts 26:10): Only Sanhedrin members could “cast, down my pebble” (a black one) for the death penalty. If Paul's language is to be taken literally, he was a member of the Sanhedrin and SO MARRIED WHEN HE LED THE PERSECUTION against Stephen. This would make

## YEAR 5 - LESSON 17 - PAGE 3

him a widower when he wrote (I Cor. 7:7f.)

The ancient Greeks used white pebbles for acquittal (Rev. 2:17), black ones for condemnation as here. They literally cast the pebbles into the urn.

“And I punished them oft...” (Acts 26:11): Paul illustrates the type of man who can be either very good or very bad. He can not be a cipher (Rev. 3:15, 16; Rom. 7:21-25). Paul brought many “unto the death” (Acts 22:4) and prison (verse 10), “compelled them to blaspheme; and . . . persecuted them even unto strange cities.” “Persecute” means to follow through or after. Paul paints a vivid picture of his success in hunting big game, a grand heresy hunt. Did Paul plan to go to other cities outside Palestine after his Damascus trip?

### IV. The Climax of Paul’s Life Story (Acts 26:12-18)

“Whereupon as I went to Damascus... (Acts 26:12): Paul made Christians leave Palestine (Acts 11:19), and followed them beyond it (Acts 0:2). This is the third account of Paul’s conversion, the first being in Acts 9, and the second in Acts 22:4-16.

“I saw... I heard” (Acts 26:13, 14): There are a few new details given here. The evidence cannot be denied. In Acts 9:7 “the men which journeyed with him stood speechless, hearing a voice, but seeing no man.” They “heard” the voice as sound, but did not hear the voice as articulating the words, “Saul, Saul” (Acts 22:9). We use the word “hear” in the same sense today. Paul literally “SAW” JESUS (verse 15). Note:

1. The over-powering glory of the Lord is stressed here.

2. The voice heard was “in the Hebrew tongue” (verse 14). Paul was speaking Greek to King Agrippa II. “The Hebrew tongue, Christ’s language when on earth; his language, too, when he spoke from heaven” (Bengel). It was in the Aramaic, a Hebrew dialect that the Saviour taught when on earth. Paul heard his voice in the same tongue to which Peter, James and John had listened.

“It is hard for thee to kick against the pricks” (Acts 26:14): This figure “is taken from an ox that (is) being pricked with a goad.” He kicks and receives a severer wound. “Pricks” or goads is plural. “Kick” is present active infinitive, so that the idea is “to keep on kicking against goads.”

“I have appeared unto thee for this purpose...” (Acts 26:16): Christ appeared to Paul to qualify him to be a minister and a witness. It was necessary that the apostles to the Gentiles should see Christ. He must be a witness that the Lord had risen. Here is Paul’s

1. Mission: A witness (personal knowledge) and a minister (service) in verses 16, 17.

2. Message (verses 16b, 18b; Acts 2:38; I Cor. 1:17). 3. Blessing (verses 17, 18).

### V. Paul Preaches and Gets Mobbed for It (Acts 26:19-23)

“I was not disobedient unto the heavenly vision” (Acts 26:19): Paul could have disobeyed the “heavenly vision.” His will was free. He could only act in good conscience by obeying Christ. He was baptized into Christ by Ananias in Damascus, he “preached boldly at Damascus in the name of Jesus” (Acts 9:27), and then at Jerusalem where he disputed against the Grecians (Acts 9:28, 29). Just when he preached “throughout all the coasts of Judea” we are not informed. Was it when he came up with help at the time of the famine (Acts 11:30)?

Agrippa would say doubtless that if Paul saw what he said he did, he was right in obeying the heavenly vision, and that the Jews were wrong in opposing the apostle. Though disobedient himself, Agrippa liked Paul better for his obedience. God was with him.

## YEAR 5 - LESSON 17 - PAGE 4

“Repent and turn to God...” (Acts 26:20): Paul preached more than a theory. He preached a new life. Repentance causes one to “DIE DAILY” (I Cor. 15:31) to sin, or to be willing literally to die for Christ if need be!

“Having therefore obtained help of God...” (Acts 26:22): God was with Paul. All plots against him failed. God still leads and gives victory to those who are true to him (I Cor. 15:57, 58; Rom. 8:28; 31:39). Paul witnessed “both to small and great” only what Moses and the prophets said should come “That Christ should suffer, and that he should be the first that should rise from the dead, and should show light upon the people (the Jews), and to the Gentiles” (verse 23). At the word “Gentile” the mob lost control for themselves in the speech from the stairs (Acts 22:21f). So here “Gentiles” and the word “resurrection” cause

### VI. An Interruption and a Personal Appeal (Acts 26:24-29)

#### A. The presumption (Acts 26:24, 25).

“Festus . . . Paul, thou art beside thyself.. mad” (Acts 26:24): Festus interrupted Paul in great excitement, “with a loud voice.” The enthusiasm of Paul was too much for Festus. When the apostle spoke of visions and resurrection from the dead (verse 8), Festus in an elevated voice revealed his own stupidity and ignorance by accusing Paul of madness. Self-conceit looks with pity upon others while being unable to see its own emptiness.

“I am not mad...” (Acts 26:25): Paul was not ruffled by the rude and excited interruption of Festus. He speaks with perfect courtesy in his reply “words of truth and soberness.” These are the only remarks in the whole speech expressly for Festus.

“Mad”: Old word for mania, our mania, frenzy, cf. maniac, occurring only here in the New Testament.

#### B. The persuasion (Acts 26:26-29).

“King Agrippa, believest thou the prophets?” (Acts 26:27): Paul “cornered” Agrippa by his direct challenge. The king had charge of the temple, and hence had faith in the prophets. Paul interpreted the prophets about the Messiah in such a way that fell in with his claim that Jesus was the Messiah risen from the dead. For Agrippa to say “YES” would be to obey the gospel. To say “NO” would mean that he did not believe the prophets. He “knew of these things” (verse 26). The facts of Jesus’ life, death, burial, resurrection, the establishment of the church on Pentecost, and the spread of the church “was not done in a corner!”

“Agrippa said... Almost thou persuadest me” (Acts 26:28): The King James rendering is impossible, Robertson says. “En oligoi” does not mean ‘almost.’” It may refer to time, as in a little time, or a short cut.

Tyndale and Cramer rendered it “somewhat,” in small measure or degree. There are many “somewhat” Christians.

Most likely the idea is “in (or with) small effort you are trying to persuade me in order to make me a Christian.”

The Revised Version reads: “With but little persuasion thou wouldest fain make me a Christian.” It might be paraphrased: “It will require more than this,” etc.; or “A little more and you will make...” The king saw clearly the aim of the apostle. Like Felix (Acts 24:25), the king was deeply moved. The fact that he and Festus decided (verse 32) that Paul was not a transgressor shows that they were favorably impressed.

## YEAR 5 - LESSON 17 - PAGE 5

“And Paul said, I would to God...” (Acts 26:29). Paul in a courteous but intense effort to save souls deeply stirred, replied that he wished that king and governor, “all that hear me this day,” shared his hope of a glorious inheritance and were at peace with God,” and altogether such as I am, except these bonds.”

### **VII. A Heart-Broken Preacher Sees his Audience Leave (Acts 26:30-32)**

“The king rose up... gone aside” (Acts 26:30, 31): The entertainment was over, many a soul has stopped at the door of salvation and turned back, Even the inspired Paul did not always succeed in his appeals.

“They talked between themselves...” In a private conference their decision was that Paul had done nothing to justify his imprisonment. The accusations of the Jews were groundless. This was the unanimous conclusion of all the dignitaries, Romans, Jews and Greeks, as it was of Festus before (Acts 25:25). Paul had not won any of them to Christ. This conclusion leaves Festus in a predicament. Why had he not set Paul free before?

“Agrippa... This man might have been set at liberty...” (Acts 26:32): Paul’s innocence is clear. After his appeal to Caesar, Festus had no more power to clear or to condemn Paul. The case belonged to the higher courts. It was God’s will that Paul should be carried to Rome. He had work far him to do in the capital of the world (Acts 23:11).

Questions

1. Before whom did Paul defend himself (Acts 26:1-3; 24:10)? What was his usual gesture (Acts 13:16; 21:40)?
2. Why did Paul “think myself happy” (Acts 26:2, 3; 24:10) to stand before Agrippa II, and how did the King’s qualifications differ from those attributed to Felix (Acts 26:3; 24:10)?
3. Over what did Agrippa II rule? What about his ancestry?
4. Was Paul a stranger to his enemies (Acts 26:4, 5)?
5. What was the “hope” referred to (Acts 26:6-8; 23:6; 24:15; 25:19)? How was this “the hope of the promise” (verse 6)?
6. Did Paul know anything about the “lost ten tribes” (Acts 26:7; James 1:1; Luke 2:36)?
7. To whom was the question of Acts 26:8 addressed, and why (John 5:21; Mark 12:27)?
8. What vote did Paul cast (Acts 26:10)? Was he a member of the Sanhedrin? Was he married (I Cor. 7:7f)? In what ways did he persecute Christians?
9. Was Paul seeking Christ when he found Him (Acts 26:13-15; Luke 19:10)?
10. How do you explain the several statements about his companions (Acts 26:14; 9:7; 22:9)? How was Paul “kicking against the pricks” (verse 14)?
11. What was the purpose of Jesus in appearing to Paul (Acts 26:16-18)? Of what was he to witness (verse 16)? Before whom was Paul to minister (verses 17, 18)?
12. In whose power are unsaved men held (Acts 26:18; II Tim. 2:26)? Is baptism included in Paul’s commission (verse 18; I Cor. 1:17; Acts 2:38)?
13. To what heavenly vision did Paul refer (Acts 2:19)?
14. Where did Paul begin his ministry, and where did it end (Acts 26:20; 9:19, 28:28-31)?
15. Who enabled Paul to continue his witnessing in spite of the Jewish opposition (Acts 26:17-22)? How did Paul show that he, rather than the Jews, was loyal to the Old Testament Scriptures (Acts 26:22, 23)?
16. Which man was more familiar with the Scripture, Festus or Agrippa (Acts 26:24-27)? Why did Festus think Paul mad (verse 24)? How did Agrippa “know these things” (verse 26)?
17. Why did Paul make a direct appeal to Agrippa (Acts 26:27)? What was the point in Agrippa’s answer (Acts 26:28)? Which meaning do you think is correct? Why?
18. What did Paul desire of all who heard him (Acts 26:29)?
19. What was the verdict of Festus, Agrippa and Bernice (Acts 26:30, 31)? Was the Sanhedrin able to convict Paul when it tried him in Jerusalem (Acts 23:9, 10)? Did any of the three trials in Caesarea result in Paul’s conviction (Acts 24:1-23; 25:1-9; 26:1-31)?
20. What prevented Paul’s release (Acts 26:32; 23:11; 26:20)?

**YEAR 5 - LESSON 18 - PAGE 1**  
**WHOLE BIBLE STUDY COURSE**

**Year V**

**Second Quarter**

Lesson 18  
Acts 27

Page 1  
Memory Verses: Acts 27:25

Memory Verse:

“Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me” (Acts 27:25).

**PAUL SENT TO ROME**

“Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome” (Acts 23:11). This was the Lord’s promise to Paul after his arrest at Jerusalem at Pentecost 58 AD.

After being a prisoner in the governor’s palace at Caesarea from 58-60 AD, Paul began the journey to Rome in the fall of 60, and reached the “Eternal City” in the spring of 61 AD.

The voyage to Rome was made in three ships: one from Caesarea to Myra, another from Myra to Melita, and the third from Melita to Puteoli.

**“Answered Prayer”**

“God works in mysterious ways His wonders to perform,” but He answers prayers (Rom. 15:30-32). It was God’s will that Paul be carried to Rome, as He had a special work for him to do in the capital of the world!

**Spiritual Consternation**

“Spiritual Consternation” may be the title of Acts 27, and the outline includes

- I. The Warning (Acts 27:1-12),
- II. The Winds (Acts 27:13, 14).
- III. The Worries (Acts 27:15-20).
- IV. The Word (Acts 27:21-26).
- V. The Wishing (Acts 27:27-29).
- VI. The Waiting (Acts 27:30-41).
- VII. The Wonder (Acts 27:42-44).

**I. The Prayer to Visit Rome About to Be Answered (Acts 27:1-8)**

A. The company, the ship, and the route (Acts 27:1, 2).

“And when it was determined... we should sail into Italy (Acts 27:1): Paul’s appeal “unto Caesar” could not be denied (Acts 26:32).

“We...” Luke was with Paul in Caesarea, but not in prison (Acts 21:17, 18; 27:1). It is thought that this was when Luke wrote his Gospel (Luke 1:1-3). His two years in Caesarea gave him opportunity to spend time in Jerusalem, and perhaps Galilee, talking with apostles and the original companions of Jesus, gathering first-hand information.



## YEAR 5 - LESSON 18 - PAGE 2

Mary the mother of Jesus was probably still living from whose lips he could have learned his own story of Jesus' birth and childhood and many incidents of His Life!

“Sailed”: The great detail and minute accuracy of Luke's account of this voyage and shipwreck throw more light upon ancient seafaring than everything else put together. Smith's VOYAGE AND SHIPWRECK OF ST. PAUL is a classic on the subject.

“Delivered... Julius, a centurion of Augustus' band”: Paul and “certain other prisoners” were bound and entrusted to Captain Julius of “Augustus' hand.” Was this “band” a part of the imperial commissariat? Julius assumed chief authority in the grain ship (verse 11).

“Ship of Adramyttium...” (Acts 27:2): This ship was on the Asiatic coast of the Aegean Sea, a city in Mysia in the province of Asia. The ship was homeward bound. The centurion expected to find a vessel sailing to Italy into which he could transfer his prisoners.

“Aristarchus... being with us” (Acts 27:2): This Macedonian of Thessalonica is named in Acts 19:29 and 20:4. Luke and Aristarchus are the only fellow Christians who attended Paul on the journey, as far as we know. In Col. 4:10, written while Paul was a prisoner at Rome, the apostle calls Aristarchus his “fellow-prisoner.”

B. The voyage from Caesarea to Fair Havens (Acts 27:3-8).

“We touched at Sidon... (Acts 27:3): It was sixty-seven miles from Caesarea to Sidon, the rival of Tyre. It had a fine harbor. Paul was seasick. Julius treated Paul so courteously, he “allowed him to visit his friends and to enjoy their attentions.” This is Paul's first visit to Sidon, but Christians were already in Phoenicia (Acts 11:19), so he had “friends there. He took a personal interest in Paul throughout the voyage (verse 43; 28:16).

“We sailed under Cyprus... winds were contrary” (Act, 27:4): Cyprus was on the left between the ship and the wind from the northwest. “Lee” is the protected side from the wind. The “longest way was the safest.” They came to Myra (verse 5), a city of Lycia, a well-known port of that time. Had the Etesian winds not been blowing from the northwest, they could have cut straight across from Sidon to Patara with Cyprus on the right.

“And there the centurion found a ship of Alexandria...” (Acts 27:6): It was a grain ship (verse 38) bound for Rome. This was the ship Julius had been looking for. It was out of its course because of the wind - God was looking out for his missionary passenger! It was a large ship of Egypt, carrying 276 including the crew (verse 37).

“We sailed slowly...” (Acts 27:7); From Myra to Cnidus was only 137 miles, yet it required “many days.” The wind was contrary. Here the protection of the land from the northwestern wind ceased. “Tacking” is a turn made of right angle to the wind. This was done here to avoid the open sea west of Cnidus. By taking advantage of the protected or “lee” shore of Crete they could make another 100 miles before striking the open sea, Daily they hoped for a change of the wind. “The fair havens” (verse 8) was not a good place to winter.

### II. Paul Gives Advice to No Effect (Acts 27:9-13)

“The fast was now already past...” (Acts 27:9): The Day of Atonement, observed on the tenth day of the seventh month (Lev. 23:26, 27), which comes in our month of October. The ancients considered navigation on the Mediterranean unsafe from early October till the middle of March, Contrary winds had made the voyage slow and difficult (verse 7), in addition to the long delay in the harbor of Fair Havens.

## YEAR 5 - LESSON 18 - PAGE 3

“Sirs, I perceive...” (Acts 27:10): It is remarkable that a prisoner like Paul should venture to give advice at all. He kept on giving advice, He had won the respect of the centurion and officers. He had had plenty of experience with three shipwrecks already (II Cor. 11:25). He spoke from experience, not from inspiration. His apprehension came near being fulfilled. Fortunately, no lives were lost, though all else was. This outcome was due to the special mercy of God for the sake of Paul (verse 24), not to the wisdom of the officers in rejecting Paul’s advice. Paul begins now to occupy the leading role in this marvelous voyage.

“The centurion believed the master...” (Acts 27:11): It was quite natural that the centurion who had taken control of the ship into the service of the Roman Emperor would take the judgment of the owner of the ship. The more commodious harbor of Phoenix, town of palms, appealed to the centurion as a fit place for wintering. They voted to try for it against Paul’s advice (verse 12).

### III. A Vain Attempt to Reach Phoenix (Acts 27:13-20)

#### A. The winds (Acts 27:13, 14).

“And when the south wind blew softly...” (Acts 27:13): This is in marked contrast to the violent northwest wind that they had faced so long.

“A tempestuous wind, called euroclydon” (Acts 27:14): This “Northeaster” dashed “down from it,” Crete, not “against it or on it.” The Cretan Mountains are over 7,000 feet high. “Euraquilo” in the Revision. It was a hurricane.

#### B. The Worries (Acts 27:15-20).

“And when the ship was caught... we let her drive” (Acts 27:15): The ship was seized by the wind and hurled out of her course. It was unwise to remain near the shore, hence their “giving way” to the wind. “Let her drive”: The suddenness of the hurricane gave no time to furl the great mainsail. The “little boat” was hoisted up on the deck. The Island of Clauda gave them some shelter to prepare for the storm.

“Used helps...” (Acts 27:16): The hull showed signs of giving way. It was undergirded by ropes or chains that were dropped so as to pass under the hull, and then were tightened with levers. This process is still used with wooden vessels. The British call it “frapping.”

“Fall into the quicksands...” (Acts 27:17): The Syrtis was the name for two quicksands between Carthage and Cyrenaica, this clearly being the Syrtis Major, most dangerous quicksand bank near Africa. To strike it meant destruction.

“They lightened the ship... cast out tackling” (Acts 27:18, 19): The “freight” thrown overboard was not the wheat, but other unnamed commodities. Valuable food cargo would be the last to be sacrificed. The “tackling” was extra spars and cordage and furniture of the ship that could be spared.

“All hope... was then taken away” (Acts 27:20): They had no compass. “Neither sun nor stars in many days appeared.” They were lost at sea! They “were driven” (verse 17): The ship had been fixed as near to the wind (E N E) as possible (seven points). That would enable the ship to go actually W by N and so avoid the quicksands. J. Smith has shown that, a day being lost around Clauda, the ship going 36 miles in 24 hours in 13 days would make 468 miles. The Island of Malta (Melita) is 480 miles W by N from Clauda!

Despair was beginning to settle like a fog on all their hopes. The mariners despaired of their own safety. Did Paul lose hope?

#### IV. Paul Predicts Again, This Time by Inspiration (Acts 27:21-26)

“But... Paul stood forth... ye should have hearkened unto me” (Acts 27:21): Paul may be excused for saying, “I told you so.” Anxiety and necessity would enforce abstinence. They had plenty of grain on board, but seasickness took their appetite to eat, and there were no fires to cook it. So “They had gone without food for a long time.” Paul assures them that God had revealed to him that no one would be lost (verses 22-24). Paul doubtless had prayed for the lives of his companions. God spared their lives “as a gift to Paul” (verse 24).

“Be of good cheer: for I believe God...” (Acts 27:26): “I BELIEVE GOD” is Paul’s reason for his own good cheer. When the outlook is bad, try the UPLOOK! He predicted shipwreck “upon a certain island” (verse 26). The company would believe his inspiration when he could predict such a shipwreck as Melita, Malta, which lay far out of their course.

#### V. The Sailors Forget the Traditions of the Sea (Acts 27:27-32)

“But when the fourteenth night was come...” (Acts 27:27): The central basin of the Mediterranean, between Sicily on the west and Greece on the east, was called, by the old geographers, “Adria,” or the Adriatic Sea. The name is now confined to the Gulf of Venice. It was now fourteen nights since they left Fair Havens. The sailors heard the sound of breakers and grew uneasy. Without divine protection the ship could not have weathered the storm! The Lord cared for the 276 people from various countries who might constitute the nuclei of several churches.

“Twenty fathoms...” (Acts 27:28): A fathom means the distance from one outstretched middle finger tip to the other likewise outstretched, between six and seven feet. A ship today approaching St. Paul’s Bay by the rocky point of Koura would pass first twenty, then fifteen fathoms (Furneaux).

“Cast four anchors out of the stern, and wished for the day” (Acts .2729); “With a view to running the ship ashore anchoring from the stern would, it is said, be best” (Page). Lord Nelson has been quoted as saying that he had been reading Acts 27 the morning of the Battle of Copenhagen, April 1801, where he anchored his ships from the stern!

“Wished for the day”: They kept on praying “for day to come” before the anchors broke under the strain of the storm or began to drag. If the ship had been anchored from the prow (front), it would have swung around and snapped the anchors or the stern would have faced the beach.

“Shipmen were about to flee out of the ship...” (Acts 27:30): Under false pretence, the sailors were about to take the small boat on deck and abandon the ship. This was cowardly. Traditions of the sea required them to stick to their post till the last passenger is safe. At Paul’s request, the centurion had the “soldiers cut off the ropes of the boat, and let her fall off” (verses 31, 32).

#### VI. A Fourteen-Day Fast Broken (Acts 27:33-38)

“He gave thanks to God... began to eat” (Acts 27:35): While the day was coming on, Paul kept on exhorting or beseeching them to “take some meat” (verse 33). He really seems to have had charge in this hour of peril. For fourteen days they had had no regular meals. They needed the strength of the food for the work before them. “This is for your health” (verse 34); it is essential to your welfare and safety. He promised them absolute safety.

## YEAR 5 - LESSON 18 - PAGE 5

Paul “gave thanks to God” before he ate! He was a Christian. Is this not a good example for us all to follow daily? Read of our Lord’s example in the institution of the Lord’s Supper (Matthew 26:26-27).

“Then they were all of good cheer... took some meat” (Acts 27:36): Encouraged by Paul’s words and conduct, “they all felt encouraged and partook of nourishment,” all 276 on board (verse 37). This number included sailors, soldiers and prisoners. A muster or roll call may have been made. “When they had eaten to their satisfaction, they lightened the ship by dumping the wheat into the sea” (verse 38).

### VII. The Ship Is Wrecked; the Men Escape (Acts 27:39-44)

#### A. The waiting (Acts 27:39-41).

“And when it was day...” (Acts 27:39): The long night passed. “When day arrived,” they did not recognize the coast (Conybeare and Howson). The island was well known (Acts 28:1), but St. Paul’s Bay where the wreck took place was some distance from the main harbor (Valetta) of Melita (Malta).

“They discovered a certain creek with a shore...”: “A bay with a beach,” as *in* the Revision. It was a sloping beach. They determined to thrust the ship into this bay. Here the force of the waves would be broken, the water shallow, and the beach favorable to the men’s lives. They cut off *the* anchors (verse 40), “loosed the rudder bands,” “hoisted the foresail to the wind and made for the beach”!

“And falling into a place where two seas met...” (Acts 27:41): There is a current on one side of St. Paul’s Bay between a little island (Salmonetta) and Malta which makes a sand bank between the two currents. Unexpectedly the ship stuck in this sandbar, and “the hinder part was broken with the violence of the waves.” The ship was pounded to pieces!

#### B. The wonder (Acts 27:42-44).

“And the soldiers’ counsel was to kill the prisoners...” (Acts 27:42): The soldiers did not relish the idea of the escape of the prisoners. “Kill them all,” so they “might not swim away and escape.”

“But the centurion, willing to save Paul...” (Acts 27:43): The centurion knew how much they all owed to Paul, even though the soldiers forget the debt of gratitude they owed him. Wisely the centurion commanded “those who could swim to leap off first and make for shore, and the rest, some on boards and some on fragments of the ship. And so they all reached shore in safety” (verse 44).

“Jesus, Saviour, Pilot me, Over Life’s tempestuous sea; Unknown waves before me roll, Hiding rock and treacherous shoal; Chart and compass came from Thee: Jesus, Saviour, pilot me.” – E. Hopper

Questions

1. Who was put in charge of Paul (Acts 27:1)? What is the Meaning of “Agustus’ band”?
2. What indicates that Luke, the writer of this book, was present on the ship (Acts 27:2; Col. 4:14; II Tim. 4:11)? How long had Luke been with Paul (Acts 21:17-24-27)?
3. Why was Aristarchus in the company (Acts 27:2; Col. 4:10)?
4. Did Paul impress his keepers as a dangerous rebellious prisoner (Acts 27:3; 24:23; 28:16)? Why did he need “refreshing”? Who refreshed him (Acts 11:19)?
5. Why did the ship make such little progress (Acts 27:4, 7, 9)? From what direction was the wind (vs. 4, 5)?
6. Why change ships (Acts 27:6)? Why was the ship so far east? How could they make headway against a contrary wind (verse 7)? What change in the course at Cnidus, and why? Why was it difficult to hug the shore of Crete (Acts 27:8)?
7. What fast and what is its connection with sailing (Acts 27:9)?
8. Was Paul’s warning an expert’s warning, or a supernatural revelation from God (Acts 27:10; II Cor. 11:25)? Whose word did the centurion believe (verse 11)? What was the advantage at Phoenix?
9. What was this “Northeaster” called (Acts 27:14)? Why was it impossible to “face the wind” (verse 15)?
10. What securing of the boat, and what boat (Acts 27:16)? What is meant by “undergirding the ship” (verse 17)? What was the name of “the quicksands” and why feared? Why throw overboard the freight and tackling (verses 18, 19)?
11. What was the mental condition of the men when Paul declared their ultimate safety (Acts 27:20-22)? Upon whose authority had Paul now spoken (Acts 27:28-25)? What is the basis of all “good cheer”?
12. What “harm and loss” (Acts 27:21; cf. verses 18, 19)? How reconcile this with his previous prediction (verse 22, 10)? In what sense were they all given to Paul (verse 24)?
13. Were they in the sea now called Adria (Acts 27:27)? Why think they were near land.? Purpose of casting anchors, and why so many (verse 29)? Why did the shipmen wish to abandon the ship (verse 30)? How could they be safer in the boat? Why would none of the rest be saved (verse 31)?
14. Who actually had charge of this company (Acts 27:31-35)?
15. What practical lesson does Paul’s public thanks for his food suggest to you (Acts 27:35; I Thess. 5:17)? Had they eaten absolutely nothing (verse 33)? How was eating for their “health” (verse 34)? What was now the sailors’ attitude toward Paul (verse 36)? Why is the number given here (verse 37)?
16. Why wish to strike the beach (Acts 27:39)? What the bands of the rudders, and why loosed (verse 40)? Why raise a sail? Meaning of “a place where two seas met” (verse 41)? Did they reach the point aimed at?
17. What was a Roman keeper’s punishment if his prisoner escaped (Acts 27:42; 12:19)?
18. How did the centurion risk his own life to save Paul’s (Acts 27:43)?
19. How many of the ship’s company arrived safely on land (Acts 27:37, 44)?
20. What practical lessons for believers are found in this lesson?

**YEAR 5 - LESSON 19 - PAGE 1**  
**WHOLE BIBLE STUDY COURSE**

**Year V**

**Second Quarter**

Lesson 19  
Acts 28

Page 1  
Memory Verses: Acts 28:30, 31

Memory Verses:

“And Paul dwelt two whole years in his own hired house, and received all that came in unto him, Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him” (Acts 28:30, 31).

**PAUL ARRIVES AT ROME**

Paul’s first trial was in Caesarea, but justice miscarried. “I appeal unto Caesar” (Acts 25:11; 26:32), said Paul who “was free born” (Acts 22:28). This appeal could not be denied, It made it necessary that the Apostle to the Gentiles be taken to Rome.

The hazardous journey across the Mediterranean gives us a picture of storms, anchors, and ports (Acts 27:4, 8, 10, 14f, 20, 40-44). God always brings us into a port of safety if we let Him have His way. “God will take care of you,” and me! No wonder Paul has been called “The Apostle of Good Cheer” (Acts 27:25).

“Spiritual Translation”

“Spiritual Translation” is one heading Cor Acts 28. Note

- I. The Treatment (Acts 28:1, 2).
- II. The Testing (Acts 28:3-9).
- III. The Traveling (Acts 28:10-15).
- IV. The Testimony (Acts 28:16-24).
- V. The Turning (Acts 28:25-29).
- VI. The Triumph (Acts 28:30-31).

**I. Paul Escapes Another Peril (Acts 28:1-6)**

“Then they knew... island was called Melita” (Acts 28:1): By daylight the inhabitants along the coast saw and watched the distressed ship. When the 276 passengers “escaped all safe to land” (Acts 27:44), they were told that the Island “was called Melita,” modern Malta. Lt. General Sir William Dobbie wrote “A VERY PRESENT HELP, A Testimony to the Faithfulness of God” (Psalm 46:1) the story of how this heroic governor of this famous island in 1940 held it against over 2,100 air raids. Though it was “the most bombed spot on earth,” Malta did not fall to the German blitz! “God was with us. I know He was, definitely and practically, in our difficult times. It is marvelous in our eyes.”

“And the barbarous people... received us” (Acts 28:2): The Greeks called all men “barbarians” who did not speak Greek (Rom. 1:14). They were not “barbarians” in our sense of rude and uncivilized, but simply “foreign folk.”

“They kindled a fire”: The rain was an October or November drizzle that was very disagreeable. The islanders were not “wreckers” to take advantage of the calamity. They showed every kindness to the 276.

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“Paul... shook off the beast” (Acts 28:3-5): Like any normal preacher, Paul pitched in and helped gather wood for a fire. In the bundle of driftwood or brush, a viper was in a state of torpor. Ramsay thinks that the small constrictor (*Coronella Sutriaca*) which still exists in the island may be the “viper,” though it has no poison fangs, but clings and bites. The natives thought that it was a poisonous viper.

“Fastened on his hand” (verse 3): The viper was awakened to activity by the heat of the fire and struck its fangs into the hand of Paul. It was a vivid picture of the snake dangling from Paul’s hand (verse 4). The natives knew Paul was a prisoner being taken to Rome on some grave charge, and inferred that the charge was murder.

“They changed their minds... he was a god” (Acts 28:6): These people thought that calamity is proof of guilt. This is poor philosophy and worse theology. They kept on looking for Paul to fall down dead. When he did not they repented, changed their minds, and “said that he was a god.” Of course, Paul refused such homage.

This is Lystra in reverse (Acts 14:11-19). At Lystra Paul was first, received as a god (Mercury) and then they stoned him to kill him. So fickle is popular favor.

### II. Publius’ Father-in-law Healed (Acts 28:7-10)

“Chief man of the island... Publius” (Acts 28:7): An official title correct in Malta (Ramsay, “ST. PAUL,” p. 343) An inscription in Malta calls Prudens “Primate of the Maltese,” If by “us” Luke means that this Roman ruler entertained 276 men for three days, his hospitality as a heathen puts us all to shame.

“Publius lay sick... bloody flux” (Acts 28:8): Dysentery was the disease. God healed the man through Paul. The miracles opened the way for the preaching of the Gospel. A regular stream of patients came during the months Paul was on the island. The islanders repaid the good work of Paul “with many honors” (verse 1G), and gave the 27(3 everything they needed when they sailed away.

“The entire ship’s company was well treated because of Paul’s presence among them. One good man frequently saves many bad ones. Sodom would have been saved for “ten (10) righteous souls” (Gen. 18:32). Wicked people do not want to live among their own kind exclusively. Scoffers want to live near churches.

### III. Rome At Last (Acts 28:11-16)

“And after three months we departed...” (Acts 28:11): Navigation in the Mediterranean usually opened up in February (always by March), spring beginning on February 9 (Page). This is the third ship Paul had boarded, “a ship of Alexandria.” So was the one shipwrecked. This one, no doubt, was also laden with wheat. It had put into Malta, driven by bad weather, and wintered there in the excellent harbor.

“Whose sign was Castor and Pollux.” The sign or figurehead means twin sons. The fabled twin sons of Jupiter, “guardian saints” of sailors, carved images of whom were on the prow of the boat. This sign was the name of the ship.

“Castor” means “Horse-Tamer.”

“Pollux” means “Master Boxer.”

“And landing at Syracuse...” (Acts 28:12): This was the chief city of Sicily and eighty miles from Malta. Here Alcibiades wrecked the power and glory of Athens.

“And from thence we fetched a compass...” (Acts 28:13): They detoured from there to Rhegium.” They did not sail in a direct course; they made a circuit, to go around. The ship had to tack to reach Rhegium

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and was not able to make a straight course. It was 182 miles from Rhegium to Puteoli and would require twenty-six hours (Page).

“Where we found brethren...” (Acts 28:14): There was a church in this great seaport on the route from Palestine to Rome. Paul and his party remained “seven days” at the urgent request of the brethren. He was still a prisoner, but clearly Julius was only too glad to show another courtesy to Paul to whom they all owed their lives. It was 130 miles by land from Puteoli to Rome over one of the great Roman roads, “and so we went toward Rome”! Luke is exultant. It is the climax of the book of Acts (Acts 19:21; 23:11), but not the close of Paul’s career. The great event is that Paul reached Rome, but not as he had once hoped (Rom. 15:22-29).

“Brethren... came to meet us” (Acts 28:15): Good news had its way of travel even before the days of telephone, telegraph, newspapers, radio, and television. Had Julius sent special couriers with news of Paul’s coming? Had this Roman become a Christian along with the crew? The church in Rome long ago had received Paul’s letter from Corinth (Rom. 16:1, 2). Parts of the great stone highway over which Paul traveled are still in use, as we saw last summer on the celebrated Appian Way to Rome. If you wish to tread where Paul trod, you can do it here.

Apia Forum had a bad reputation, the haunt of thieves, thugs and swindlers.

The three taverns are about thirty miles from Rome,

It was a joyous time. Jesus exhorted Paul to be of good courage (Acts 23:11), as he had done the disciples (John 16:33). Paul had passed through enough to cause depression. Whether he was depressed or not, we do not know. “He thanked God, and took courage!” It seemed a cheering omen that the church of the capital of the world should meet and greet him.

“And when we came to Rome...” (Acts 28:16): Paul came to Rome, but not as he had hoped (Rom. 15:22-29). Rome was the Queen City of the earth. It was the center of history. Rome dominated the world from 200 B. C. It is still called “The Eternal City.” Its population then was 1,500,000, half slaves. It was the capital of an Empire extending 3,000 miles east and west, 2,000 miles North and South, with a population of 120,000,000.

“Paul was suffered to dwell by himself... with a soldier.” The Praetorian camp was the permanent garrison of Rome. Its commander at this time was Burrhus, Prefect of the guard from 51-62 A.D. Julius gave him a good report of Paul. The apostle was allowed comparative freedom – living by himself, in his lodging (verse 23), his own hired house (verse 30), though still chained to a soldier. There was probably a new soldier every day or night, but always with this soldier chained to his right hand day and night. Now that Paul is in Rome, what can he do for Christ while he awaits the outcome of his own appeal to Nero?

Paul’s Roman citizenship and education were greatly used of God. They gave him many advantages.

### IV. Prison Labors in Rome (Acts 28:17-31)

A. Paul meets some Jews in conference (Acts 28:17-22).

“Paul called the chief of the Jews together...” (Acts 28:17): Paul could not go to the synagogue as his custom was. He was a BOUND PRISONER. So he invited the Jewish leaders to come to his lodging and hear his explanation of his presence in Rome as a prisoner with an appeal to Caesar. He is anxious that they may understand that this appeal was forced upon him by Festus following Felix and not because he has come to make an attack upon the Jewish people. He is sure that false reports have come to Rome (verses 18, 19). His speech was conciliatory and shrewdly framed.



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“For the hope of Israel I am bound with this chain” (Acts 28:20): Paul shares with them the “hope of Israel.” They naturally wanted to hear more. They were non-Christian Jews (verses 21, 22). They knew the church as a “sect... everywhere spoken against.”

B. Another interview with the Jews (Acts 28:23-28).

“Appointed him a day... persuaded them... from morning till evening” (Acts 28:23): For a whole day Paul explained the symbolism, ordinances, sacrifices, priesthood and prophecies of the law of Moses AS PREPARATORY TO JESUS AS CHRIST. Many heard Paul as “he expounded and testified the kingdom of God, persuading them concerning Jesus,” the Christ. “Some believed... some believed not” (verse 24). It is usually so – in Covington, or Rome!

“They departed...” (Acts 28:25): “They loosed themselves from Paul,” but not before he showed them they were resisting the Holy Spirit (Acts 7:52; Matt. 13:14, 15; Isa. 6:9, 10). It is a solemn dirge of the doom of the Jews for their rejection of the Messiah (verses 26-28). The Gentiles will hear the Gospel (verse 28). The Jews refused to obey the Gospel (II Pet. 3:9).

C. An abrupt close for a book (Acts 28:30, 31).

“And Paul dwelt two whole years in his own hired house...” (Acts 28:30): Paul arrived in Rome Spring A. D. 61. He remained there two whole years. At the end of A. D. 62 he wrote Ephesians, Philippians, Colossians and Philemon. He preached to unbelievers, and taught the believers (verse 31; Matt. 28:20; Phil. 4:22) “those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.”

Tradition tells us Paul was released from A. D. 63-67 and visited Asia Minor, Macedonia and Spain. He was rearrested in A. D. 68 and taken to Rome. He then wrote I and II Timothy and Titus. After two trials he was beheaded by order of Nero, one of the wickedest men that ever sat on a throne (A.D. 54-68 A.D.). Nero died June 9, 68 A.D., by his own hand, Thus suicide ended the last of the line of Julius Caesar.

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### Questions

1. On what island was the company cast ashore (Acts 28:1).” What is its present name? What did Gen. Dobbie call Malta in his book?
2. How were they received? Why call the islanders “barbarous” (Acts 28:2)?
3. What happened to Paul, and why the conclusions about Paul (Acts 28:3-6)?
4. In what sense was Publius “the chief man of the island” (Acts 28:7)? What was the extent of his hospitality, and its reward (Acts 28:7, 8; 27:37)? Why the whole company honored (Acts 28:9, 10)? Did Paul preach to the islanders?
5. How many ships did Paul use to get to Rome (Acts 28:11; 27:2, 6)? Who were the “Twin Brothers”? How was the sign used?
6. What and where was Syracuse (Acts 28:12)? Where was Rhegium and why make a circuit to it (Acts 28:13)? Why not land nearer Rome than at Puteoli?
7. Who were found at Puteoli (Acts 28:14)? What exultant cry does Luke utter (Acts 28:14b; 19:21; 23:11)? Why permitted to tarry seven days?
8. How did the Roman brethren learn that Paul was coming (Acts 28:15)? Why so thankful (Rom. 1:7-13; 9:1, 2; 10:1)?
9. Why was Paul allowed to live by himself (Acts 28:16, 30).” How often was the guard changed?
10. To what group of people did Paul direct his first testimony in Rome (Acts 28:17)? Who was responsible for his bonds (verses 17-20)? What was the verdict of the Romans in Judea (Acts 28:18, 19; 24:26, 27; 25:9)?
11. Did the Jews desire to listen to Paul (Acts 28:21, 22)? Why had they not heard of him through his epistle?
12. When, where, concerning what truth, and on what authority did Paul witness to these Jews (Acts 28:23)? What was the result of this all-day meeting (verse 24)?
13. What the awful words of condemnation were pronounced upon these non-believing Jews (Acts 28:25-27; Matt. 23:38)?
14. To whom was the gospel sent when the Jews rejected the “hope of Israel” (Acts 28:20, 28)?
15. With what city does Acts begin its story (Acts 1:8)? With what city does it close (Acts 28:16, 30)?
16. How long was Paul in prison (Acts 28:30)?
17. Where did he get the money to pay the rent (Acts 28:30)?
18. How did Paul spend his time (Acts 28:30, 31; Phil. 4:22)? Did any one forbid him to preach?
19. Can you name three preachers, two martyrs, three cities, three court trials, three miracles and three conversions mentioned in the book of Acts?
20. What does tradition tell us about Paul after the close of the Book of Acts?

**YEAR 5 - LESSON 20 - PAGE 1**  
**WHOLE BIBLE STUDY COURSE**

**Year V**

**Second Quarter**

Lesson 20  
Romans 1

Page 1  
Memory Verses: Romans 1:16

Memory Verse:

“For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek” (Romans 1:16).

**GENTILE APOSTASY**

Coleridge calls the book of Romans “The most profound work in existence.”

Charles R. Erdman affirms: “It required real genius so to phrase an opening salutation as to embody the substance of the epistle which followed. Such salutations were commonly mere conventional forms, like those with which modern letters are begun and ended. They designated the writer and the reader and included some word of greeting. Paul, however, used the opportunity to declare his authority as an apostle, to describe the Christians in Rome, and to define the gospel of which he was about to write.”

**Romans Outlined**

A simple outline of Romans:

- I. The Sinner in Redemption (Romans 1-8).
- II. The Jew in Rejection (Romans 9-11).
- III. The Christian in Experience (Romans 12-16).

Romans is Paul’s most complete explanation of the understanding of the nature of the Gospel. The book begins with man “in sin” and ends with man “in Christ!”

**Hard to Understand**

Two reasons make some think so:

1. Paul’s style. He had a habit of starting a sentence, and then digressing and digressing; phrases would not always modify that which immediately precedes, making it hard to see the connection.
2. The epistle is about a problem that to us is no problem: “Could a Gentile be a Christian without becoming a Jewish proselyte?” Today we think of Christianity as being a Gentile religion, because so few Jews are Christians, BUT Christianity started as a Jewish religion (NO GENTILES were in the Jerusalem church so far as we know). Some powerful Jewish leaders were determined to keep it so!

**Where and When Written**

Romans was written by the Apostle Paul at Corinth in the early spring of A. D. 58 at the close of his third missionary journey just before his departure for Jerusalem (Rom. 15:22-27).

Phoebe carried the letter for Paul (Rom, 16:1, 2). Theme of the epistle: Romans 1:16.

**I. “The Unashamed Man” (Romans 1:1-17)**

A. About himself: the writer (Rom. 1:1).

“Paul, a servant...” (Rom. 1:1): Bringing the first and seventh verses together, we find a “called

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apostle” writing to the “called saints.” “A servant” means “bondservant,” a slave. Paul and every Christian is the purchased possession of Jesus Christ (Acts 20:28; I Pet. 1:18, 19). Paul was marked by complete submission to and loving service of “Jesus Christ”!

“Called to be an apostle”: “To be” is not in the original. Paul simply states that he is “a called apostle.” Man did not appoint him. Jesus Christ called him. He was called when he “SAW THE LORD,” essential to being an apostle (I Cor. 9:1; see Acts 26:16; 9:15; Gal. 1:15). “Separated” does not mean isolated. It is not isolation but insulation that we need in this world (John 17:15). The work of the gospel was Paul’s sole task; “this one thing I do” (Phil, 3:13). “The gospel of God.” It has its source in God. Man did not invent it. It came by revelation from God.

D. About his message: the gospel (Rom. 1:2-6).

1. It was prophesied in the Old Testament (Rom. 1:2).

“Promised afore by his prophets...” (Rom. 1:2): This gospel God promised through “His prophets.” They were guided, directed and inspired by Him. Their writings were “holy” because of their origin, character and content. These “Scriptures” are now known as the Old Testament.

2. It was personified in Jesus Christ (Rom. 1:3-6).

“Concerning his Son Jesus Christ... seed of David” (Rom. 1:3): The Son of God is the very center of the gospel. The promises are all concerning him. Jesus found Himself in the Old Testament (Luke 24:27, 46). The deity of Christ is here stated.

As to his flesh only did Jesus have an origin (John 1:1, 14). His birth identifies him with the royal family of David (Luke 3:23, 38). Mary produced her son in the capacity of “the seed of the woman” (Gen. 3:15). Jesus was Divine-Human. He was God-Man.

“And declared to be the Son of God with power...” (Rom. 1:4). Jesus was the Son of God in His pre-incarnate state (II Cor. 8:9; Phil. 2:6). He was still so after his Incarnation or birth “of the seed of David” (verse 3). However, it was the Resurrection of the dead that definitely marked Jesus off as God’s Son because of His claims about Himself as God’s Son and His prophecy that He would rise on the third day.

He was demonstrated to us to be the Son of God by the resurrection, the miracle of miracles. “He liveth by the power of God” (II Cor. 13:4). We shall live by Him (I Cor, 15:23-25; John 14:19; 11:25, 26). The resurrection is the Keystone of Christianity.

“By whom we have received grace and apostleship...” (Rom. 1:5): Through Christ Paul became a Christian and an apostle. The end of this grace was that Paul obeyed the gospel. The Roman Christians, too, were “the called of Jesus Christ” (verse 6). “Among all nations” all are called of Christ who hear and obey the gospel.

C. About his addressees: The Romans (Rom. 1:7-9),

“To all that be in Rome... called to be saints” (Rom. 1:7): Paul wrote to all Christians in Rome, the capital of the world, the home of Nero the emperor, with a population of about 2,000,000. They were not called to be holy, though this they were certainly to be. They were styled or named holy.

“Saints” denotes those who were separated FROM SIN and separated UNTO GOD. They belong to God.

“Grace... peace”: “Grace was the common salutation among the Greeks, and “Peace” among the Jews. Paul combined “grace” and “peace” and deepened their meaning as he adopted them as his usual form of Christian greeting. “Grace” means the unmerited favor of God. “Peace” denotes both harmony with God and the peace of soul which ensues. God bestows this blessedness upon those who obey the Gospel.

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“Your faith...” (Rom. 1:8): The first thing Paul wants to speak of is his thankfulness for their FAITH which “is being mentioned all over the world.” It was world-renowned. Strongest oaks grow in the stiffest wind. The strongest faith develops in the strongest tests of the wicked capital of Rome.

“For God... whom I serve” (Rom. 1:9): This is a reason for his thankfulness. Paul feels so deep an interest in the cause of Christ in Rome that he prays for them daily. Paul seems to have had a prayer list. He never omitted the Romans! Christian character must be demonstrated in Christian conduct. Worship must be followed by work.

D. About his purposes (Rom. 1:10-17).

1. A divine direction in life (Rom. 1:10).

“A prosperous journey by the will of God...” (Rom. 1:10): Paul prayed to go to Rome. God answered his prayers – and sent him there in chains, a prisoner (Acts 19:21; 28:17). We are not to court trials, but meet them bravely when they come to us (I Cor. 10:13).

2. An unselfish interest in others (Rom. 1:11-13).

“For I long to see you... impart... gift” (Rom. 1:11): He earnestly desires to visit the church at Rome. He was heartsick with yearning to visit them. This longing made him pray continually for them.

“Spiritual gift”: A miraculous gift or some spiritual favor falling below it. It was to make them immovable in the faith. The Roman Christians (Jews, Greeks, or Romans) would also be a blessing to Paul (verse 12). A mutual faith results in fellowship and fruit (verse 13). A fruitful life is as necessary as a life of faith, See I Cor. 12:1, 4.

The gifts of the Holy Spirit were imparted to strengthen the saints and the cause of Christ. The agent would be the Holy Spirit; Paul the instrument.

“I purposed to come unto you... but was let” (Rom. 1:13): “Let” means hindered, or prevented. As a good man, not under the miraculous guidance of the Spirit, Paul made plans to do many things. Often he desired to do things the Spirit would not let him do (see Acts 16:6, 7). Satan also hindered Paul,

3. A compulsion in life’s responsibilities (Rom. 1:14-17).

“I am debtor...” (Rom. 1:14): Paul was under obligation to preach the gospel to all men in all nations. We owe the gospel to unnumbered millions of “heathen.”

“Barbarians”: Foreigners, those who did not speak the Greek language. To the Jews all other men were Gentiles.

“I am ready...” (Rom. 1:15): Wherever the Spirit may so please, Paul was ready to preach the gospel to the Roman Christian or non-Christian. Delay was not Paul’s choice.

“For I am not ashamed of the gospel...” (Rom. 1:16): At one time Paul was “ashamed” of Christ and hated the gospel (Acts 26:9f). By experience Paul knew the Gospel was God’s dynamite or power to save from sin. The Jew was first in privilege and in penalty (Rom. 2:9f). It is serious to be a Christian (Luke 12:47, 48).

The three great facts of the gospel are the death, burial and resurrection of Christ (I Cor. 15:1-4). The gospel is God’s only appointed means of salvation. The name of Jesus “is the only name... whereby we must be saved” (Acts 4:12).

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Note the contrast between the Gospel and the Law.

| <u>The Gospel</u> | VS | <u>The Law</u>                                   |
|-------------------|----|--|
| 1) The Power      |    | Legal Weakness (Rom. 8:3-4).                     |
| 2) Of God         |    | Human Righteousness (Rom, 10:1-3; Phil. 3:9).    |
| 3) Unto Salvation |    | Legal Condemnation (Rom. 7:9-10; II Cor. 3:6-9). |
| 4) To Every One   |    | Jewish Exclusiveness (Rom. 3:21-23; 10: 11-13).  |
| 5) That Believeth |    | Legal Works (Rom. 9:30-32; 10:3-5).              |

“The just shall live by faith” (Rom. 1:17): The gospel brings sinful man a righteousness that comes from God who freely gives it to those who have belief. The man whom God declares righteous LIVES BY FAITH. Paul grounds his position on Hab. 2:4 (see II Cor. 5:7; Gal. 3:11).

“This righteousness is revealed from faith, or through means of faith, in order to produce faith in others. Believing includes knowledge and belief, assent and surrender, appropriation and application” (Schaff).

### II. The Inexcusable Man (Romans 1:18-32)

A. The inexcusableness of man (Rom. 1:18-20).

1. God’s righteousness revealed in the gospel (Rom. 1:17).

“Gospel... For therein is the righteousness of God revealed (Rom. 1:17): The saving RIGHTEOUSNESS is not revealed in astronomy, zoology, or philosophy. It is found neither in nature or the mind – but IN THE GOSPEL revelation. After righteousness is received from God, comes righteousness achieved. After the new birth (John 3:3-5) comes the new life and with it the new standards of righteousness such as truthfulness, honesty, purity and fair play (Gal, 5:19-26).

2. The wrath of God revealed from heaven (Rom. 1:18).

“For the wrath of God is revealed...” (Rom. 1:18): “For” introduces an argument that shows that the gospel of Christ is the world’s only hope.

“Wrath of God”: It is the temper of God towards sin, not rage, but the wrath of reason and law (Shedd). The revelation of God’s righteousness in the gospel was necessary because of the failure of men to attain righteousness without the gospel. God’s wrath justly rests upon both Gentiles (Rom. 1:18-32) and Jews (Rom. 2:1-3:20).

This wrath is revealed in the Scripture – in the flood, in Sodom, and in national disintegration. The laws of nature show it (Gal. 6:7, 8).

Whoever violates a law of nature will experience the “wrath of God” that is connected with such violation. Moral violation brings its suitable penalty.

But in the Kingdom of Grace, “Christ hath redeemed us from the curse of the law” (Gal. 3:13) by meeting its penalty in our behalf. The atonement was not to turn away anger, but to meet the demands of God’s infinite love, who “commended his love toward us, in that while we were yet sinners, Christ died for us” (Rom. 5:8).

3. The knowledge of God revealed in nature (Rom. 1:19, 20).

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“The invisible things of him... understood by the things that are made” (Rom. 1:19): The truth as to God has been manifested to man. Even without the Bible, all men have another Bible: “It is bound with the covers of the day and the night. It has pages of atmosphere. Its print is the stars, plants, flowers, animals and man.”

The attributes of God’s nature defined here as “his everlasting power and divinity.”

Man has no excuse left for worshipping helpless idols, B, Inevitable consequence of unbelief (Romans 1:21-23)

“Because that when they knew God, they glorified him not as God.” (Rom. 1:21): Man has the knowledge as shown in verse 20. No people, however degraded, have yet been found without some yearning after a god, a seeking to find the true God and get back to him as Paul said in Athens (Acts 17:27). Man knows better than he does. Note the seven steps in verses 21-23 of the apostasy – man’s falling away from God.

### C. God forsakes man (Romans 1:24-32).

#### 1. God gave them up to wrong living: idolatry (Rom. 1:24, 25).

“Wherefore God also gave them up...” (Rom. 1:24): Three times it is recorded that “God gave them” (verses 24, 26, 28). Man chose folly. “God gave them up” to the consequences of their folly. God allowed man to be swept by the strong currents of impure desires down into the abyss of immorality and vice. This was because man chose to worship “the creature rather than the Creator” (verse 25). A false worship will always lead to a false life. No worship is better than a false one!

#### 2. God gave them up to wrong loving: Sensuality (Rom. 1:26, 27).

“God gave them up unto vile affections...” (Rom. 1:26): Unto passions of dishonor – vile, shameless, sensual indulgence. The terrible depravity of man reached its depth in Rome, specially the sexual practices. The degradation of sex is what Paul here notes as one of the results of heathenism – the loss of God in the life of man. Man passed by the Creator.

“Their women did change... men with men” (Rom. 1:26, 27): The sodomy referred to here was common in the first century among the Romans. Writers spoke of these things without a sense of shame.

#### 3. God gave them up to wrong thinking: Depravity (Rom. 1:28-32).

“God gave them over to a reprobate mind...” (Rom. 1:28): A mind in which the distinctions between right and wrong are confused or lost. They tested God at first and turned aside from God. They rejected God and God rejected their mental attitude and gave them over (verse 24, 26, 28). Twenty-one (21) things characterized the lives of these enlightened sinners (verses 29-32), indecent and dishonorable things.

Dr. R. H. Graves of Canton, China, said that a Chinaman who got hold of this chapter declared that Paul could not have written it, but only a modern missionary who had been to China. It is drawn to the life because Paul knew Pagan Greco-Roman civilization.

“They trifle with the truth, until at last, Delusions, strong as hell, shall bind them fast.”

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### Questions

1. Who wrote the book of Romans (Rom. 1:1)?
2. What do we know of Paul (Acts 21:39; 22:3; 23:6; 26:4, 5; Rom. 11:1; II Cor. 10:10; Gal. 1:14; Phil. 3:5, 6)?
3. How did Paul describe his relationship to Christ, the Gospel and the Old Testament (Rom. 1:1, 2)?
4. In whom does the “Gospel of God” center (Rom. 1:3; Mark 1:1; Rom. 1:9, 16; II Cor. 2:12; 4:4; II Thess. 1:8)?
5. How “declared to be the Son of God with power by the resurrection from the dead” (Rom. 1:4)?
6. What is the grace which the Apostle says he received (Rom. 1:5)?
7. To whom did Paul write this book, and what characterized this church (Rom. 1:7, 8)?
8. For what two-fold purpose did Paul long to see the believers at Rome (Rom. 1:10-13; Phil. 2:25; II Tim. 1:4)? Are you “ready” to pay your gospel “debt” (Rom. 1:14, 15)?
9. Why was Paul “not ashamed of the Gospel” (Rom. 1:16)? Can you contrast the gospel and the law?
10. What is man’s part in salvation (Rom. 1:16; Isa. 1:19; John 3:3, 5, 18, 36; Heb. 5:9)?
11. What three things concerning God are revealed or unveiled (Rom. 1:17-20)?
12. Why are all men “without excuse” (Rom. 1:19; Psa. 19; Luke 14:18)?
13. What had been man’s attitude toward God when they knew Him (Rom. 1:21; Isa. 53:6)?
14. When the Gentiles rejected the knowledge of God, what seven downward steps did they take (Rom. 1:21-23)?
15. What awful, three-fold sentence was pronounced upon these ungodly Gentiles (Rom. 1:24, 26, 28)?
16. Is it true that a false worship always leads to a false life (Rom. 1:24, 25)?
17. What were the vile affections to which “God gave them up” (Rom. 1:26, 27)?
18. When these men tested God and turned aside from Him, what kind of mind was given them (Rom. 1:28)?
19. How many things characterized the lives of these enlightened sinners (Rom. 1:29-32)?
20. What did a Chinaman say who once read this chapter? What happens to those who “trifle with the truth”?



**YEAR 5 - LESSON 21 - PAGE 1**  
**WHOLE BIBLE STUDY COURSE**

**Year V**

**Second Quarter**

Lesson 21  
Romans 2

Page 1  
Memory Verses: Romans 2:24

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Memory Verse:

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

**THE JUST JUDGMENT OF GOD**

To know the truth is not enough. One must obey it (Heb. 5:9; John 14:15).

The Gentiles had God’s truth concerning their duties to God and to one another. In spite of this, they forsook God and turned to idol worship (Rom. 1:21-23). They sank down to the most awful sins and vices (Rom. 1:24-33). They knew the truth! They would not obey it for they “loved darkness rather than light, because their deeds were evil” (John 3:19-21). “The Gentiles had traditions and laws, **FOUNDED ON ORIGINAL REVELATIONS**” (McGarvey).

In Romans 1, Paul showed us that

1. Righteousness is by the gospel of God (Rom. 1:16, 17).
  2. The Gentiles need the righteousness that is possible through the gospel. They are “without excuse” (Rom. 1:20) in their sins, since the gospel could make them righteous before God.
- “The Judged Man” is seen in Romans 2.

**I. God’s Judgment Forbids Any Man to Judge Another (Romans 2:1-5)**

A. Judgment is God’s function (Rom. 2:1).

“Inexcusable... judgest another” (Rom, 2:1): To sin is bad. To encourage others to sin is worse. To condemn sin **IN OTHERS** and **YET BE GUILTY OF THE SAME SIN IS INEXCUSABLE**. Paul has shown the Gentiles’ need of God’s righteousness (Rom. 1:16-32). In this chapter he will show the Jew that he, too, needs God’s righteousness.

“Judgest”: Means to “pick out,” pronounce judgment, condemn (if proper). A large part of the religion of some men seems to consist of their readiness to find fault with others. Such was the case of the Jew whom Paul here describes. “Whosoever” is identified with “Jew” in verse 17. The Jews filled with spiritual pride were greatly given to judging others.

The Jews in condemning the Gentiles condemned themselves – before God.

We know a man, as we know a tree, by his fruits (Matt. 7:15-20). To attempt to pass final judgment on any man is to try to dethrone God. It will boomerang (Matt. 7:1, 2). God’s judgment will be “proper,” “right,” according to the “eternal fitness of things.”

B. The danger of judging others (Rom. 2:2-5).

“The judgment of God is according to truth...” (Rom. 2:2): The judgment of man is seen in verse 1. “The judgment of God” is seen in verse 2. What a difference there is. God’s judgment is without error, or partiality. It is according to truth. Judgment presupposes a standard. But whose standard is it going to be? Yours or mine? Man’s or God’s standard? The “norm” is “truth”! Divine truth, not human “truth”.

## YEAR 5 - LESSON 21 - PAGE 2

In condemning the Gentile in his sins, the Jew was but condemning himself before God. The Jew PRACTICED THE SAME SINS! The Jew felt he was free to sin because he was a Jew, because he was a son of Abraham (Matt. 3:7-9).

Philips Brooks said: "The ONLY way to get rid of a past is to get a future out of it." No criminal can have a good future until the law has wiped out, his past. God's way of wiping out the past is not the penance of the law but the process of God through the Gospel.

"And thinkest... that thou shall escape the judgment of God?" (Rom. 2:3): The Jew felt that because he was a son of Abraham, was circumcised and had the law that he was sure to be saved. The Talmud Jewish traditions and oral explanations of the Old Testament) said: "All Israelites will have part in the world to come." "Abraham sits beside the gates of hell, and does not permit ANY WICKED ISRAELITE TO GO DOWN TO HELL"! WRONG!

Some expect to be saved today because they come from good homes, are Americans, or belong to a certain lodge. Wrong again!

Many a sinner persuades himself that his own sins, the very sins he condemns in others, will go unpunished. Wrong again, too!

"The goodness of God leadeth thee to repentance" (Rom. 2:4); To-ward the Jews, God had shown peculiar goodness, patience and forbearance. God is so good to all of us (Matt. 5:45). The PURPOSE OF THIS GOODNESS is to lead us to repentance, to forsake sin and seek His righteousness (II Pet. 3:9).

The Jew not only expected to escape God's wrath for sin, but also even abused his love. He would do no right about face in repentance.

"Treasur' up... wrath" (Rom. 2:5): The whole inner life of the Jew had become petrified. In judging the Gentile, Paul shows the Jews such action is a laying up of wrath against themselves (Matt. 6:19). The judgment is certain (II Cor. 5:10-12; 1:14).

An old woman was taunted with the folly "lake of fire and brimstone" because "no such amount of brimstone could be found in one place."

"Everyone takes his own brimstone with him," was her reply.

### II. The Judgment of God Is Just (Romans 2:6-16)

A. It is based on works (Rom. 2:6-9).

God "will render to every man according to his deeds" (Rom. 2:6): God's day of gracious mercy is not to be despised. Judgment day is coming – to EACH ONE OF US (Rom. 14:12). The Jew and Gentile are on the same level before God. Sinners escape punishment for awhile and think they will escape altogether, but God at the final judgment will render to each his due

"According to his deeds": "Deeds" cover the life as upright, or evil, The tenor or trend of life will condemn or acquit man. The Gentile would not be condemned because he was a Gentile. The Jew would not be accepted because he was a Jew.

### Pay Day – Some Day!

A certain farmer was a skeptic and scoffer and despised everything religious. He thought he proved the foolishness of believing in God by plowing his fields on Sunday. He planted, cultivated, reaped and harvested on Sunday. His crops were fine. To his neighbors he said: "See here! I plowed, planted, cultivated, reaped

## YEAR 5 - LESSON 21 - PAGE 3

and harvested my crops on Sunday and they are quite as good as any of yours. There is no God, and keeping the Lord's day holy is a joke or else my crops would have failed."

A Godly neighbor listened to his tirade and then solemnly said, "God does not always settle in October"! But, He settles up – some day!

"To them who by... well doing" (Rom. 2:7): In verses 7 and 8 we have two classes of character with two classes of deeds.

### **The Good**

1. Character: "To them that by patient continuance"
2. Pursuit: "Seek for glory and honor and immortality"
3. Award: "Eternal life"

### **The Bad**

1. Character: "Rut unto them that are contentious"
2. Pursuit: "Do not obey the truth but obey UNRIGHTEOUSNESS."
3. Award: "Indignation and wrath"

One who does well, Jew or Gentile, IF HE COULD LIVE A SINLESS LIFE WOULD BE SAVED. Those who "do not obey the truth" but "doeth evil" (verses 8, 9) shall reap "tribulation and anguish... of the Jew first, and also of the Gentile (John 8:31, 32; II Thess. 1:7-9; Heb. 10:31).

B. God's judgment is impartial, real and universal (Rom. 2:10-16).

"For there is no respect of persons with God" (Rom. 2:10): Punishment for a life of willful disobedience to God will come upon Jew and Gentile.

"But distinction and honor and peace to all who do what is good, to the Jew first and to the Greek as well" (Berkeley).

God is impartial in the blessings given, as well as in his punishment.

The Jew was pre-eminent in privilege. He felt his descent from Abraham, his circumcision, and the law guaranteed God's partiality to him. He was wrong. Great privileges abused mean sorer punishment (Luke 12:47, 48).

"For as many as have sinned without law..." (Rom 2:12): God's law is His will revealed to man. The Gentile did not have the Law of Moses as the Jew had. Gentiles had a measure of truth in the form of tradition. To disobey what knowledge of God they had, made them sinners before God.

"The heathen who sin are lost, because they do not keep the law which they have, not because they do not have the Mosaic Law or Christianity."

"Hearers... doers" (Rom. 2:13): Not "the" but "a law," any law. The Law of Moses was read in the synagogue, but there was no virtue in listening. The virtue is in DOING THE LAW. James makes this contrast between "hearers" and "doers" (James 1:22-25). LAW MUST BE OBEYED to "justify" or make righteous the one under law.

"For when the Gentiles... a law unto themselves" (Rom. 2:14): The Gentiles did not have a revelation, such as the Jews had. They had a law of nature (Rom. 1:18, 32). Their consciences and moral sense are a law. They are "a law unto themselves." The apostle does not say that this was the rule among the Gentiles, but applies the principle to the very rare instances of Gentiles of pure character.

## YEAR 5 - LESSON 21 - PAGE 4

“Accusing... excusing” (Rom. 2:15): The early father of mankind passed on God’s will. The heathen Gentiles knew when their conduct was “right” or “wrong.” They were responsible for living up to the light they had. When they did not, their conscience condemned them. The gospel is now the standard of judgment. Let us preach it to “every creature” (Mark 16:15, 16; I Cor. 15:1-4, 20-26).

### III. God’s Judgment Demands Consistency (Romans 2:17-29)

A. It demands consistency in profession and life (Rom. 2:17-23).

“Behold, thou art called a Jew...” (Rom. 2:17): Here we see “The Boasting Man,” the Jew who felt himself to be superior to the Gentile. Yet the Jew acted as though he himself needed to be taught. He was inconsistent in his conduct. “Do as I say, not as I do” was his philosophy – and dead wrong (verses 18-21). It is not enough to be a hearer of the law. One must be a DOER to be right in God’s sight (James 1:22-25). Preaching and practice must agree in Jew – and Gentile.

“Abhor idols... commit sacrilege” (Rom. 2:22): The Jew said he abhorred idols. Yet he visited the temples of idols. He imported idols or made patterns of them. He served them (Ex. 20:2-6). He dishonored God when he broke God’s law (verse 23).

Macknight says that “robbing” refers “to robbing the temple at Jerusalem of what was due it.” This is hardly true, for Paul refers to practices that dishonor God among the Gentiles. Privilege and practice are contrasted through the whole passage.

B. Our influence demands consistency (Rom. 2:24, 25)

“For the name of God is blasphemed... through you” (Rom. 2:24): The Jew who knew God through the law had a fearful responsibility to the Gentile who did not have the law. The Jew broke the law and lived in sin. The heathen reason “Like people, like God,” and thus blasphemed God because the Jew wrongly used his influence. Circumcision pledged the Jews to obey the law. Baptism today pledges us to OBEY THE GOSPEL (John 14:15; Rom 6:3, 4, 7, 11-14). Read verse 25. Then substitute the word “baptism” for circumcision” and realize anew how important it is for our profession and life to agree.

C. The spirit and the form must agree (Rom. 2:26-29).

“Uncircumcision... counted for circumcision?” (Rom. 2:26): “If, when a Jew breaks the law, his circumcision becomes uncircumcision, then when the Gentile keeps the law, in that case, his uncircumcision ought to be-come circumcision.” It is plain, then, that circumcision is of NO VALUE TO HIM who willfully BREAKS THE LAW; and NOT BEING circumcised is no disadvantage to the Gentile who keeps the spirit of the law. Real circumcision is of the heart and body (verses 27-29). So, real baptism is of the heart and body. The life rather than the lip best honors God. What are the outward and inward marks of our religious profession or sincerity?

1. The spirit mark (Rom. 8:16).
2. The word mark (I Pet. 1:23).
3. The world mark (II Cor. 5:17). We prove something by being SOMEONE. It was “OLD CREATURE”; now it is “NEW CREATURE.”
4. The service mark (James 1:22).
5. The love mark (John 13:35).
6. The mark of confession (John 4:15).

## YEAR 5 - LESSON 21 - PAGE 5

An old gentleman watched a small boy struggling to eat a very large apple. "Too much apple, isn't it, sonny?" The little fellow with his mouth full of apple and his hand full of more apples, replied: "No sir, mister, not enough boy"!

Is our problem too much world, temptation, habit, sin, evil? NO – NOT ENOUGH CHRISTIANITY.

An old divine said: "There is enough religion in the world to sink it, but I fear not enough Christianity to SAVE IT."

Let us be sure we have the inner experience of birth, growth and in the gospel to be "more than conquerors" over the spiritual and moral life problems which face us all daily (Rom. 8:37-39)!

### Questions

1. Is it enough to know the truth (Heb. 5:9; John 14:15)?
2. Is having the truth a guarantee that men will follow God, or turn to idols (Rom. 1:21-32)?
3. Why do not men obey the truth of God (John 3:19-21)?
4. What sort of judgment is prohibited in Rom. 2:1 (Matt. 7:1, 2, 15-20)?
5. What is the import of the term "truth" (Rom. 2:2)?
6. What is said concerning God's judgment upon sin in these verses (Rom. 2:2, 3, 5, 16)?
7. Meaning of "the goodness of God leadeth thee to repentance" (Rom. 2:4)?
8. What is the meaning of "treasurest up" wrath (Rom. 2:5)?
9. How "render to every man according to his deeds" (Rom. 2:6)? Why is "Pay Day – Some Day" sure?
10. Can you reconcile Romans 2:13; 3:20 and Gal. 3:10; Deut. 30:11-14; II Cor. 3:11; Rom. 6:14; James 1:22-25?
11. How do the Gentiles become "a law unto themselves" (Rom. 2:14)?
12. What will be the basis of judgment of "the secrets of men" (Rom. 2:16)?
13. Who could be called "The Boasting Man"? (Rom. 2:17)?
14. If the ten claims the Jew made of his position are true, what about the counterclaim of practice (Rom. 2:21)?
15. How did the Jew "commit sacrilege" (Rom. 2:22; Matt. 4:10)?
16. Is it fashionable to "rob" God today (Mal. 3:8-10)?
17. How is it true that "he is not a Jew who is one outwardly; neither is that circumcision, which is outward in the flesh" (Rom. 2:28; Phil. 3:3)?
18. How was the "name of God" blasphemed among the Gentiles (Rom. 2:24)?
19. If circumcision is of no value to the Jew who willfully breaks the law, what about the value of baptism in the believer who is a "hearer" but not a "doer" of the gospel teaching (Matt. 23:18-20)?
20. Can you list six marks of the Christian life that will honor God and bless man?

**YEAR 5 - LESSON 22 - PAGE 1**  
**WHOLE BIBLE STUDY COURSE**

**Year V**

**Second Quarter**

Lesson 22  
Romans 3

Page 1  
Memory Verses: Romans 3:19

Memory Verse:

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

**THE WHOLE WORLD GUILTY**

Salvation is actual, real and reasonable. It is not magical, nor arbitrary.

To be saved, MAN MUST BECOME RIGHTEOUS BEFORE GOD. How can this be done? Paul answers the question in Romans 3 under the general heading, “The Guilty Man.”

**I. Man Can Not Become Righteous by the Law (Romans 3:1-20)**

A. The profit of the law (Rom. 3:1, 2).

“What advantage then hath the Jew?” (Rom. 3:1): “The Judged Man” of Romans 2 showed that the Jews as well as the Gentiles are included under sin. The possession of the law and the rite of circumcision were of no avail unless the law was faithfully kept.

What does the Jew have over and above the Gentile, then? The Jewish man took the attitude that since he had received the revealed message of the Old Testament, he was exempt from the needs and conditions of the New Testament message. But he forgot that the Old Testament was complete without the New Testament. He forgot that the lamb upon the Old Testament altars was but the promise of the Lamb on the New Testament Cross. He forgot that the Old Testament Messiah was the New Testament Christ; that he just lived by faith whether in Abraham’s day or Paul’s day.

“Much in every way ... oracles of God” (Rom. 3:2): The Jew had great advantages: greater light, more knowledge, better privileges, higher honors. Paul mentioned one “advantage” of the Jew over the Gentile. They had the “ORACLES OF GOD,” the Old Testament, the Holy Scriptures, and hence the promise with a Messiah of mankind. “Oracle” is the message or voice of God. God chose the Jew to give the world a Book, the Bible, and a Man, Jesus Christ! The chief thing is not in HAVING THE ORACLES OF GOD as a national heirloom, but in USING THEM AS A GOD-GIVEN TRUST,

We have God’s Word (II Tim. 3:15-17). What has this Book done for you? What have you DONE WITH IT? Said one to another: “I have just gone through the Bible.”

“But has the Bible gone through you?” replied the friend. That is what counts!

The Jew had not improved his advantage in possessing the Scriptures, just as today many neglect the advantage of the Whole Bible Study Course. YOU CAN “Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (II Tim. 2:15)! Begin today.

B. The law and faith (Rom. 3:3, 4).

“What if some did not believe?” (Rom. 3:3): Weymouth translates it: “What if some Jews proved unfaithful? Shall their unfaithfulness nullify God’s faithfulness?”

God “abideth faithful” (II Tim. 2:13) even if some Jews were unbelievers and untrue to their trust. What God has said He will do! What He has promised He will fulfill!

## YEAR 5 - LESSON 22 - PAGE 2

“Let God be true...” (Rom. 3:4): Although all men should be proved false, GOD WILL ALWAYS BE FOUND TRUE. His character never changes. His word never fails. Many of the Jews did not believe the law God gave them. A few tried to live up to it and failed.

“As it is written...” Psalm 51:4, a penitential psalm, in which David mourns over his own sins. When David had fallen into sin, and had turned to God in penitence, he felt that his very sin was designed to bring into stronger relief the justice of God. Speaking of that justice is though it could be brought into trial, he declares its absolute and complete acquittal.

C. The righteousness, judgment and glory of God (Rom. 3:5-8).

“The righteousness of God...” (Rom. 3:5): All the evil records of man (Gentile and Jew) but sets in bold relief the holy and righteous character of God. The very character of God demands that He punish not condone.

“I speak as a man”: “I am not expressing my own views, but those of the man who objects to the truth I am presenting.”

We must get on God’s side to be on the right side. During the Civil War someone asked Lincoln if he thought God was “ON OUR SIDE.”

Lincoln replied: “I don’t know. I haven’t thought of that. What I am really anxious to know is whether we are on God’s side,”

“God forbid...” (Rom. 3:6): “No indeed!” Or, “By no means.”

“For then how shall God judge the world?” How shall God judge the world, if no sin is punished which God turns to some good purpose? God’s very moral character will not allow Him to overlook the Jewish man’s sin because He is a Jew.

“Through my lie...” (Rom. 3:7): The Jews considered the TRUTH THAT PAUL PRESENTED A LIE, not the fulfillment of the Old Testament Scriptures. They slandered the apostle, puffing info his mouth the saying: “Let us do evil that good may come” (verse 8). Such a conclusion sweeps away the foundation of the moral universe. It robs us of all moral principle. This doctrine would justify every iniquity.

The nature of sin cannot be changed by its use. IF GOD REVERSES its consequences by His Grace, it is not because of the sin or the sinner, but of God’s providence. You can’t have MORE GOOD by creating MORE EVIL. You can’t have MORE HOLINESS by creating MORE SIN, You can’t have MORE PEACE by creating MORE WAR! You can’t get GOOD OUT OF EVIL.

Those who slandered Paul were justly condemned.

D. The law made the Jews no better than Gentiles (Rom. 3:9-18).

“What then? Are we better than they?” (Rom. 3:9): Are we Jews better than they, “the Gentiles?” NO. We “ARE ALL UNDER SIN.” You cannot pronounce the word except you imitate the hiss of the serpent, “s-s-s-sin.” ONLY the gospel can redeem us from the dominion of sin. The apostle proves that unrighteousness is universal by giving many Old Testament quotations. Paul “proved” that the Gentile is “under sin” in Rom. 1:18-32 and Rom. 2:1-29 for the Jew. His appeal to the Old Testament to show the Jew from his own Scriptures that he is a sinner and needs the forgiveness conditionally offered him through the Gospel.

1. Sin in human character (Rom. 3:10-12).

“There is none righteous... not one” (Rom. 3:10): No one is legally perfect. “None” is repeated four times in this section. “All” are under the dominion of sin. Read Psalms 14:1-3; 53: 1-3. Since the law requires absolute perfection, no human being is perfect. Relatively some are good, but they are not absolutely good

## YEAR 5 - LESSON 22 - PAGE 3

according to the law. No one can stand on the basis of his goodness, since none of us can attain to absolute goodness (verses 11, 12).

2. Sin in human conduct (Rom. 3:13-18).

“Their throat is an open sepulchre...” (Rom. 3:13): Note the anatomy of evil. “Their throat is an open sepulchre” (Psa. 5:9). If the grave is opened, corruption is manifest. So corruption comes from the throats of men when they speak.

“Tongues... deceit”: The character of the natural tongue is deceit. The policy of government seems to be “deceit.”

“The poison of asps is under their lips”: The poison of the asp lies in a bag under the lips. An unregenerate tongue speaks what is likened to the poison of a deadly serpent (Psa. 140:8).

“Those mouth...” (Rom. 3:14): It is full of blasphemy (Psa. 10:7).

“Their feet...” (Rom. 3:15): Unregenerate feet are swift to carry their owners on a mission of murder. Bloodshed travels swiftly today. Think of drunken drivers, and planes bombed for insurance (verse 10). “Peace” (verse 17) their minds know not. Where there is sin there is no peace.

“There is no fear of God before their eyes” (Rom. 3:18): “Fear” does not mean the FEAR OF FRIGHT, but the fear of faith. Fear is “reverential trust.” David’s psalms affirmed in strong language the universal sinfulness of man. His words include Jew and Gentile. All are included or “under” sin!

What is wrong with the world is that which is **WRONG WITH MEN IN THE WORLD.**

A busy father was repeatedly interrupted by his small son who wanted money for candy. At last the father tore a map of Europe from a newspaper, snipped it into many pieces, and said, ‘Son, put these pieces together correctly and I’ll give you money for candy.’ In five minutes the lad returned with the map perfectly assembled. The amazed father, knowing his son was too young to know world geography asked: “How did you do this so quickly?”

“On the other side of the map, daddy, was the picture of a man. When I **PUT THE MAN TOGETHER**, the world was together, too!” Get the **MAN RIGHT WITH GOD.** The world will be all right then!

E. The purpose of the law (Rom. 3:19, 20).

“All the world... guilty before God” (Rom. 3:19): The purpose of the law was to make everyone “liable to God,” in God’s court. The sinner must be made conscious of his sin. “Every mouth must be stopped.” The law “stopped” the mouth of the Jew. It made him realize he, as well as the Gentile, is “guilty before God.”

“Therefore by the deeds of the law no flesh shall be justified.” (Rom 3:20) Contrast this verse with Rom. 1:16. The gospel is powerful to save because it reveals man’s sinfulness. God is **ALL SUFFICIENT.** Man is **INSUFFICIENT** to save himself.

“Justified”: The law of God will only justify in the absence of sin. It **DEMANDS MORAL PERFECTION** (Gal. 3:10). **ONLY JESUS COULD THUS FULFILL, THE LAW’S DEMANDS.**

“The law”: The eternal, moral law of God, whether written on the hearts of the heathen, or more fully revealed to the Jews in the “commandments,” or completely set forth in Jesus Christ, “the end of the law” (Rom. 10:4). **ONLY through the GOSPEL CAN WE BE SAVED**, for “the gospel fulfills the law, sets aside its curse, perfects its moral tone, and intensifies and sanctifies its moral obligations.”

What is **CONCEALED** in the Old Testament is **REVEALED** in the New Testament.

The New Testament **CONSUMMATES** what the Old Testament **COMMENCES.**



## II. Man Can Become Righteous Through Jesus Christ (Romans 3:21-31)

A. Righteousness is separate from the law (Rom. 3:21).

“But now the righteousness of God without the law...” (Rom. 3:21): How can a man be right with God? How can one who is guilty of sin be forgiven pardoned, declared righteous and regarded as though his sins had never been committed?

Moses and prophets predicted that such righteousness would come. See Gen. 14:6; Hab. 2:4.

B. It is the righteousness of God BY FAITH (Rom. 3:22-24).

“The righteousness of God... by faith of Jesus Christ” (Rom. 3:22): If there is a universal NEED OF RIGHTEOUSNESS, there is found in the gospel A UNIVERSAL WAY FOR ITS POSSESSION. How is it obtained? “By faith of Jesus Christ unto all, “whether Jew or Gentile. Faith is not a ground of merit, but merely the instrument by which this righteousness is RECEIVED BY THE BELIEVER.

“For all have sinned...” (Rom. 3:23): Without exception “all” have “sinned, and come short of the glory of God.” This does not mean all have “sinned equally.” Man was made originally in the image of God. Adam was sinless. No sinner is in the Divine image. The image of God’s glory was marred. To have the divine likeness restored, man needs to have his sins blotted out. Until this is done man comes short of the glory of God.

“Being justified freely... redemption... in Christ Jesus” (Rom. 3:24): All believers are not “made” righteous, but “declared” righteous. Christ redeems the sinner who puts his trust in Him. His blood pays the debt that the sinner owes to justice. Christ the sinless one suffered and died for the sinner. God will accept His suffering for the debt of those who love and trust in Him (Matt. 20:28; Mark 10:45; I Pet. 1:18, 19; John 3:16).

C. It is both just and merciful (Rom. 3:25, 26).

“Whom God set forth to be a propitiation through faith...” (Rom. 3:25): Christ was publicly shown forth as our MERCY SEAT, a propitiatory. God met Israel at the mercy seat when the blood of the atonement was offered, SO CHRIST ON THE CROSS IS OUR MERCY SEAT! There we meet God who comes to us then in tender mercy “to declare his righteousness” to us. He bestows righteousness upon us in forgiving our past sins. Rejoice! This is the “righteousness” predicted without law, predicted by the law of Moses and the prophets.

“Just ... and the justifier” (Rom. 3:26): Can God be just, and yet justify the sinner? Yes, thank God! But we are justified ONLY BECAUSE JUSTICE WAS FULLY SATISFIED WHEN THE SINLESS CHRIST DIED, not for himself, but for His people. The believer in Christ Jesus trusts in Him, is baptized “into Christ” (Gal. 3:27), “into His death,” is in Christ. Christ paid the penalty for all who are found in Him (Rom. 8:1).

D. It excludes boasting (Rom. 3:27).

“Where is boasting then?” (Rom 3:27): Boasting is “completely shut out.” Man can only be justified by the “law of faith,” by the principle of faith in harmony with God’s love and grace, “A man is justified by faith without the deeds of the law” (verse 28). Such faith will result in obedience to Christ, (John 14:15; 15:14), and justification will issue in holy living, but the truth that justification is BY FAITH IS THE VERY HEART OF CHRISTIANITY! See James 2:14-20.

## YEAR 5 - LESSON 22 - PAGE 5

E. Redemption through Christ shows that the same God is back of the law and the gospel (Rom. 3:28-31).

“A man is justified by faith without the deeds of the law” (Rom. 3:28): The conclusion of Paul’s argument is now reached. No man is justified by the works of the law, He is justified by faith in Christ Jesus.

There is no retreat, from this divinely pegged position. The divinely stated condition is absolute and final. To defy it with an assault of superstition, reason, or any other weapon unbelief may choose, is to doom such a one to be an eternal loser. This is true because

1. God will admit no racial advantages (Rom. 3:29).

“Is he the God of the Jews only? ...of the Gentiles also.” (Rom. 3:29) God is the God of all nations. It is a reasonable thing that he would justify through faith Gentiles as well as Jews. Remember “there can be no step-children in the family of God.” Jews overlooked it then; some Christians overlook it now.

2. God demands faith irrespective of other claims (Rom. 3:30).

“One God... justify the circumcision by faith, and uncircumcision through faith” (Rom. 3:30): “The circumcision” refers to the Jew. The: “uncircumcision” refers to the Gentile. Both are justified by faith in Christ Jesus, God manifest in the flesh.

3. God has established the law by faith (Rom. 3:31)

“Do we then make void the law through faith? We establish the law” (Rom. 3:31): The law of faith does not violate the Law of Moses It establishes it, not through my act in keeping it, but through God’s act in fulfilling it through Christ (Matt. 5:17). All its benefits accrue to me through my faith in Christ. My faith in Christ justifies me. God counts me righteous, or guiltless. Not a single sin stands between my Savior and me.

The law of faith does infinitely more for me than the Law of Moses. The Law made me conscious of sin; faith makes me the companion of Christ who conquers me. His love controls me. My Creator is now my Companion.

“Nothing in my hand I bring,  
Simply to Thy cross I cling;  
Naked, come to Thee for dress;  
Helpless, look to Thee for grace;  
Vile, I to the fountain fly,  
Wash me, Saviour, or I die”!

## YEAR 5 - LESSON 22 - PAGE 6

### Questions: And Your Answers

1. If outward religious ceremonies cannot save, what question was immediately raised (Rom. 3:1)?
2. To whom were “the oracles of God” committed (Rom. 3:2)?
3. Did the Jews’ unbelief make God’s promises “without effect” (Rom. 3:3, 4)?
4. What is the meaning of the quotation in verse 4 (Psa. 51:4)?
5. What false doctrine of sin did the Jews say Paul was teaching (Rom. 3:5-8; 6:1)?
6. How many unbelievers are “under sin” (Rom. 3:9)?
7. Can you name and describe the fourteen terrible charges that describe the anatomy of sin (Rom. 8:10-18)?
8. From what written source did Paul present his evidence of man’s sinfulness (Rom. 3:10, 19)?
9. For what definite purpose did God give the law (Rom. 3:19, 20; 7:10; Gal. 3:24)?
10. What is impossible through the works of the law (Rom. 3:20; Gal. 2:16; 21; 3:10, 11, 21)?
11. What kind of righteousness had God provided since man is unrighteous and incapable of making himself righteous (Rom. 3:21)?
12. Does this “righteousness of God” depend upon man’s works (Rom. 3:21,28; Rom. 4:5; Eph. 2:8, 9; Titus 3:4-7)?
13. Who predicted this righteousness (Rom. 3:21)? What is the difference between the “righteousness of God” (Rom. 3:21, 22) and God’s righteousness (Rom. 3:25, 26)?
14. For whom is this perfect “righteousness of God” provided (Rom. 3:22; Phil, 3:9)?
15. What did Christ do which permits God to justify a sinner (Rom. 3:24-26)?
16. In what two-fold sense could Paul say, “there is no difference” in men (Rom. 3:22, 23, 29, 30; see Acts 15:7-11)?
17. Can you show that “by faith” is not “by FAITH ALONE” as Martin Luther wrongly taught (Rom. 3:27-29; James 2:14-26)?
18. Did Paul’s doctrine of righteousness contradict the Old Testament (Rom. 3:10, 11)?
19. How is the law established when a sinner confesses his sin and receives Christ by faith (Rom. 3:31, 19, 20; Gal. 3:25)?
20. Does God admit any racial advantages (Rom. 3:29)?

**YEAR 5 - LESSON 23 - PAGE 1**  
**WHOLE BIBLE STUDY COURSE**

**Year V**

**Second Quarter**

Lesson 23  
Romans 4

Page 1  
Memory Verses: Romans 4:3

Memory Verse:

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

**JUSTIFICATION BY FAITH**

On November 28, 1939 the British government turned over to the United States for safe keeping one of four copies of the historic Magna Charta signed by King John of Runnymede in 1215 AD. It was and is a document of political and social significance in the history of man. With fitting ceremony it was placed opposite our own Constitution and Declaration of Independence.

“The Justified Man”

Romans 4 pictures “The Justified Man,” the world Magna Charta of spiritual freedom,

To be justified is to be considered by God JUST-AS-IF-I’D-NEVER-SINNED! God as Judge declares us “righteous”!

In Romans 3:28 Paul had concluded “that a man is justified by faith without the deeds of the law.” It is true in all ages, before the Law of Moses and since, and in all cases, Jew and Gentile alike. The Jews were telling the Gentiles that they must be circumcised and keep the law to be children of Abraham. Paul explains to the Roman Christians that God gave the promise to Abraham BEFORE HE WAS CIRCUMCISED. The grand thing in Abraham was his FAITH, not his circumcision! Let us see that

**I. Man May Become Justified by Faith (Romans 4:1-8)**

A. Abraham was justified by faith (Rom. 4:1-3; James 2:23).

“What... Abraham .. as pertaining to the flesh, hath found?” (Rom. 4:1): Paul has shown that FAITH IS THE ESSENTIAL PRINCIPLE” OF JUSTIFICATION. He now inquires concerning Abraham’s faith and justification.

Did Abraham “obtain” justification by perfectly keeping the law (Heb. 9:12)? If Paul could get the Jews to see that even Abraham was not justified by keeping the law, he would convince the Jews they were wrong in trusting the law to justify them, that the law could only make them “guilty before God” (Rom. 3:19, 20, 23).

“For if Abraham were justified by works... whereof to glory” (Rom. 4:2): If Abraham was justified by his own righteous works, he would have ground for glorying in himself. Abraham deserved all the respect from men that came to him, but his relation to God was a different matter. He had there NO GROUND OF BOASTING AT ALL. No Jew claimed Abraham perfectly kept God’s will. Hence works before God did not justify him.

“Abraham believed God... counted unto him for righteousness” (Rom. 3:3): The passage quoted is found in Genesis 15:6 and appears three times in the New Testament – here, in Gal. 3:6 and James 2:23. God

## YEAR 5 - LESSON 23 - PAGE 2

promised an heir to Abraham. The promise seemed contrary to nature, but Abraham BELIEVED GOD'S PROMISE. He believed ALL GOD SAID. There was nothing miraculous in his belief. He believed the same way we do (Rom, 10:17), the only difference being in the things believed.

“Counted unto him for righteousness”: God reckoned or CREDITED TO ABRAM RIGHTEOUSNESS. It was set down on the credit, side of the ledger “for” righteousness. What was set down? HIS BELIEVING GOD!

“Was not Abraham our father justified by works...” (James 2:21): How was Abraham justified “without works” (Rom. 4:1) according to Paul, and yet justified “by works” according to James? The works that Paul speaks of are works that “make faith void” (Rom. 4:14), and works that James mentions are works which “make faith perfect” (James 2:21, 22). Paul refers to works of the law, which are meritorious, while James refers to works of obedience and love which are wrought through our faith in Christ. The works of which Paul speaks in this connection are works which would result in our boasting of our own righteousness, and would lead us to rely on ourselves as MERITING OUR SALVATION ON THE GROUND OF OUR OWN RIGHTEOUSNESS. The works of which James speaks are works which “exclude boasting” and which lead us to depend upon God for salvation through the crediting of God's righteousness upon those “who believe.”

B. All men must be justified by faith (Rom. 4:4, 5).

“Now to him that worketh... not reckoned of grace, but of debt” (Rom, 4:4): The worker gets the wages due him, He has earned wages as a servant. The wages or “reward” are not “reckoned of grace, but of debt,” if the workman does all he agreed to do.

If the workman does not fulfill his agreement but believes that his employer should pay him anyway,” then the hire is not hire at all; it is a MERE GIFT OF GRACE AND FAVOR, and NOT A DEBT.”

Man can not by works EARN JUSTIFICATION. No one can be perfect “in all things” (Rom. 3:20; Gal. 3:10). We cannot earn or buy justification. We CAN ACCEPT JUSTIFICATION – on the CONDITIONS THAT GOD LAYS DOWN.

“Worketh not... believeth... faith is counted for righteousness” (Rom. 4:5): Works which merit justification have NO PLACE in the life of a believer (Luke 17:10). We do not trust in our works for acceptance with God. We trust in the mercy of him who justifies sinners who come to him with godly sorrow and believing. Faith which clings to the Saviour is “counted for righteousness” to the believer.

Paul saw no contradiction between “faith” and “the obedience of faith” (Rom. 1:5; 16:26). The stream is like its source. The fruit is like the tree on which it grows. So faith must BE IN CHRIST, look to Christ, and obey Christ to get justification before Christ (Heb. 11:8; Acts 2:38; 22:16). By faith, repentance and baptism into Christ I am not earning salvation (Gal. 3:27; Rom. 6:8). I am looking to Jesus and “walking in the steps of faith” (Rom. 4:12).

The great difference between law and grace is the difference between labor and life.

One has said:

“I will not work my soul to save,  
For that my Lord hath done;  
But I will work like any slave,  
For love of God's dear Son.”

Under the law it was a relationship of obligation: “DO AND LIVE.” Under grace it is a relationship of privilege: “LIVE AND DO.”

## YEAR 5 - LESSON 23 - PAGE 3

C. David says a man is justified by faith (Rom 4:6-8).

“David... Blessed is the man to whom the Lord will not impute sin” (Rom. 4:6-8). The psalmist pronounces happy, not one who has kept the law, not one who is being rewarded for his good “works,” but one who has broken the law and who, as he has turned toward God in penitence and trust, HAS BEEN FORGIVEN AND DECLARED TO BE JUST. The quotation is from Psalm 32:1, 2. David had been an adulterer and murderer of one of his bravest soldiers, yet he had been forgiven.

“Blessed are they...” (verse 7): The class described as blessed are those whose sins are “forgiven.” Their “sins are covered.”

“Blessed is the man... not impute sin” (verse 8): The words “counted,” “imputed” or “reckoned” occur no less than eight times in this chapter. In each case they mean “to place to our credit.” When God justifies a man, He does so by placing to his credit ALL THE RIGHTEOUSNESS OF CHRIST. This BALANCES THE MORAL AND SPIRITUAL BUDGET FOR US!

Martin Luther said: “Lord Jesus, Thou art my righteousness and I am thy sin: Thou hast taken what was mine and given me what was Thine”!

### II. Faith Is Also the Basis of Blessing (Romans 4:9-16)

A. Faith is the foundation of privilege (Rom. 4:9-12).

“Blessedness... upon the circumcision only?” (Rom. 4:9): Is this blessedness of being justified before God LIMITED TO THE DESCENDENTS OF ABRAHAM? Abraham’s belief was COUNTED for justification BEFORE HE WAS CIRCUMCISED (verse 10). This was a pertinent point the average Jew had not noticed.

“Sign of circumcision, a seal...” (Rom. 8:11): Circumcision was the outward mark in the flesh. Circumcision sealed Abraham’s justification. He was justified at least thirteen years before he received the seal of circumcision. The circumcision did not convey the righteousness, but only gave outward confirmation. Righteousness came BY FAITH and “the faith which he had while in uncircumcision” (verse 10).

“Father of all them that believe.” I am the son of Abraham because I, too, believe in Christ and “walk in the steps of that FAITH OF OUR FATHER ABRAHAM” (verse 12). As Christians we are the “Israel of God” (Gal. 6:16). The man who has faith can get every good thing here and in the world to come!

B. Faith has no limit to its growth and honor (Rom. 4:13-16).

“For the promise... was... through the righteousness of faith” (Rom. 4:13): “The promise” is given in Gen. 17:5. Please note also Gen. 12:7; 13:14; 15:18.

“Heir of the world”: It denotes the material earth, and doubtless refers to the earth in its future or glorified form. This promise was made not through law, but in consideration of Abraham’s justification BY FAITH (verse 14). If keeping law makes men heirs, their “faith is made void.” It sets aside God’s plan of “counting faith as righteousness,” and destroys the promise that depends on faith.

“Because the law worketh wrath...” (Rom. 4:15): All law inflicts punishment, since NO ONE CAN PERFECTLY KEEP THE LAW. The only place there is no transgression is where there is NO LAW! For “all have sinned” (Rom. 3:23).

“It is of faith... by grace” (Rom. 4:16): The inheritance of the world IS BY BELIEF, not by having perfectly kept the law.

“Grace” is the key word of the Christian gospel. It is a gospel of grace.

## YEAR 5 - LESSON 23 - PAGE 4

It is not a gospel of race. It does not depend upon natural birth, but spiritual birth (John 3:3, 5). It is not something we are “born into.” but something we must be born again into.

It is not a gospel of place. It does not depend upon the excellence of our advantages, educations, or achievements.

The gospel of grace does for us what we could not do for ourselves through God’s UNMERITED FAVOR, not man’s meritorious effort.

Satellites have made the world one neighborhood. The Gospel of Grace can make it one BROTHERHOOD!

Let us not be “weary in well doing; for in due season we shall reap, if we faint not” (Gal. 6:9). Woodrow Wilson said at one of the crises of his life: “I would rather fail in a cause that I know some day will triumph, than win in a cause that I know some day will fail.”

Do not simply wait, work. Let us not merely believe something, do something. God will enable us to be “more than conquerors through him that loved us” (Rom. 8:37).

### III. Faith Must Be True (Romans 4:17-25)

A. Nothing is impossible to faith (Rom 4:17, 13).

“Father of many nations...” (Rom. 4:17): “As it is written” occurred in Gen. 17:5. Abram, the patriarch’s original name means a great father. Abraham, his new name, means father of multitudes, ‘Ab,’ meaning father, ‘raham,’ in Arabic, a vast number. Abraham’s body was old and decrepit. “Who against hope believed in hope...” (Rom. 4:18): “Against the hope of reason he believed the hope of Promise.” Though an old man and Sarah, his wife an aged woman far beyond the time of childbearing, Abraham yet believed the promise that he would have a numerous offspring,

B. Faith rests on the Word of God (Rom. 4:19-22). “And being not weak in faith...” (Rom. 4:19): Abraham was strong in faith, though weak in body. “His own body now dead... 100 years old”: As to the power of reproduction, Abraham’s body was literally dead. Sarah had never had the power of reproduction. Yet God promised them a SON.

“He staggered not at the promise of God...” (Rom. 4:20): Abraham accepted God’s promise with undaunted faith. The first promise of a son to Abraham and Sarah came (Gen. 15:3f) before the birth of Israel (86 when Israel was born). The second promise came when Abraham was 99 years old (Gen. 17:1), calling himself 100 (Gen. 17:17). “He was not divided in his mind by unbelief.”

C. Resurrection of Jesus the guarantee of faith (Rom. 4:23-25).

“Now it was not written for his sake alone...” (Rom. 4:23) God gave this for an example of his plan of justification, “But for us also...” (Rom. 4:24): If we believe, our faith shall save us. “If we believe”: As Christians we trust the same God who also “raised up Jesus our Lord from the dead.” He conditions our pardon and acceptance and righteousness upon our faith in him “who was delivered up for our trespasses, and was raised up for our justification” (verse 25).

Paul does not mean to separate the resurrection from the death of Christ in the work of atonement, but simply to show that the resurrection is at one with the death on the Cross in proof of Christ’s claims.

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### Questions

1. May we liken Romans 4 to the world Magna Charta of spiritual freedom? Why?
2. What two men are cited to show that justification by faith is in harmony with the Old Testament (Rom. 4:1-6)?
3. If Abraham had been justified by works, what could he have done (Rom. 4:2; 3:27)?
4. What did Abraham do which was “counted unto him for righteousness” (Rom. 4:3; Gen. 15:6)?
5. How was Abraham justified “without works” according to Paul, and yet justified “by works” according to James (Rom. 4:1, 14; James 2:21, 22)?
6. What two kinds of men are presented in Romans 4:4, 5?
7. How do their wages, or rewards, differ (Rom. 4:4, 5)?
8. What was David’s testimony regarding God’s righteousness (Rom. 4:6-8; Psa. 32:1, 2)?
9. Meaning of “imputed” (Rom. 4:8)?
10. How many times do the words “counted,” “imputed” or “reckoned” occur in this chapter?
11. How did Paul show that the ordinance of circumcision did not justify (Rom. 4:9-12; compare Gen. 15:6 with Gen. 17:26)?
12. Why, then, was Abraham circumcised (Rom. 4:11; Gen. 17:11)?
13. How did Abraham receive the promise of his inheritance (Rom. 4:13; Heb. 11:8)?
14. Can you name the things that Abraham believed about God (Rom. 4:17, 18, 21)?
15. Can meritorious works have any place in the life of the believer (Rom. 8:30; Gal. 3:10; Luke 17:10)? Why?
16. Are you walking in the “STEPS” of that faith (Rom. 4:12; Heb. 11:8; Matt. 10:32; Acts 2:38; 22:16; Rom. 6:3; Gal. 3:27)? If so, what have you done?
17. What is the meaning of the promise to Abraham that he should be “heir of the world” (Rom. 4:13; Gal. 3:16)?
18. Did Abraham “stagger” at the promise of God” (Rom. 4:20)? How old was he at this time? Sarah?
19. For whom was the record of Abraham’s faith written (Rom. 4:22-24)?
20. Through whom do we have the guarantee of our justification (Rom. 4:25)? Will you accept Christ now (II Cor. 6:2) as your sole means of being justified?



**YEAR 5 - LESSON 24 - PAGE 1**  
**WHOLE BIBLE STUDY COURSE**

**Year V**

**Second Quarter**

Lesson 24  
Romans 5

Page 1  
Memory Verses: Romans 5:1

Memory Verse:

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ” (Romans 5:1)

**PEACE WITH GOD**

“Therefore we conclude that a man is justified by faith without the deed of the law” (Rom. 3:28).  
“So then faith cometh by hearing, and hearing by the word of God” (Rom. 10:17).

Repentance is FAITH WILLING, confession is faith SPEAKING (Rom. 10:9, 10; Acts 8:37).  
Baptism is faith ACTING (Acts 8:36-39; 22:16). Prayer is faith communing (I Thess. 5:17). The Lord’s  
Supper is faith remembering (I Cor. 11:23f; Acts 20:7). Life is faith serving (Rev. 2:10c). Giving is faith  
proving (II Cor. 8:8, 24).

**Values of Justification?**

What are the values of justification?

The value to the individual is a threefold blessing (Rom. 5:1, 2) This may be simply stated in three  
words – peace, grace, hope.

What are the RESULTS of justification in your life, and mine?

**I. The Result to the Individual (Romans 5:1-11)**

A. Peace of heart (Rom. 5:1, 2).

“Therefore being justified...” (Rom. 5:1): Paul established the FACT of JUSTIFICATION as  
indicated above (Rom. 3:28). He showed that justification by the law is meritorious (Rom. 4:4), and could  
come only to a sinless man (Gal. 3:10).

By faith in Christ our justification is a free gift (Rom. 3:24). It is available to the ungodly (Rom.  
4:5).

Justification under the law is without pardon (Rom. 3:20), grace (Rom. 4:4), Christ (Gal. 2:21), faith  
(Rom. 4:14), and without the OBEDIENCE OF FAITH (Rom. 4:12).

Justification by faith in Christ is through pardon (Rom, 4:6-8), grace (Rom. 3:24), Christ (Rom.  
3:24), by faith (Rom. 3:28), and through the obedience of faith (Rom. 4:12). Thus boasting is excluded  
(Rom. 3:27; 4:2), and justification is received as a gift (Eph. 2:8), not a debt paid us (Rom. 4:4).

“We have peace with God...” This is a fact that results from our justification. While sinners, we were  
rebels against God. Repentance caused our rebellion against God to cease. God forgave us, and we are at  
peace with God. We are friends with God (James 4:4). Through the merits of our Lord Jesus Christ we  
entered into “peace with God” by WALKING IN THE STEPS OF FAITH (Rom. 4:12). Peace is not  
pleasure, amusement, diversion, or fun. It is peace of conscience and of soul.

“By Christ on the cross peace was made,  
My debt by His death was all paid;  
No other foundation is laid  
For peace, the gift of God’s love.”

## YEAR 5 - LESSON 24 - PAGE 2

“By whom also we have access by faith into this grace... hope” (Rom. 5:2): The soul at peace stands in grace, in the sense of favor. The believer has no fear of God, and so is at peace, and has free access to the divine presence because he stands in favor at the court of heaven. The soul thus justified and standing in favor enters into a new realm of aspiration and hope.

Alford remarks: “This ACCESS would normally take place in baptism.” You can’t get around John 3:3-5, Gal. 3:27 or Mark 16:16.

“Glory of God.” Because the Christian has Christ as our Mediator, and a living faith in Christ, he “rejoices in hope of the glory of God.” This is the future state in heaven (John 17:24; Rev. 21:11; 22:4, 5).

### B. Purpose in life (Rom. 5:3-5).

“We glory in tribulations also ...worketh patience” (Rom. 5:3): Afflictions of life befall all of us. Those of us who are justified may make the tragic become triumphant, under God (Rom. 8:28). “Tribulum” was the threshing instrument whereby the Roman farmer separated the grain from the chaff. By the grace of God even our tribulations develop patience, divine approval, and the hope of a better world (verse 4). The sense of divine approval fills the soul with hope.

“And hope maketh not ashamed” (Rom. 5:5): A hope disappointed would fill us with shame, deceive us, mock us. This will never happen to the Christian for two reasons:

“The love of God is shed abroad in our hearts by the Holy Ghost...” This is the first mention of the Holy Ghost or Spirit in Romans. He comes into the heart of the obedient believer in baptism (Acts 2:38; 5:32). He pours out love in our hearts from God the fountain of love (I John 4:8). “Us” includes all who are justified, Jew and Gentile.

### C. Prospect of salvation (Rom. 5:6-11).

#### 1. We are saved from sin (Rom. 5:6-8).

“Without strength.” (Rom. 5:6): Christ’s death is an absolute necessity. We were helpless and powerless to save ourselves. “In due time” was the best time for Christ to die for us. Paul calls it the “fullness of time” (Gal. 4:4; Eph, 1:10; Titus 1:3). “Christ died for the ungodly,” for sinners. He came to save, not the righteous, but to “save his people from their sins.”

“For scarcely for a righteous man will one die...” (Rom. 5:7): The great love of Jesus is now set forth. If “scarcely for a righteous man will one die,” who would die for the ungodly? One might die for a good man. The “righteous” man is one who is regarded just; the good man is benevolent.

“But God commendeth his love...” (Rom. 5:8): Three kinds of men are mentioned in verses 7 and 8: righteous men, good men, sinful men. Christ did not die for a righteous, a just or upright man, or for a “good,” a loving and benevolent man, He died for BAD MEN, for sinners. For YOU, for ME!

#### 2. We are saved from wrath (Rom. 5:9).

“Justified by his blood... saved from wrath through him” (Rom. 5:9) The blood of Christ is the reason which enables God to be just while justifying the unjust. Being justified by the blood is the same as being forgiven by it.

The Christian is saved “from” something as well as “to” something. We are saved “from wrath,” the penal consequences of sin. It is equally true we are saved to service, good works, and noble living. “Saved to serve!”

#### 3. We are saved from falling (Rom. 5:10, 11).

## YEAR 5 - LESSON 24 - PAGE 3

“For if... we were reconciled to God” (Rom. 5:11): We were reconciled to God, not God reconciled to us. Reconciliation implies a change from enmity to love, from disobedience to obedience. This change takes place wholly IN US, NOT IN GOD. “The assurance of my salvation from sin is CHRIST DYING, while the assurance of salvation from falling is CHRIST LIVING.” We are “saved by his life,” as our Intercessor at the right hand of God (Heb. 7:25; Rom. 8:34). Christ keeps on throwing in reinforcements of grace at my weak points. He is ABLE TO KEEP US FROM FALLING (Jude 24, 25).

“And... we have now received the atonement” (Rom. 5:11): The reconciliation. When we accept Christ’s death as the sin-offering FOR US, believe it with our whole heart, and obey Christ, our sins are remitted – remitted by God, of favor, through Christ’s blood as the BASIS OF OUR ATONEMENT. The steps of the divine plan which brings the “justified” man “peace with God” (verse 1) and “atonement” appear in these verses:

1. The death of Christ for us.
2. The satisfaction thus made to the demands of justice.
3. The propitiation, or God’s acceptance of Christ’s sacrifice for us.
4. Reconciliation, our acceptance of Christ (I John 4:19).
5. Forgiveness of sin, or justification, the blotting out of our sins.
6. Our redemption from the grave.
7. Our glorification in heaven with God!

### Bird’s Eye View of JUSTIFICATION

#### By Works of the Law Is

Meritorious (Rom. 4:4)  
As of the Sinless (Gal. 3:10)

1. Without Pardon (Rom. 3:20)
2. Without Grace (Rom. 4:4)
3. Without Christ (Gal. 2:21)
4. Without Faith (Rom. 4:14)
5. Without Obedience of Faith (Rom. 4:14)

#### Vs. By Faith in Christ Is

Vs. Gratuitous (Rom. 3:24)  
As of the Sinful (Rom. 4:5)

#### Hence Is

- Vs. Through Pardon (Rom. 4:6-8)  
Vs. By Grace (Rom. 3:24)  
Vs. Through Christ (Rom. 3:24)  
Vs. By Faith (Rom. 3:28)  
Vs. Through the Obedience of Faith (Rom 4:12)

#### Resulting In

1. Occasion of Boasting (Rom. 4:4) Vs. Exclusion of Boasting (Rom. 3:27)
2. Reward as a Debt (Rom. 4:4) Vs. Reward as a Gift (Eph. 2:8)
3. Self Righteousness Vs. Humility

## II. Effects of Justification to the Race (Romans 5:12-14)

A. The origin of evil (Rom. 5:12).

“Wherefore, as by one man entered into the world...” (Rom. 5:12).’ The “wherefore,” or “for this reason” refers to the reconciliation, or atonement, of Christ spoken of in verse 11. Christ’s work of atonement and the effect of Adam’s sin are contrasted. He shows the difference between the first and second man, the first and last Adam, in their race headship and the results produced by each. The whole argument is

based on the literal accuracy of the account of the fall of man as told in Genesis. Paul makes no less than nine references thereto in this short passage.

“As by one man sin entered into the world”: By the sin of Adam (Gen. 3:3, 4-7, 10). Thus “sin entered into the world”: the world of mankind is meant.

“And death by sin... death passed upon all men”: Death was led in by sin. Had there been no sin, there would have been no death. “The tree of life stood in the midst of the garden” (Gen. 3:3). As the result of one man’s sin “death passed upon all men.”

“For that all have sinned”: The personal sins of responsible persons are not now spoken of, but the entire race sinned in Adam, its representative – infants, idiots, and all. For this reason ALL DIE! “And he died,” God says of Adam (Gen. 5:5). In the act of sin, Adam REPRESENTED THE WHOLE HUMAN FAMILY (I Cor. 15:22; Heb. 7:9, 10).

“For until the law... sin is not imputed” (Rom. 5:13): Until the Mosaic Law. Sin was there before the Mosaic law. The Jews were like the Gentiles who had the law of reason and conscience (Rom. 2:12-16), but the coming of the law increased the responsibility and guilt of the Jew (Rom. 2:9). Until law is given, sin is not put down in the ledger of one’s account.

“Death reigned from Adam to Moses...” (Rom. 5:14): None could escape the universal dominion of death. Death reigned:

1. Although law now not come, and
2. Those over whom death reigned had not repeated Adam’s sin.
3. Unconscious infants could not have sinned against natural law.

The inference is that ALL HAD SINNED IN ADAM, Adam is a representative man, a representative of the human race, a figure of him that was to come. He is a type of Christ, likewise a representative of the entire race. Through the one all have sinned. Through the other all are made righteous, so far as the sin in Adam is involved.

When Melancthon was first converted, he thought it was impossible for men to withstand the evidence of the truth of his preaching. But after preaching awhile, he said.

“Old Adam is too hard for young Melancthon.”

OLD ADAM is the personal problem of us all. The historic remedy is the second Adam who is Jesus Christ. The experimental remedy is NOT REFORMATION, but regeneration, or the birth from above (John 3:3, 5). The cure is linked with the cause.

“For every sin God gave the Lamb.  
For every sigh God has a psalm.  
For every sore God brings a balm.  
For every storm God sends a calm.”

### III. The Conquest of Evil (Rom. 5:15-21)

A. The first contrast (Rom. 5:15-18).

1. The effect of death and life (Rom. 5:15).

“But not as the offense, so also is the free gift...” (Rom. 5:15): While Adam is a type of Christ, there is a great difference. The first Adam kills, the second Adam makes alive. “For if through the offence of one man, Jesus Christ, hath abounded unto many.”

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### 2. The effect of condemnation and justification (Rom. 5:16).

“And not as it was by one that sinned, so is the gift...” (Rom, 5:16): Paul points out a second difference between Adam and Christ. One offense of Adam caused condemnation to be sent on Adam and HIS ENTIRE RACE.

“But the free gift...”: Adam’s “false step” brought condemnation. Christ’s “free gift” brings justification. Note the emphasis and importance of this “ONE MAN” both in respect to the world’s ill and the world’s good. The universe is based upon the principle of the Law of Kind. “AFTER HIS KIND” (Gen. 1:11) is the way God’s creation reproduced itself.

Lift the principle a step higher: SPIRITUAL LIFE PRODUCES SPIRITUAL LIFE.

Adam is the “one man” of the natural world. Christ is the “one man” of the spiritual world.

The world needs a RE-BIRTH. This will come by what the little Indian boy called a “re-Bible.”

### 3. The effect of death reigning and righteousness reigning (Rom. 5:17).

“Death reigned by one... life by one” (Rom. 5:17): Adam’s sin brought (1) Natural death, and (2) spiritual death to all who continued in sin.

Christ’s death brings (1) Life for all. All shall be resurrected from the dead. (2) Therefore it brings the full pardon of the sin of our race in Adam. (3) Therefore all infants and irresponsible persons are now sinless. (4) It brings eternal life to all who are freed from Adam’s sin, and have no personal sins of their own, and (5) It brings the opportunity of forgive-ness of personal sins through the gospel, and hence of securing eternal life.

### 4. The effect of judgment and justification (Rom. 5:18).

“Offence of one judgment came... condemnation” (Rom. 5:18): By Adam’s disobedience all disobeyed and were counted sinner.

“So by the righteousness of one... free gift... justification”: All are counted obedient, and therefore, righteous. All inherited penalties for Adam’s sin are blotted out for the whole race. All who have not personal sins are held to be justified. Hence all infants are sinless. This removes the basis of infant baptism. Baptism is for those who have personally sinned!

### B. The second contrast (Rom. 5:19-21).

“Disobedience... obedience” (Rom. 5:19): By faith in Jesus, the last Adam, man can be set free from all the results of the disobedience of the first Adam. By continuity in the disobedience of the first Adam, man is excluded from the values of the last Adam.

“Moreover the law entered...” (Rom. 5:20): Not the law, but law. This refers not only to the law of Moses, but all divine law, the law written on the hearts of the Gentiles. The effect of its entrance was that “the offence might abound,” Law was continually broken.

“Grace did much more abound”: The gospel of grace offers a free pardon to all who have broken law if they will come to God through Christ. “As sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord” (verse 21). The scope of God’s plan of salvation is wide enough for “whosoever will.” If there are those who are unsaved, it is because they will not come to Christ that they might have life!

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### Points of Difference Between Adam and Christ

| ADAM                          | VS. | CHRIST                        |
|-------------------------------|-----|-------------------------------|
| 1. The Trespass               | Vs. | The Free Gift                 |
| 2. Many died                  | Vs. | Grace of God abounded to many |
| 3. Judgment unto Condemnation | Vs. | Free Gift unto Justification  |
| 4. Death Reigns               | Vs. | Life Reigns                   |
| 5. One Trespass               | Vs. | One Act of Righteousness      |
| 6. Disobedience               | Vs. | Obedience                     |
| 7. Many Were Made Sinners     | Vs. | Many Shall Be Made Righteous  |

### Questions

1. What three values does justification bring to the individual (Rom. 5:1, 2)?
2. How does “peace with God” (Rom. 5:1) differ from “the peace of God” (Phil, 4:7)?
3. When does Alford say “access normally takes place” (Rom. 5:2; John 3:3, 5; Gal. 3:27; Mark 16:16)?
4. What is the Christian’s attitude toward “tribulation”? Why (Rom. 5:3, 4)?
5. Why does “hope maketh not ashamed” (Rom. 5:5, 6)?
6. What three kinds of men are mentioned in Rom. 5:7, 8? For what kind of man did Christ die?
7. How are we saved from wrath (Rom 5:9)?
8. Were we “reconciled to God,” or God reconciled to us (Rom. 5:10)? What does reconciliation imply in us? What is the basis of our “atonement” (Rom, 5:11)?
9. Can you name the steps of God’s plan that brings the “justified” man “peace with God” (Rom. 5:1-11)?
10. What is justification by works of the law? By faith in Christ? What are the contrasts of justification by law and faith? In what would each result?
11. By what man did sin “enter into the world” (Rom. 5:12; Gen. 3:3, 4-7, 10, 5:5? In the act of sin, whom did Adam represent (I Cor. 15:22; see also Heb, 7:9, 10)?
12. How is sin “not imputed where there is no law” and how reconcile with Rom. 2:12 (Rom. 5:13)?
13. Meaning of “Death reigned from Adam to Moses” (Rom. 5:14)? What death came upon all men through Adam’s transgression?
14. Does man need today reformation or regeneration, the birth from above (John 3:3, 5)?
15. What is contrasted to “Offence” (Rom. 5:15, 17); and “condemnation” (Rom. 5:16)?
16. How are many made righteous by the obedience of Christ (Rom. 5:19)?
17. Is it possible for one to sin so much that God’s grace cannot save (Rom. 5:20)? Why?
18. To what “law” does the apostle refer in Rom. 5:20?
19. Through whom is God’s grace free to reign (Rom. 5:21)?
20. Can you summarize the points of difference between Adam and Christ?

**YEAR 5 - LESSON 25 - PAGE 1**  
**WHOLE BIBLE STUDY COURSE**

**Year V**

**Second Quarter**

Lesson 25  
Romans 6

Page 1  
Memory Verses: Romans 6:4

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Memory Verse:

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

**THE BEARING OF BAPTISM**

Webster defines “bearing” as: “Purport; intended significance; aspect.” Baptism is “much misunderstood, minimized and even maligned.”

Repentance is FAITH WILLING – to do WHAT God commands, the WAY He commands it, BECAUSE He commands it. Baptism Is FAITH IN ACTION. It is both a burial and a birth – the picture of the two most wonderful of all events.

**“What Shall We Say Then?” (Rom. 6:1)**

Like baptism, justification by faith always has been exposed to misunderstanding, misinterpretation, and abuse. After completing his exposition of the doctrine, Paul answered the three most familiar objections to it by its opponents:

1. It encourages sin, some falsely say of justification (Rom. 6:1-14).
2. It allows sin, they wrongly affirm (Rom. 6:15-7:6).
3. It makes law a sinful or an evil thing (Rom. 7:7-25).

**I. Grace Affords No Encouragement to Sin (Romans 6:1-14)**

A. Baptism buries the dead (Rom. 6:1, 2).

“Shall we continue in sin...?” (Rom. 6:1): In Romans 5 Paul showed that the existence of sin called out the grace of God in forgiveness. If God forgives freely, and by such forgiveness magnifies His grace, shall we not sin more continually that thus His grace may abound?

“God forbid...” (Rom. 6:2): A divine protest, a strong emphatic “NO”! Sin is hateful to God. We are positively NOT TO CONTINUE IN SIN. When we surrendered to Christ and took Him as Lord and Saviour we “DIED TO SIN.” Death is separation. By repentance, we cut loose from sin. How shall we continue in it?

“Dead to sin...”: Where there is no death, there is no burial. WE DIE TO SIN WHEN we believe in Christ and repent of our sins (Col. 3:3; I Pet. 2:24). No one should be baptized till he knows within himself that he is DEAD IN HIS DESIRE TO SIN. One object of our dying to sin was that we MIGHT REMAIN DEAD TO SIN! Baptism to one who is STILL ALIVE TO SIN IS AS WRONG AS BURYING A MAN LITERALLY BEFORE HE IS DEAD – physically.

B. Baptism buries into death (Rom. 6:3, 4).

“Baptized into Jesus Christ... baptized into his death?” (Rom. 6:3): To be saved we must touch Jesus Christ IN HIS DEATH, for there He shed His blood (Heb. 9:22; I Pet. 1:18, 19). To be immersed into Christ is to pass from the world where He is not believed in and obeyed, into a state of freedom from sin and of

## YEAR 5 - LESSON 25 - PAGE 2

complete submission to His will. When He died on the cross WE DIED WITH HIM. He died FOR MY SIN. I died to the practice of sin (Rom. 7:4; 8:13; Gal. 2:19, 20; 5:24; 6:14).

“Therefore we are buried with him by baptism...” (Rom. 6:4): The apostles allude to immersion in the baptismal ordinance, because

1. Whatever be the baptism referred to, the connection of a BURIAL shows that there is a BURIAL IN FACT. If it is a baptism of the Spirit, it COULD NOT BE A BAPTISM WITHOUT A BURIAL, and this shows that the baptism in water must be a burial. Without a burial in fact, the Apostle’s reference and consequent teaching would be meaningless and impossible.

2. In the Greek the aorist tense is used to denote the momentary past. A man is never baptized into the Spirit and then taken out of it. The Greek tense implies a momentary burial.

3. In verse 17 it is called the “form” or “type of doctrine” or teaching which they had received. Spiritual baptism is a promise. We never obey a promise, but we obey commands. The apostles, through the commission given them by Christ, commanded water baptism; they could not command a Spirit baptism (Matt, 28:18-20; Mark 16:15, 16).

4. The world of scholarship is virtually a unit in regarding this as an illusion to Christian baptism, and in admitting that immersion was the practice of the apostles.

MacKnight says: “Have been buried under the water.”

Bossuet, a Roman Catholic writer says, “It is a fact most certainly avowed in the Reformation, although at present some cavil at it, that baptism was instituted by immersing the whole body in water; that Jesus Christ received it so; and caused it to be so given by his Apostles; that the scriptures know no other baptism than this; that antiquity so understood and practiced it; that the word itself implies it, to baptize being the same as to dip: this fact, I say, is unanimously acknowledged by all the divines of the Reformation, nay, by the Reformers themselves, and those even who best understand the Greek language, and the ancient customs, as well as the Jews as Christians; by Luther; by Melancthon; by Calvin... Nay, Luther has observed that the German word signifying baptism was derived from thence, and this sacrament named ‘tauf,’ from profundity or depth, because the baptized were deeply plunged into water, If then any fact in the world can be deemed certain it is this same.”

“The term ‘baptism’ is a Greek word; it may be rendered into Latin by ‘mersio,’ when we immerse anything in water, that it may be entirely covered with water” (Luther’s Sermon on Baptism, Vol. II, page 75, of his works edited in 1551).

John Wesley in commenting on Romans 6:4, says: “Alluding to the ancient manner of baptism by immersion.”

From the description of baptism in Rom. 6:4, what is its true position in the gospel of grace?

1. We are “baptized into Christ” (Gal. 3:26-27).
2. We are baptized into his death. Only the dead are buried. Baptism is our seal of death to sin and our cleansing from it (Acts 2:38; 22:16).
3. “Walking in newness of life” is placed beyond baptism. All blessings are in Christ and baptism is the gate to reach these blessings.

C. Baptism raises into new life (Rom. 6:5).

“For it... planted... death... likeness of his resurrection” (Rom, 6:5): We are begotten through the gospel by the resurrection of Jesus Christ from the dead (I Pet. 1:3; I Cor. 4:15), and “BORN AGAIN” of “water and of the Spirit” (John 3:3, 5). Baptism like the natural birth to which our Lord compares it DOES NOT GIVE LIFE, but it does grant the privilege to enjoy life. When a sinner comes to Christ, the NEW



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MAN (II Cor. 5:17) struggles within him. And the THING TO DO FOR THIS “NEW MAN” is to LET HIM BE BORN IN BAPTISM! As new Christians, we are not to live the old life in a new way, It is Christ’s LIFE THAT IS LIVED THROUGH ME!

We are “buried with him in baptism, wherein also ye are risen with him...” (Col. 2:12).

D. Baptism justifies from sin (Rom. 6:6, 7).

“Our old man is crucified with him...” (Rom. 6:6): The “old man” is our former self, the self that sinned before we died to sin. The body stands next to the world. It is easily excited. It is the chief instrument of sin. The cross of Christ slew our old sinful nature, The gospel was the POWER THAT MOVED US TO TRAMPLE IT DOWN, separate from it, and cling to Christ. In repentance we “crucified” the old nature, or “died to sin” (Eph. 4:22; Col. 3:9),

“The body of sin might be destroyed...” Sin is thought of as a living power, with an organism, reigning over us through our bodily members. Our death to sin destroys this dominion,

“For he that is dead is freed from sin” (Rom. 6:7): When a man is dead, sin has lost its power over him. He no longer commits it. He must be dead to the desire to commit sin. If he is, he is “freed from sin,” he is no longer the slave of sin.

E. Baptism brings into eternal life (Rom. 6:8-11).

“Now if we be death with Christ... also live with him” (Rom. 6:8): We have been baptized into the death of Christ; we are partakers of it. Then having died with Him, we have risen with him from the symbolical burial to a new life, “shall also live with him.”

“Live with him”: We are UNITED WITH CHRIST in his life. It is a UNION PRODUCED BY BIRTH. As “born again” ones we cannot live the old life we lived before our death in Christ! Christ laid down His life for us in love. Death no longer has power over him (verse 0). He died once NEVER TO REPEAT IT (verse 10). This is a complete refutation of the “sacrificial” character of the “mass”.

“Reckon ye also...” (Rom. 6:11): Take account of yourselves; it is to be done in the same way an accountant will take account of his figures from which he gets his balance. We died to sin in the person of Christ. We are “ALIVE UNTO GOD THROUGH JESUS CHRIST,” We shall some day be GLORIFIED WITH HIM (John 11:25, 26; 14:19).

F. Baptism consecrates body and spirit to Christ (Rom. 6:12, 13).

“Let not sin there reign in your mortal body...” (Rom. 6:12): What use will we make of our bodies? Will they be temples or toys of the devil? Every believer’s body is to be used as the temple of the Holy Ghost” (I Cor. 6:19, 20). We must not follow the way of obeying sinful desires. It is our personal responsibility to deny sin the rule in our bodies. We have been justified by the Lord’s death, and united to the Lord’s life. Let us use the divine resources of grace for our personal lives. There is something we must do, because of WHAT GOD HAS DONE.

“Yield yourselves unto God...” (Rom. 6:13): How can this be accomplished? Negative: We are NOT to “yield ye your members as instruments of unrighteousness.” This must be a definite policy of our lives daily. The “members” are our faculties: Mental, emotional and physical faculties, The head to plan, the eyes to see, the ears to hear, the tongue to speak, the hands to act and the feet to carry. Since all these “members” have been redeemed and regenerated it is unfitting that they should be devoted to “unrighteousness”. They rightfully belong to God; they have no right to be employed in sin.

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Positive: “Yield... your members as instruments of righteousness unto God.” This yielding or presenting must be done in ONE ACT THAT BECOMES A CONTINUOUS ACT. IT ISN’T DONE ONCE FOR ALL, BUT MANY TIMES. It must be habitual and continual. We have placed ourselves in God’s hands, care and keeping!

G. The baptized believer does not need the restraint of the law (Rom. 6: 14).

“For sin shall not have dominion over you...” (Rom. 6:14): Sin shall not lord it over you in the end by procuring your final condemnation. We are under grace. If we were under law, we would be condemned. Sin would lord it over us. The figure is that of a master visiting punishment upon a slave. As long as an imperfect man is under the law, without grace to redeem him, he is under this curse.

Through Christ we secure grace to live for Him now. His grace will grant us pardon in the hour of judgment. We are “not under the law” as a curse, for “Christ redeemed us from the curse of the law, having be-come a curse for us; for it is written, Cursed is every one that hangeth on a tree” (Gal. 3:13),

We are “under law to Christ” as a principle moral obligation (I Cor. 9:20, 21),

### II. The Baptized Believer Must Obey Christ (Romans 6:15-23)

A. This is genuine heart-felt obedience (Rom. 6:15-18).

“What then?” (Rom. 6:15): What conclusion are we to draw from what we have said?

“Shall we sin, because we are... under grace?” May we sin because we are under favor or grace, and not under the old law? Emphatically not! “Freedom from the law does not justify freedom in sinning.”

“His servants ye are to whom ye obey...” (Rom. 6:16): No man can serve TWO MASTERS (Matt, 6:24; John 8:34). The baptized believer has FOREVER PLEDGED HIMSELF TO OBEY CHRIST IN ALL THINGS FOREVER! Loyalty to Christ will not permit occasional crossing over to the other side to Satan’s line!

“But God be thanked...” (Rom. 6:17): Not that they had been sinners, but that having been sinners, they had become obedient to Christ,

“Obeyed from the heart that form of doctrine...” No outward obedience is of the slightest value UNLESS THE HEART TURNS TO GOD.

“Form of doctrine”: MacKnight paraphrases this: “I thank God, that although you were formerly the slaves of sin, ye have willingly obeyed the mould of doctrine into which ye were cast at baptism.” The “form” or “type of teaching” is the baptismal burial involving a death and resurrection (Rom. 6:4, 5; Col. 2:12).

“Free from sin... servants of righteousness” (Rom. 6:18); When we died to sin, we were buried into Christ (verse 3). Being no longer “sin’s servants, we became servants of righteousness.

B. The fruit of sin contrasted with the fruit of righteousness (Rom. 6:19-22).

“I speak after the manner of men...” (Rom. 6:19): Paul uses figures taken from human relations, those of master and slave. Slavery then existed everywhere.

“Because of the infirmity of your flesh”: Because of defective spiritual insight largely due to moral defects also.

“Ye have yielded your members servants to uncleanness... iniquity”: They had been “servants” or slaves of “iniquity unto iniquity” in sexual sins, in drunkenness, and all fleshly sins, absolutely slaves like narcotic fiends. Now they were FREED FROM SIN’S SERVICE. Serve “righteousness unto holiness” with the result of showing forth HOLY LIVES.

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“For when ye were the servants of sin... free from righteousness” (Rom. 6:20): While servants of sin they did not serve righteousness at all. They wore no collar of righteousness; they freely did as they pleased.

“What fruit ...those things whereof ye are now ashamed?” (Rom. 6:21): The baptized believer is ashamed of his former life of sin. What fruit do the shameful practices of sin bring us? -- Only shame and death. “The end of those things is death.” If you are ashamed of your former sins and NO LONGER SERVE SIN, it is proof of your love for Christ. As “servants of God” (verse 21), He has right to our full service, holy service, which brings in ‘the end everlasting life.’”

C. The wages of sin versus the free gift of God (Rom. 6:23).

“For the wages of sin is death...” (Rom. 6:23): Sin is master of his servants. Sin pays wages. Sin pays its wages in full with no cut. The wages is “DEATH,” eternal death.

“Gift of God is eternal life...” “: There is nothing we can do to earn or merit eternal life. BUT we can believe, repent, confess and be baptized to ACCEPT ETERNAL LIFE as “the free gift of God,”

“Free gift”: This shows that the life of holiness, though it calls for obedience, considers all the blessings enjoyed upon a faithful compliance with the conditions imposed, as the gift of God’s grace.

### Questions

1. What three objections had the enemies of justification raised against the doctrine (Rom. 6:1; 5:20)?
2. What is the relation of the justified one to sin (Rom. 6:2; Col. 3:3; I Pet. 2:24)?
3. If it is in baptism that we CONTACT THE BLOOD OF CHRIST, and we cannot be saved without the blood of Christ (Heb. 9:22), then how important is it that we be baptized (Rom. 6:4; Gal. 3:27; Mark 16:15, 16)?
4. In what three ways are we united with Christ (Rom. 6:4; Eph. 2:5, 6; Col. 2:12, 3:1)?
5. Since a Christian is “risen with Christ,” what change does God expect to see in his walk (Rom. 6:4; II Cor. 1:9)?
6. Why do you think the apostle alludes to immersion in Rom. 6:4? What is its position in the gospel of grace?
7. What is the “old man” which was crucified with Christ (Rom. 6:6; Eph. 4:22; Col. 3:9)?
8. What is the believer’s relationship to sin as set forth in Rom. 6:2, 6, 11, 14-18, 22?
9. Does “dead to sin” mean the power of sin is “dead” in our body (Rom. 6:12; Rom. 7:21-25; Gal. 5:17)?  
What is the Christian’s attitude toward his death and resurrection of Christ (Rom. 6:11)?
10. Would God ask the Christian to reject the “reign of sin” if it were impossible (Rom. 12:6)?
11. Through whose life may Christians have victory over the power of sin (Rom. 6:11; Gal. 2:20)?
12. In what two ways may the body be used (Rom. 6:13; I Cor. 9:27)?
13. What is God’s two-fold command to Christians (Rom. 6:13)?
14. Who decides how the body is to be used (Rom. 6:13; I Cor. 9:27)?
15. How does sin have dominion over those who are under law (Rom. 6:14)? Are we “under law” to Christ (I Cor. 9:20-21)?
16. What two kinds of servants are described in Rom. 6:16-22? Whose “servant” are YOU? Re honest now!
17. How can one be changed from a servant of sin to a servant of righteousness (Rom. 6:17, 18; II Cor. 5:17)?
18. What is the end of sin that is emphasized so frequently in Scripture (Rom. 6:16, 21, 23; John 8:24; Rom. 5:12, 21; 6:16; 7:5; James 1:15)?
19. What is the happy end for those who are set free from sin (Rom. 6:22, 23)?
20. How do “wages” differ from a “gift” (Rom. 6:23; 4:4, 5)?

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**WHOLE BIBLE STUDY COURSE**

**Year V**

**Second Quarter**

Lesson 26

Page 1

Romans 7

Memory Verses: Romans 7:24, 25

Memory Verses:

“O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin” (Romans 7:24, 25).

**THE WRETCHEDNESS OF SIN**

Men do not go to a doctor until they feel they are sick. Nor do we turn to the Saviour until we FEEL THE NEED OF A SAVIOUR. The Law was given, not to save man, but to educate man to SEE HIS NEED OF A SAVIOUR, to make him know the difference between right and wrong.

Paul goes to the root of things. He lays bare the secrets of human experience and shows the flimsy foundation of wrong – the seat on which sin sits. He then reveals the firm foundation of righteousness, and rejoices that Jesus Christ is the only Deliverer from sin (verse 27).

**I. Believers Are Dead to the Law, but Alive unto God (Romans 7:1-6)**

A. The law and death (Rom. 7:1-3).

“Brethren... that know the law” (Rom. 7:1): Reference is to no particular law, but law in general, Roman as well as Jewish. They knew the principle of law, and its powers.

“Law hath dominion over a man as long as he liveth”: The law rules the living, not the dead. Public duties and the payment of taxes are not required of the dead. Man is never free from sin till he dies to sin. Till then he is the sheer slave of sin (Rom. 6:14).

“Woman... bound by the law to her husband so long as he liveth” (Rom. 7:2): The woman is bound to her husband “so long as he liveth.” When death come the husband is removed, then the wife is free from the law of the husband. The death of either party dissolves the relation. The person who survives the dead person is “dead” to that person. When death takes place, obligation to the law ceases.

“So then if... joined to another man” (Rom. 7:8): If a wife is joined to another man in addition to her husband while he is living, she is acting the adulteress (I Cor. 6:9). If her husband dies, she may marry whom she will, “only in the Lord” (I Cor. 7:39).

B. The law and Christ (Rom. 7:4-6).

“Ye also... are dead to the law” (Rom. 7:4): In Romans 6:2 Paul spoke of being “dead to sin,” and of not being “under the law” (Rom. 6:14). “Dead to the law” is a new expression. We die to the law BY THE BODY OF CHRIST (Rom. 6:6). A believer DIES TO THE LAW THROUGH CHRIST, representatively. We are released from the law, as is a wife from her husband, by his death (Gal. 4:4; Col. 2:14; Gal 2:19).

“Bring forth fruit unto God”: “Fruit” in the sense of obedience to Christ. God requires this fruit of all.

“For when we were in the flesh...” (Rom. 7:5): When we were unconverted, we were under the influence of our carnal nature. The “flesh” is not inherently sinful, but is subject to sin. “Motions of sins” are sinful desires. Those desires when indulged in lead to sin, or cause it. The LAW ITSELF DID NOT

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CREATE OR EXCITE THE DESIRE TO SIN, but revealed the desire to be sinful. The law condemns. The law does not convert. Such desires, if unchecked, “bring forth fruit unto death.” See Rom. 3:20; 7:7.

“But now we are delivered from the law...” (Rom 7:6): We were held in the law as in the power of a master. We were held there till we died, WHICH TOOK PLACE IN CHRIST WHEN HE DIED. So released from law, we now are under the grace of God in “newness of spirit.” We serve God with a spirit renewed by the gospel and purified by the blood of Christ (II Cor. 3:5-8). We need to be under grace, not under a law that demands moral perfection. The “letter kills” or condemns the law-breaker to DEATH. Grace “gives life” to the poor sinner. “Wonderful grace of Jesus.”

### III. The Relation of the Law to Sin (Romans 7:7-13)

A. The law reveals the fact of sin (Rom. 7:7).

“Is the law sin?” (Rom. 7:7): Emphatically not. The law DID NOT MAKE AN ACT SINFUL. It made us UNDERSTAND THE ACT TO BE SINFUL. Sin was SINFUL BEFORE THE LAW AS IT IS SINCE THE LAW WAS GIVEN. The law accentuates its sinfulness.

Some people today oppose all inhibitions and prohibitions because they stimulate violations. This is half-baked thinking.

“I had not known lust, except the law said...”: Greedy desire for the possessions of others. Read Ex. 20:17; Deut. 5:21.

B. The law reveals the occasion of sin (Rom. 7:8).

“But sin, taking occasion by the commandment...” (Rom. 7:8): To the carnal nature what is forbidden seems especially desirable. Would Adam and Eve have desired the forbidden fruit had it not been forbidden? It seems that when sinful man’s freedom is limited, he rages against the limitation. The command not to lust made men lust more. The law did not bring or CREATE SIN. Sin did not fill the conscience with remorse UNTIL THE LAW REVEALED WHAT SIN WAS! The law showed me that MY EVIL DESIRES WERE SINFUL! The devil leads us, as he did Christ (Matt. 4:1-11), to SOLICIT US TO SIN. He works up “all manner of concupiscence,” evil desire. “Without the law sin was dead.” Without law sin and Satan would be powerless.

C. The law reveals the power of sin (Rom. 7:9).

“For I was alive without the law once...” (Rom. 7:9): Paul’s con-science was made alive to the burden of sin that was upon it, “Without the law,” Paul did not feel this burden of sin. “When the commandment came,” he felt his helplessness. The “death” was his falling into this wretchedness. He personifies this death AS A BODY CLINGING TO HIM. The law had legal power to convict of sin. It has no LIFE POWER TO DELIVER FROM SIN!

D. The law reveals the effect of sin (Rom. 7:10).

“And the commandment... ordained to life... unto death” (Rom. 7:10): The commandments had a promise of life. “The man which doeth those things shall live by them” (Rom. 10:5). The law was given for life, to preserve it in innocence. Though given for life, the LAW WHEN TRANSGRESSED CONDEMNED THE TRANSGRESSOR, and legalized a natural consequence.

E. The law reveals the deceitfulness of sin (Rom. 7-11).

“For sin... deceived me, and by it slew me” (Rom. 7:11): God said to Adam, “Ye shall not EAT OF IT” (Gen. 3:3) Satan now had his advantage. He said to the woman, “YE SHALL NOT SURELY DIE” (Gen. 3:4; John 8:44). Satan deceived Eve through his lie. So, Paul says, sin deceives us into thinking wrongly about God, about ourselves, and about sin itself. Sin is personified as the tempter (Gen. 3:13).

Saul of Tarsus was “deceived” by sin, in persecuting Christians. When he found he was “deceived” by sin, it “slew” him. He was convicted before God. He had made his calculations and the law crushed them. The law robbed him of his hopes.

F. The law reveals the sinfulness of sin (Rom 7:12, 13).

“Wherefore the law is holy...” (Rom. 7:12): The “law” is that which says and the “commandment” is that which is said. The law is the abstract, the commandment is the concrete.

The Law of Moses is “holy.” It occasions sin only because our carnal nature rebels against its holy restraints. The commandment is God’s. It is holy like Him, just in its requirements and designed for our good. The modern revolt against law needs these words.

“Just.” Right, in requiring man to be free from wrong.

“Good”: Beneficial, working for the welfare of those to whom it relates. Did this GOOD LAW BECOME DEATH UNTO ME? Positively not. But the law showed me the awfulness of sin. It so doing, it made me conscious that in sinning the SIN HAD BROUGHT MY RUIN (verse 13).

### III. Struggle between the Carnal and Spiritual Natures (Romans 7:14-25)

A. We can’t attain absolute perfection, the absolute good, through any merit of our own (Rom. 7:14-16).

“The law is spiritual...” (Rom. 7:14): Paul continues to show that sin, not the law, is the source of death. The law is “spiritual” – it is divine and adapted to our spiritual nature. The law as LIGHT TO THE EYE awakens in me the sense of its right and justice (verse 22).

“I am carnal, sold under sin”: Paul describes his condition under the law. “Sold under sin” he was in a state of slavery. Though Paul uses the present tense, for vivid description, he describes his condition before he became a Christian. He pictures his own inner struggle.

“For that which I do I allow not...” (Rom. 7:15): “I do not recognize” in its true nature. My spiritual perceptions are DULLED; sin blinds him (II Cor, 4:4), The dual life pictured by Paul finds an echo in us all, the struggle after the highest in us, “The High Road,” or “The Low Road!”

“Sold under sin” in verse 14 shows this struggle “is the unregenerate man’s experience, surviving at least in memory unto regenerate days, and read with regenerate eyes” (Denny).

“If then I do...” (Rom. 7:16): Rather, “But If I do.” If Paul sins, against his purpose and inclination, he condemns his sin, and thus acknowledges the law that he disobeyed, to be “holy, and just, and good” (vs 12).

B. Apart from Christ and without grace, the law would make us wretched indeed (Rom. 7:17-24).

“Now then it is no more I that do it, but sin...” (Rom. 7:17): Sin was dwelling in Paul, and sin was ruling over him. Not Paul as a freeman who sins, but Paul as the bondservant of sin (verse 15). Hence sin reigns over him, sin sins in him. Paul does not mean to say “his whole self has no moral responsibility by using this paradox. “To be saved from sin a man must at the same time own it and disown it” (Denny).

“In my flesh... dwelleth no good thing” (Rom. 7:18): In his unregenerate human nature “dwelleth no good thing.” This is the unregenerate man “sold under sin” of verse 14. The tendency of the carnal nature of

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man is evil. Its conflict with the will and conscience is now described. “Flesh” is used here not in the physical but in an ethical sense, referring to the seat of the appetites – passions and lust.

“While we were living in the flesh, our sinful passions, aroused by the law, were at work in our members to bear fruit for death” (Rom. 7:5, Berkeley).

“Doeth no good thing”: What is the “GOOD” to which Paul could not attain? The Absolute good, the morally perfect, the perfection required by law. Jesus so used the term in Matt. 19:16-17. “There is none good but one, that is, God.” The law requires ABSOLUTE GOOD. “For all who rely on works of the law are under a curse; for it is written, Cursed be every one who does not abide by all things written in the book of the law, to do them” (Gal. 3:10).

There is a relative goodness predicated of man, but no man is absolutely perfect. Nor can man, in the flesh, attain to this perfection. Man often resolves to DO BETTER; the resolves are broken as soon as temptation comes! “The good that I would I do not” (verse 19). Sin controls us, rather than good intentions (verse 20).

“I find then a law...” (Rom. 7:21): The law of our unregenerate state is that even if we would do good, and purpose to be better, evil is present, and will be practiced.

“For I delight in the law of God in the inward man...” (Rom. 7:22): My real self, “after the inward man,” the better nature, our spiritual being, approves of and delights in the law of God. This is the part of our being that “wills to do good” (verse 21), but is overcome of evil! One law of our being is the approval of righteousness; another is the inclination of the flesh to do evil (verse 23). What a tragic picture is drawn by Paul with this outcome: “Sold under sin” (verse 14), “captivity to the law of sin” (verse 23).

“O wretched man... who shall deliver me from the body of this death?” (Rom. 7:24): “A heartrending cry from the depths of despair” (Sanday and Headlam). Paul is “wretched” because he has no power in himself of deliverance.

“Deliver me from the body of this death”: Paul says he is a captive, a captive to the body, the members of which are controlled by sin. He is a helpless slave of sin. As such he is under the condemnation of death. The body, the seat of fleshly desires, has become a “body of death,” since it is controlled by sin. WHO SHALL DELIVER HIM FROM ITS POWER? Paul described the bondage of the will to the flesh that is the condition of the natural man from verses 14-24, and closes with the cry for deliverance.

“I thank God through Jesus Christ our Lord...” (Rom. 7:25): “Thanks to God” through our Lord Jesus Christ deliverance comes.

“So then with the mind I myself...” That is, I myself, by myself and without Christ. In that state the mind delights in the law of God (verse 22), but the flesh is devoted to the service of sin. Hence the struggle, the captivity, the bondage, the cry for deliverance. Hence the failure of the law to deliver, and the need for Christ.

### HAVE THINE OWN WAY

Have Thine own way, Lord! Have Thine own Way!

Thou art the Potter; I am the clay.

Mould me and make me After Thy will,

While I am waiting, Yielded and still.

G. C. Stebbins

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### Questions

1. How long does the law have dominion over a man (Rom. 7:1)?
2. For how long is a woman bound by the law to her husband (Rom. 7:2)? May a woman be married to anyone (I Cor. 7:39)?
3. If a wife is joined to another man while her husband is living, what shall she be called (Rom. 7:3)?
4. How do we become “dead to the law” (Rom. 7:4; 6:2-8; Gal. 2:20; Col. 3:3)?
5. Which died with Christ, the law or the believer (Rom. 7:4; Rom. 6:8, 11)?
6. To whom are we “married” (Rom. 7:4)?
7. Why are those under the law represented as “in the flesh” (Rom. 7:5; 8:3-4)?
8. How can “motions of sin” or “sinful passions” be by the law (Rom. 7:5; 3:20; 7:7)?
9. What two kinds of fruit are contrasted in Rom. 7:4, 5?
10. How should our deliverance from the law affect our service (Rom. 7:6; II Cor. 3:5-18)? Meaning of “newness of spirit” and “oldness of the letter”?
11. Is the failure of the law to make believers holy due to any weakness in the law (Rom. 7:12, 14, 18, 22, 25; 8:3)?
12. What had the law done for Paul (Rom 7:7, 9:11, 13)?
13. How was Paul alive without the law, and what death was the result of the coming of the law (Rom. 7:9)?
14. What is the distinction between the law and the commandment (Rom. 7:12)? What three words describe the commandment?
15. What is stronger than the strongest human will (Rom. 7:15, 18-21)?
16. What was Paul’s estimate of the “flesh” (Rom. 7:18; Phil. 3:3)?
17. What is the “good” to which Paul could not attain (Rom 7:18; Matt. 19:16-17; Gal. 3:10)?
18. What man “delights” in the “law of God” (Rom. 7:22)? Meaning of “inward man”?
19. After his experience with the holy law of God, the powerful law of sin, and the weakness of the flesh, what did Paul wearily conclude (Rom. 7: 24)?
20. Through whom can we be delivered (Rom. 7:25)?