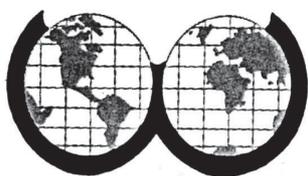


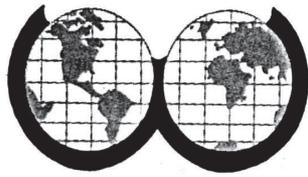
STEP 1

THE EPISTLE
OF
ROMANS



**World
Wide Bible Institutes**

STUDENT'S NAME



World Wide Bible Institutes

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H. A. Ironside, internationally beloved Bible teacher and preacher, was author of more than 60 volumes, as well as many pamphlets and articles on Bible subjects. His writings include commentaries or addresses on the entire New Testament and all of the prophetic books of the Old Testament.

For 18 years, Dr. Ironside pastored the famous Moody Memorial Church in Chicago. He retired in 1948 to devote himself to writing and conference speaking. He went to be with the Lord on January 15, 1951.

THE EPISTLE OF ROMANS

STEP 1 ROMANS 1-3

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CONTENTS

STEP-PREP	1
GLOSSARY	2
THEME AND ANALYSIS	3
SALUTATION AND INTRODUCTION (Romans 1:1-17)	12
THE NEED OF THE GOSPEL (Romans 1:18-3:20)	20
PRE-TEST	34
IN-SERVICE PROJECT	36

***Study to show thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the word of truth.
(2 Timothy 2:15)***

*Teaching every man in all wisdom; that we
may present every man perfect in Christ
Jesus. (Colossians 1:28)*



PLAN YOUR WEEK in such a way that will lend itself to faithful, punctual attendance at the Bible institute. Consistent attendance will produce maximum results. You will attain the goals you have set for yourself in terms of the completion of each STEP by consistent attendance.

PRAY over your study of the Word. Human ability is not enough, the energies of the human mind are not sufficient in themselves. The Christian student requires the ministry of the Holy Spirit in order to understand the sense of the Word, and whereby proper application can be made to one's personal life. Pray that God will translate your studies into life and activity for Christ.

BE PATIENT AND PERSISTENT. You will not learn it all at once. You will learn truth by truth, lesson by lesson. Do not be discouraged if a portion of the study seems to be more difficult than another. Be patient and stick to it. You will master the lesson in due time, and as you progress in the Word, you will be happy that you persisted in your program of study. Study pays rich dividends in terms of knowledge, personal experience, and usefulness to God.

OBJECTIVES FOR THIS STEP

The completion of this STEP should enable you to:

- * Work and study with the background facts about the Epistle to the Romans.
- * Obtain mastery of an outline that will fortify your grasp on the Epistle, and assist you in teaching the same.
- * Explain why all men are lost.
- * Glorify God with greater understanding for your salvation.

GLOSSARY FOR THIS STEP

Apostle	One sent with a special commission; specifically those chosen by Christ and entrusted with the organization of His Church. According to Unger their office was preeminently that of founding the churches and was authenticated by supernatural power specially bestowed for that purpose.
Dispensation	An era of time during which man is tested in respect to obedience to some definite revelation of God's will.
Flesh	Human nature; the earthly nature of man apart from Divine influence.
Judicial	Pertaining to the administration of justice.
Rabbinical	Pertaining to the teachings and traditions of the rabbis.
Tradition	Teaching which has been handed down apart from authoritative revelation.



I. THEME AND ANALYSIS

The Epistle to the Romans is undoubtedly the most scientific statement of the Divine plan for the redemption of mankind that God has been pleased to give us. Apart altogether from the question of inspiration, we may think of it as a treatise of transcendent, intellectual power, putting to shame the most brilliant philosophies ever conceived by the minds of men.

A. The Author

It is noteworthy that the Holy Spirit did not take up an unlettered fisherman or provincial Galilean to unfold His redemption plan in all its majesty and grandeur. He selected a man of international outlook: a Roman citizen, yet a Hebrew of the Hebrews; a man whose education combined familiarity with Greek and Roman lore, including history, religion, philosophy, poetry, science, and music, together with closest acquaintance with Judaism both as a Divine revelation and as a body of rabbinical traditions and additions to the sacred deposit of the LAW, the PROPHETS, and the PSALMS. This man, born in the proud educational center, Tarsus of Cilicia, and brought up at the feet of Gamaliel in Jerusalem, was the chosen vessel to make known to all nations for the obedience of faith, the gospel of the glory of the blessed God, as so marvelously set forth in this immortal letter.

* * * * *



- (1) List Paul's qualifications for writing this Epistle: (a) as to citizenship and nationality _____;
(b) as to education _____.

* * * * *

B. The Occasion

Romans was evidently written somewhere along the journey from Macedonia to Jerusalem, and very likely, as tradition asserts, at Corinth.

About to leave Europe for Palestine to carry to the Jewish Christians, his brethren after the flesh and in the Lord, the bounty provided by the Gentile assemblies, Paul's heart turns longingly to Rome, the "eternal city," the mistress of the ancient world where, already apart from direct apostolic ministry, a Christian church had been formed. To a number of its members he was already known, to others he was a stranger, but he yearned over them all as a true father in Christ, and earnestly desired to share with them the precious treasure committed to him. The Spirit had

already indicated that a visit to Rome was in the will of God for him, but the time and circumstances were hidden from him. So he wrote this exposition of the Divine plan, and sent it on by a godly woman, Phebe, a deaconess of the assembly at Cenchrea, who had been called to Rome on business. The letter served the double purpose of introducing her to the Christians there and ministering to them the marvelous unfolding of the righteousness of God revealed in the gospel in accordance with the testimony committed to Paul. Think of the grace that entrusted this matchless Epistle to the feeble hand of a woman in times such as those! The whole Church of God throughout the centuries owes to Phebe a debt of gratitude, and to the God who watched over her unending praise, for the preservation of the valuable manuscript which she delivered safely into the hands of the elders at Rome, and through them to us.

* * * * *

Response

(2) From what city was the Epistle probably written? _____

(3) Why did Paul write it? _____

(4) Who delivered it? _____

* * * * *

C. The Theme

The theme of the Epistle is the "Righteousness of God." It forms one of an inspired trio of expositions which together give us an amazingly rich exegesis of a very brief Old Testament text. The text is found in Habakkuk, chapter 2, verse 4: *The just shall live by his faith.* As quoted three times in the New Testament there are just six words, the pronoun *his* being omitted. The three letters referred to are Romans, Galatians, and Hebrews, each of which is based upon this text.

Romans has to do particularly with the first two words. Its message is, *THE JUST shall live by faith*, answering the question that is raised in the Book of Job, *How shall a man be just before God?*

Galatians expounds the two central words, *The just SHALL LIVE by faith.* The Galatian error was in supposing that while we begin in faith, we are perfected by works. But the Apostle shows that we live by the same faith through which we were justified. *Having begun in the Spirit, are ye now made perfect by the flesh?*

Hebrews takes up the last two words, *The just shall live BY FAITH.* It emphasizes the nature and power of faith itself, by which alone the justified believer walks. Incidentally, this is one reason why, after having carefully examined many arguments against the Pauline authorship of Hebrews, I have not the slightest doubt that it is correctly attributed to the same one who wrote Romans and Galatians;

and this is confirmed by the testimony of the apostle Peter, in his second Epistle, chapter 3:15-16, for it was to converted Hebrews Peter was addressing himself and to them Paul had also written.

* * * * *

Response

(5) Write out the Old Testament text expounded in the Book of Romans. (a) _____

Where is it originally found? (b) _____

(6) In what three New Testament letters is it quoted? (a) _____

(b) _____ (c) _____

(7) What portion of the text does Romans emphasize? _____

* * * * *

D. The Outline

The Epistle to the Romans may be readily divided into three great divisions. Chapters 1-8 are DOCTRINAL, and give us THE RIGHTEOUSNESS OF GOD REVEALED IN THE GOSPEL. Chapters 9-11 are DISPENSATIONAL, and give us THE RIGHTEOUSNESS OF GOD HARMONIZED WITH HIS DISPENSATIONAL WAYS. Chapters 12-16 are PRACTICAL, and set forth THE RIGHTEOUSNESS OF GOD PRODUCING PRACTICAL RIGHTEOUSNESS IN THE BELIEVER. Each of these divisions will be found to break naturally into smaller subdivisions, and these into sections and subsections.

In submitting the following outline, I do so only suggestively. The careful student may think of more apt designations for each particular part, and may possibly find it simpler to separate the different paragraphs according to some other arrangement, but I suggest the following analysis as one that seems to me to be simple and illuminating:

**DIVISION I. DOCTRINAL, Chapters 1-8:
The Righteousness of God Revealed in the Gospel.**

- SUBDIVISION A. Chapters 1:1-3:20: The Need of the Gospel
 - Section 1. Chapter 1:1-7: Salutation
 - Section 2. Chapter 1:8-17: Introduction
 - Subsection (a) vss. 8-15: The Apostle's Stewardship
 - Subsection (b) vss. 16-17: The Theme Stated
 - Section 3. Chapters 1:18-3:20: The Ungodliness and Unrighteousness

- of the Entire Human Family Demonstrated,
or, The Need of the Gospel
- Subsection (a) Chapter 1:18-32: The State of the Degraded Heathen--the
Barbarian World
- Subsection (b) Chapter 2:1-16: The State of the Cultured Gentiles, the
Moralists
- Subsection (c) Chapter 2:17-29: The State of the Religious Jews
- Subsection (d) Chapter 3:1-20: The Complete Indictment of the Entire World
- SUBDIVISION B. Chapters 3:21-5:11: The Gospel in Relation to the Question of
our Sins.
- Section 1. Chapter 3:21-31: Justification by Grace through Faith on the
Ground of Accomplished Redemption
- Section 2. Chapter 4: The Witness of the Law and the Prophets
- Subsection (a) vss. 1-6: Abraham's Justification
- Subsection (b) vss. 7-8: David's Testimony
- Subsection (c) vss. 9-25: For all Mankind on the Same Principle
- Section 3. Chapter 5:1-5: Peace with God: Its Basis and Results
- Section 4. Chapter 5:6-11: The Summing Up
- SUBDIVISION C. Chapters 5:12-8:39: The Gospel in Relation to Indwelling SIN
- Section 1. Chapter 5:12-21: The Two Races and Two Heads
- Section 2. Chapter 6: The Two Masters--Sin and Righteousness
- Section 3. Chapter 7: The Two Husbands, Two Natures, and Two Laws
- Section 4. Chapter 8: The Triumph of Grace.
- Subsection (a) vss. 1-4: No Condemnation; In Christ
- Subsection (b) vss. 5-27: The Spirit of Christ in the Believer
- Subsection (c) vss. 28-34: God for us
- Subsection (d) vss. 35-39: No Separation

DIVISION II. DISPENSATIONAL, chapters 9-11:

The Righteousness of God Harmonized with His Dispensational Ways.

- SUBDIVISION A. Chapter 9: God's Past Dealings with Israel in Electing Grace
- SUBDIVISION B. Chapter 10: God's Present Dealings with Israel in Govern-
mental Discipline
- SUBDIVISION C. Chapter 11: God's Future Dealings with Israel in Fulfillment of
the Prophetic Scriptures

DIVISION III. PRACTICAL, chapters 12-16:

Divine Righteousness Producing Practical Righteousness in the Believer.

- SUBDIVISION A. Chapters 12:1-15:7: God's Good, Acceptable, and Perfect Will
Revealed
- Section 1. Chapter 12: The Walk of the Christian in Relation to His
Fellowbelievers, and to Men of the World
- Section 2. Chapter 13: The Christian's Relation to Worldly Government
- Section 3. Chapter 14: Christian Liberty and Consideration for Others
- Section 4. Chapter 15:1-7: Christ, the Believer's Pattern

SUBDIVISION B.	Chapter 15:8-33: Conclusion
SUBDIVISION C.	Chapter 16:1-24: Salutations
APPENDIX.	Chapter 16:25-27: Epilogue: The Mystery Revealed

I would earnestly press upon the student the importance of committing to memory, if possible, this outline, or some similar analysis of the Epistle, before attempting the study of the letter itself. Failure to get the great divisions and subdivisions firmly fixed in the mind leaves the door open for false interpretations and confused views later on. Many, for instance, through not observing that the question of justification is settled in chapters 3-5, are greatly perplexed when they come to chapter 7. But if the teaching of the first chapters referred to be clearly understood, then it will be seen that the man in chapter 7 is not raising again the question of a sinner's acceptance with God, but is concerned about a saint's walk in holiness. Then again, how many a soul has become almost distracted by reading eternal issues into chapter 9, altogether beyond what the Apostle intended, and endeavoring to bring Heaven and Hell into it as though these were here the chief questions at issue, whereas God is dealing with the great dispensational question of His sovereign electing grace toward Israel, and His temporary repudiation of them nationally, while in a special way His grace goes out to the Gentiles. I only mention these instances at this time in order to impress upon each student the importance of having an "outline of sound words" in studying this or any other book of the Bible.

* * * * *



(8) Why does Dr. Ironside consider it important to master an outline before studying a book? _____

(9) What are the three major divisions of Romans?

(a) _____

(b) _____

(c) _____

- (10) Our STEP 1 covers Dr. Ironside's SUBDIVISION A. under DIVISION I. What are its major sections? (a) _____
- (b) _____
- (c) _____

* * * * *

E. Further Study Suggestions

I add an additional suggestion or two. It is good to have "catchwords" sometimes to fix things in the mind. Someone has aptly designated Romans as "The Epistle of the Forum." This, I think, is most helpful. In this letter the sinner is brought into the courtroom--the forum, the place of judgment--and shown to be utterly guilty and undone. But through the work of Christ a righteous basis has been laid, upon which he can be justified from every charge. Nor does God stop here, but He openly acknowledges the believing sinner as His own son, making him a citizen of a favored race, and owning him as His heir. Thus the challenge can be hurled at all objectors, *What shall we then say to these things? If God be for us, who can be against us?* Every voice is silenced, for *It is God that justifieth*, and this not at the expense of righteousness, but in full accord therewith. This view readily accounts for the use of legal and judicial terms, so frequently found in the argument.

A dying sinner was once asked if he would not like to be saved. "I certainly would," he replied; "but," he added earnestly, "I don't want God to do anything wrong in saving me." It was through the letter to the Romans he learned how God can be *just and the Justifier of him which believeth in Jesus*. You will remember how Socrates expressed himself five hundred years before Christ. "It may be," he said, addressing himself to Plato, "that the Deity can forgive sins, but I do not see how." It is this that the Holy Spirit takes up so fully in this Epistle. He shows us that God does not save sinners at the expense of His righteousness. In other words, if saved at all, it will not be because righteousness has been set aside in order that mercy might triumph; but mercy has found a way whereby Divine righteousness can be fully satisfied and yet guilty sinners justified before the throne of high Heaven.

The apostle John suggests the same wondrous truth when in his first Epistle, chapter 1, verse 9, he says, *If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness*. How much more natural the sense would seem to our poor minds before being Divinely instructed, if it read, "He is merciful and gracious to forgive." Although the gospel is in the most marvelous way the unfolding of the mercy of God, and exalts His grace as nothing else can, yet it is because it rests on a firm foundation of righteousness that it gives such settled peace to the soul who believes it. Since Christ has died, God could not be faithful to Him, nor just to the believing sinner, if He still condemned the one who trusts in Him who bore our sins in His own body on the tree.

It is, therefore, the righteousness of God that is magnified in this Epistle to the Romans, even as David of old cried, *Save (or deliver) me in Thy righteousness*. It

was as Luther was meditating on this verse that light began to dawn upon his darkened soul. He could understand how God could damn him in His righteousness, but it was when he saw that God can save in righteousness that his soul entered into peace. And untold myriads have found this same deliverance from perplexity when through this glorious unfolding of the righteousness of God as revealed in the gospel, they saw how "God can save, yet righteous be." If we fail to see this as we study the Epistle, we have missed the great purpose for which it was given of God.

* * * * *

Response

(11) Why is it helpful to think of Romans as "The Epistle of the Forum"? _____

(12) What problem troubled Socrates? _____

(13) What solution does Romans demonstrate? _____

* * * * *

I would add one other thought, which I believe is of moment, particularly for those who seek to present the gospel to others. It is this: In Romans, we have the gospel taught to saints, rather than the gospel preached to unsaved sinners. I believe it is very important to see this. In order to be saved, it is only necessary to trust in Christ. But in order to understand our salvation, and thus to get out of it the joy and blessing God intends to be our portion, we need to have the work of Christ unfolded to us. This is what the Holy Spirit has done in this precious Epistle. It is written to people who are already saved to show them the secure foundation upon which their salvation rests: namely, the righteousness of God. When faith apprehends this, doubts and fears are gone and the soul enters into settled peace.

* * * * *

Response

(14) What should be a consequence of studying Romans?

* * * * *

Review!

The review questions should be answered with care. They are supplied for the purpose of testing your understanding of the section just studied. Restudy the section if your score is under 90%. If your score is 90% or above, restudy all that you did not understand.

Each answer is worth 5 points.

True or False:

- (1) At the time of writing this Epistle, Paul was not acquainted with a single member of the church at Rome. _____
- (2) The theme verse of Romans is quoted two other times in the New Testament. _____
- (3) The Epistle divides into four major divisions. _____
- (4) Knowing the outline of a book of the Bible helps in keeping the teaching straight. _____
- (5) It is the righteousness of God that is magnified in the Book of Romans. _____
- (6) The Epistle was written primarily to the unbeliever. _____
- (7) Justice and mercy are irreconcilable. _____

Fill in the blanks:

- (8) Paul probably wrote Romans from _____.
- (9) It was carried to Rome by _____.
- (10) The theme of the Epistle is _____.
- (11) It is based on an Old Testament text found in _____.
- (12) The text is also quoted in (a) _____ and in (b) _____.
- (13) According to Dr. Ironside's outline, DIVISION I, SUBDIVISION A teaches _____
_____.
- (14) It covers chapters _____.

Multiple choice:

- (15) The portion of the Old Testament text with which Romans particularly deals is _____.
- a. The just b. shall live c. by faith
- (16) The first great division of the Epistle is _____.
- a. Doctrinal b. Dispensational c. Practical
- (17) Luther, and the natural mind in general, found it hard to understand how God could be righteous and _____.
- a. damn sinners b. save sinners c. damn Jews and Gentiles alike
- (18) Romans is addressed primarily to _____.
- a. saints b. sinners c. Jews
- (19) A knowledge of the argument of the Book of Romans is primarily important for _____.
- a. salvation b. assurance c. holy living

Possible score 100%

My score _____%

Have your supervisor initial here _____ before advancing to the next section.



World Wide Bible Institutes

II. SALUTATION AND INTRODUCTION (ROMANS 1:1-17)

As we come to a verse-by-verse examination of this Epistle, we may well remind ourselves once more of the precious truth that *All scripture is God-breathed, and profitable* (literal rendering of 2 Timothy 3:16). God has spoken through His Word, and this letter contains some of the most important messages He has ever given to mankind. It will be well for us, therefore, to approach the study of it in a prayerful and self-judged spirit, putting all our own preconceived ideas to one side and letting God through the inspired Word correct our thoughts, or, better still, supplant them with His own.

A. The Salutation (1:1-7)

The first seven verses, as we have already noticed, form the salutation, and demand a careful examination. Some most precious truths are here communicated in what might seem a most casual manner. The writer, Paul, designates himself a servant, literally, bondman, of Jesus Christ. He does not mean, however, that his was a service of bondage, but rather the wholehearted obedience of one who realized that he had been *bought with a price*, even the precious blood of Christ.

There is a story told of an African slave whose master was about to slay him with a spear when a chivalrous British traveler thrust out his arm to ward off the blow, and it was pierced by the cruel weapon. As the blood spurted out, he demanded the person of the slave, saying he had bought him by his suffering. To this the former master ruefully agreed. As the latter walked away, the slave threw himself at the feet of his deliverer, exclaiming, "The blood-bought is now the slave of the son of pity. He will serve him faithfully." And he insisted on accompanying his generous deliverer, and took delight in waiting upon him in every possible way.

Thus had Paul, thus has each redeemed one, become the bondman of Jesus Christ. We have been set free to serve, and may well exclaim with the Psalmist, *O Lord, truly I am thy servant; I am thy servant, and the son of thine handmaid: thou hast loosed my bonds* (Psalms 116:16).

Not only was Paul in the general sense a servant, but he was a servant of peculiar and exalted character. He was a called apostle; not as in the Authorized Version, *called to be an apostle*. The words "to be" are in italics and are not required to complete the sense. It may seem a small thing to which to call attention, but the same interpolation occurs in verse 7, where it is altogether misleading, as we shall see when we come to consider it.

* * * * *

Response

(1) What two titles does Paul use for himself? (a) _____

(b) _____

* * * * *

We need not think of Paul as one of the Twelve. Some question the regularity of the appointment of Matthias, but it seems to me we may well consider his selection by casting lots (Acts 1:15-26) as the last official act of the old economy. It was necessary that one who had kept company with the Lord and His disciples from the baptism of John should fill the place which Judas had forfeited. Thus the number of the Twelve Apostles of the Lamb who are (in the glorious days of earth's regeneration which we generally call the Millennium) to sit upon twelve thrones judging the twelve tribes of Israel, would be completed. Paul's ministry is of a different character. He was preeminently the Apostle to the Gentiles, and to him was committed the special "dispensation of the mystery." This puts his apostleship on an altogether different plane from that of the Twelve. They knew Christ on earth, and their ministry in a very definite way was linked with the kingdom and the family of God. Paul knew Him first as the glorified Lord Jesus, and his was distinctively the gospel of the glory.

* * * * *

Response

(2) Paul's apostleship was preeminently _____

_____.

* * * * *

He was "separated unto the gospel of God." We may rightfully think of this separation from several different viewpoints. He had been set apart for his special ministry before his birth. As in the instances of Moses, Jeremiah, and John the Baptist, he was separated from his mother's womb (Galatians 1:15). But he must first learn the weakness and unprofitableness of the flesh. Then God had mercy on him, and he was separated from the Christless mass and called by Divine grace. But there was more than this. He was in a peculiar sense delivered from both the people of Israel and the Gentile nations to be a minister and witness of the things he had seen and heard. And lastly, he was separated with Barnabas for the specific work of carrying the gospel to the Gentiles, when at Antioch the brethren, in accordance with the Divine command, laid their hands upon them and sent them away to carry the gospel to the regions beyond. This gospel is here called *the gospel of God*. In verse 9 it is called *the gospel of his Son*, and in verse 16, *the gospel of Christ*, although there is a possibility that the words *of Christ* should be dropped, as they do not appear in some of the best manuscripts.

* * * * *

Response

(3) Give four aspects of Paul's separation unto the gospel.

- (a) _____
- (b) _____
- (c) _____
- (d) _____

* * * * *

Verse 2 is parenthetical and identifies the gospel with the glad tidings promised in Old Testament times and predicted by the prophets in the Holy Scriptures. *To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.* Timothy had been taught, from a child, the Holy Scriptures, and the Apostle says that these *are able to make thee wise unto salvation through faith which is in Christ Jesus.*

The gospel is not a new law. It is not a code of morals or ethics. It is not a creed to be accepted. It is not a system of religion to be adhered to. It is not good advice to be followed. It is a Divinely given message concerning a Divine Person, the Son of God, Jesus Christ our Lord. This glorious Being is true Man, yet very God. He is the Branch that grew out of the root of David, therefore true Man. But He is also the Son of God, the virgin-born, who had no human father, and this His works of power demonstrate. To this blessed fact the Spirit of Holiness bare witness when He raised dead persons to life. The expression, *By the resurrection from the dead*, is, literally, "By resurrection of dead persons." It includes His own resurrection, of course: but it also takes in the resurrection of the daughter of Jairus, of the widow's son, and of Lazarus. He who could thus rob death of its prey was God and man in one blessed, adorable Person, worthy of all worship and praise, now and for evermore.

* * * * *

Response

(4) What place did the gospel have in the Old Testament?

(5) List five things the gospel is not.

- (a) _____
- (b) _____
- (c) _____
- (d) _____
- (e) _____

(6) The gospel is _____
_____.

* * * * *

From Him, the risen One, Paul had received grace (not only unmerited favor, but favor against merit, for he had deserved the very opposite) and apostleship by Divine call, that he might make known the gospel unto all nations, to the obedience of faith for Christ's name's sake.

His apostleship, therefore, extended to those who were in Rome. Hitherto he had not been able to visit them personally, but his heart went out to them as the called of Jesus Christ, and so he writes *to all that be in Rome, . . . called to be saints*. Observe that they were saints in the same way that he was an Apostle, namely, by Divine call. We do not become saints by acting in a saintly way, but because we are constituted saints we should manifest saintliness.

As is customary in his letters, Paul wishes them grace and peace from God our Father and the Lord Jesus Christ. Saved by grace in the first place, we need grace for seasonable help all along the way. Having peace with God through the blood of His cross, we need the peace of God to keep our hearts at rest as we journey on toward the eternal Sabbath-keeping that remains for the people of God.

* * * * *



(7) What makes one a saint? _____
_____.

* * * * *

B. Introduction (1:8-17)

Verses 8-17 are the Introduction, which make clear his reasons for writing.

It is evident that a work of God had begun in Rome a number of years before the writing of this letter, for already the faith of the Christian assembly there was spoken of throughout the whole world, that is, throughout the Roman Empire. There is no evidence whatever that this work was in any sense linked with apostolic ministry. Both Scripture and history are silent as to who founded the church in Rome. Certainly Peter did not. There is not the remotest reason for connecting his name with it. The boast of the Roman Catholic Church that it is founded on Peter as the rock, and that the Roman Bishop is the successor of St. Peter, is all the merest twaddle. We have no means of knowing whether any Apostle visited Rome until Paul himself was taken there in chains.

There seems to have been a providential reason why he was hindered from going there earlier, He calls God to witness (that God whom he served not merely outwardly but in his spirit, the inward man, in the gospel of His Son) that he had

never ceased to pray for those Roman believers since he first heard of them; and coupled with his petitions for them was his earnest request that if it was the will of God he might have the opportunity to visit them, and a prosperous journey. How differently that prayer was answered from what he might have expected, we well know; and it gives us a little idea of the overruling wisdom of God in answering all our prayers. No man is competent to say what is prosperous and what is not. God's ways are not ours.

Paul longed to see them, hoping that he might be used of God to impart unto them some spiritual gift which would be for their establishment in the truth. Nor did he think only of being a blessing to them, but he fully expected that they would be a blessing to him. Both would be comforted together.

Many times during the past years he had prepared to go to Rome, but his plans had miscarried. He longed to have some fruit there as in other Gentile cities, for he felt himself to be a debtor to all mankind. The treasure committed to him was not for his own enjoyment, but that he might make it known to others, whether Greeks or barbarians, cultured or ignorant. And realizing this, he was ready to preach the gospel in Rome as elsewhere.

* * * * *

Response

(8) Who founded the church in Rome? _____

(9) What was Paul's prayer? _____

(10) How was Paul's prayer answered? _____

* * * * *

When in verse 16 he says, *I am not ashamed of the gospel of Christ*, I understand that he means far more than people generally attach to these words. It was not merely that he did not blush to be called a Christian, or that he was always ready boldly to declare his faith in Christ; but the gospel was to him a wonderful--because inspired--scheme for the redemption of mankind; a Divinely-revealed system of truth transcending all the philosophies of earth, which he was ready to defend on every occasion. It was not, as some might have supposed, that he had refrained from visiting Rome because he did not feel competent to present the claims of Christ in the metropolis of the world in such a manner that they could not be answered and logically repudiated by the cultured philosophers who thronged the great city. He had no fear that they would be able to overthrow by their subtle reasonings that which he knew to be the only authoritative plan of salvation. It is beyond human reason, but it is not illogical or unreasonable. It is perfect because of God.

This gospel had been demonstratively proven to be the Divine dynamic bringing deliverance to all who put faith in it, whether the religious Jew or the cultured Greek. It was the power of God and the wisdom of God unto salvation. It met every need of the mind, the conscience, and the heart of man, for in it the righteousness of God was revealed faith-wise. This I take to be the real meaning of the somewhat difficult expression translated *from faith to faith*. It is really "out of faith unto faith." That is, on the principle of faith to those who have faith. In other words, it is not a doctrine of salvation by works, but a proclamation of salvation entirely on the faith principle. This had been declared to Habakkuk long centuries before when God said to the troubled prophet, *The just shall live by faith*.

This is the text of the entire Epistle, as we have already seen, and of Galatians and Hebrews likewise.

It gives us the quintessence of the Divine plan. It has been the rest of millions throughout the centuries. It was the foundation of what has been designated the Augustinian Theology. It was the key that opened the door of liberty to Martin Luther. It became the battle-cry of the Reformation. And it is the touchstone of every system since that professes to be of God. If wrong here, they are bound to be wrong throughout. It is impossible to understand the gospel if the basic principle be misunderstood or denied. Justification by faith alone is the test of orthodoxy. But no mind untaught by the Holy Spirit will ever receive it, for it sets the first man aside altogether as in the flesh and unprofitable, in order that the Second Man, the Man of God's counsels, the Lord Jesus Christ, may alone be exalted. Faith gives all honor to Him as the One who has finished the work that saves and in whom alone God has been fully glorified, His holiness maintained, and His righteousness vindicated, and that not in the death of the sinner, but in the salvation of all who believe. It is a gospel worthy of God, and it has demonstrated its power by what it has accomplished in those who have received it in faith.

* * * * *

Response

(11) Why was Paul not ashamed of the gospel? _____

(12) What is the text of the entire Epistle? _____

(13) What was the battle-cry of the Reformation? _____

(14) What is one way to test the validity of a religious system? _____

* * * * *

Review!

The review questions should be answered with care, They are supplied for the purpose of testing your understanding of the section just studied. Restudy the section if your score is under 90%. If your score is 90% or above, restudy all that you did not understand.

Each answer is worth 4.4 points.

- (1) Explain the two titles Paul used for himself in the salutation of the Epistle.
- (a) _____
- (b) _____
- (2) How was Paul's apostleship different from that of the Twelve? _____
- _____
- _____
- (3) Describe the four aspects of his separation unto the gospel.
- (a) _____
- (b) _____
- (c) _____
- (d) _____
- (4) List five things the gospel is not.
- (a) _____
- (b) _____
- (c) _____
- (d) _____
- (e) _____
- (5) Define grace. _____
- (6) How long had Paul wanted to go to Rome and why? (a) _____
- _____
- How did he finally get there? (b) _____

(7) Why was Paul not ashamed of the gospel? _____

(8) What is the text of the Epistle? (a) _____
In what four places in the Bible can it be found? (b) _____
(c) _____ (d) _____
(e) _____

(9) Explain what Dr. Ironside meant by saying, *Justification by faith alone is the test of orthodoxy.* _____

(10) Why is it "a gospel worthy of God." _____

Possible score 100%

My score _____%

Have your supervisor initial here _____ before advancing to the next section.



World Wide Bible Institutes

III. THE NEED OF THE GOSPEL (ROMANS 1:18-3:20)

We have seen that the gospel reveals the righteousness of God. The Apostle now proceeds to show the need of such a revelation, and piles proof upon proof, evidence upon evidence, and Scripture upon Scripture to demonstrate the solemn fact that man has no righteousness of his own, but is both by nature and practice utterly unsuited to a God of infinite holiness whose throne is established on righteousness. This he does in the next section of the Epistle, chapters 1:13-3:20. In a masterly way he brings the whole world into court and shows that condemnation rests upon all because all have sinned. Man is guilty, hopelessly so, and can do nothing to retrieve his condition. If God has not a righteousness for him, his case is ended.

A. The Case of the Heathen (1:18-32)

In verses 18 to 32 of the first chapter, the case of the barbarian is considered. *The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.* The first class is the pagan world. The second, those to whom a Divine revelation had come. The barbarians and heathen generally are ungodly. They know not the true God and so are *without God in the world.* Therefore their behavior is described as ungodliness.

On the other hand, to the Jew had been committed the knowledge of God and a Divine code of righteousness. He gloried in this while walking in unrighteousness. He held the truth (as something on which he had a "corner") in unrighteousness. Against both classes the wrath of God is revealed.

The heathen are without excuse. Paganism and idolatry are not steps in human evolution as man advances from slime to divinity. Heathenism is a declension, not an upward reach. The great pagan nations once knew more than they do now. The knowledge of God brought through the flood was disseminated throughout the ancient world. Back of all the great idolatrous systems is pure monotheism. But men could not stand this intimate knowledge of God for it made them uncomfortable in their sins; so a host of lesser deities and divinities were invented as go-betweens, and eventually the knowledge of the true God was entirely lost. But even today creation is His constant witness: *That which may be known of God is manifest in them; for God hath showed it unto them.* This orderly universe, with its succession of the seasons and the mathematical accuracy of the movements of the heavenly bodies, bears testimony to the Divine Mind. The stars in their courses proclaim the great Creator's power:

Forever singing as they shine,
The Hand that made us is Divine.

So, the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead.

One word in the original is rendered by four words in English: *Things-that-are-made* is *Poima*, and from this we get our word *poem*. Creation is God's great epic poem, every part fitted together like the lines and verses of a majestic hymn. In Ephesians 2:10, we find the same word again. *We are his workmanship--His poem--created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.* This is God's greatest poem: the epic of Redemption.

'Twas great to call a world from naught;
'Twas greater to redeem.

These two wondrous poems are celebrated in Revelation 4 and 5. In chapter 4, the enthroned and crowned saints worship Christ as Creator. In chapter 5, they adore Him as Redeemer.

* * * * *

Response

- (1) Morally and spiritually, is man developing or degenerating?

- (2) How did the knowledge of God become lost? _____

- (3) In what two ways is Christ worshiped?
(a) _____ (b) _____

* * * * *

Pursuing Paul's argument, we note in verses 21-23 that the barbarous nations are without excuse for their present ignorance and bestial condition, *Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.* Observe the downward steps on the toboggan-slide of idolatry--God first thought of as an idealized man, then likened to the birds that soar into the heavens, next to the beasts that prowl over the earth, and finally to serpents and other detestable creeping things, whether reptilian or insectivorous. Even the Egyptian worshipped the serpent and the scarabeus, and yet back of all Egyptian mythology is hidden the original revelation of one true and living God! What degradation does this imply on the part of one of the most enlightened nations of antiquity! And others bear similar marks of declension and deterioration.

Because men gave God up, He gave them up. Twice in the verses that follow we read, *God gave them up*, first to uncleanness and then to vile affections. Once we are told, *God gave them over to a reprobate mind.* The vile immoralities depicted here are the natural result of turning from the Holy One. The picture of heathenism

in its unspeakable obscenities is not overdrawn, as any one acquainted with the lives of idolatrous people will testify. The awful thing is that all this vileness and filthiness is being reproduced in modern high society where men and women repudiate God. If people change the truth of God into a lie and worship and serve the creature rather than the Creator, the whole order of nature is violated; for apart from the fear of God there is no power known that will hold the evil desires of the natural heart in check. It is part of the very nature of things that flesh will be manifested in its worst aspects when God gives men up to follow the bent of their unholy lusts.

* * * * *

Response

- (4) What happened when men gave God up? _____

- (5) To what did that lead? _____
- (6) What bearing does this have on the rottenness of our present society? _____

* * * * *

What a picture of mankind away from Him do we get in the closing verses. Sin and corruption are everywhere triumphant. Righteousness is not found when the back is turned on God. Nor are men sensitive about their sins or ashamed of their evil ways, but *knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.*

That the Apostle's picture of heathenism is still true, the following clipping bears witness: "A Chinese teacher once told a missionary that the Bible could not be so ancient a book after all, because the first chapter of Romans gave an account of Chinese conduct, such as the missionary could only have written after full acquaintance with the people. The mistake was not an unnatural one, but was a heathen's testimony to the truth of the Bible."

* * * * *

Response

- (7) What is the bottom step in vile sin? _____

* * * * *

B. The Case of the Cultured Pagan (2:1-16)

In the first sixteen verses of the next chapter another class is brought into view; it is the world of culture and refinement. Surely among the educated, the followers

of the various philosophic systems, will be found men who lead such righteous lives that they can come into the presence of God claiming His blessing on the ground of their own goodness! Certainly there were those who professed to look with disgust and abhorrence upon the vile lewdness of the ignorant rabble, but were their private lives any holier or any cleaner than those whom they so loudly condemned?

It is now their turn to be summoned into court, so to speak, where the Apostle fearlessly arraigns them before the august tribunal of *the righteous Lord, who loveth righteousness. Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.* Philosophy does not preserve its devotee from the indulgence of the flesh. A recognition of the evil is not necessarily power to overcome the evil. Culture does not cleanse the heart nor education alter the nature; and it is against the doer of evil that the judgment of God according to truth will be rendered. To praise virtue while practicing vice may enable one to get by with his fellows, but it will not deceive Him who is of purer eyes than to behold iniquity.

* * * * *

Response

- (8) Our society is prone to believe that its ills can be cured by more and better education. How would Paul respond to such a thesis?

* * * * *

Sternly Paul asks, *Thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?* Men are inclined to consider that God is condoning their ways, if "sentence against an evil work is not executed speedily," whereas He waits in longsuffering mercy that men may have opportunity to face their sins and acknowledge their guilt, thus finding mercy. Instead of doing this, after the hardness and impenitence of his heart, man, untouched by Divine grace, *treasureth up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds.*

What a solemn expression is this--*Treasuring up, or storing up, wrath against the day of wrath!* How apt was the answer of the poor old colored woman who, when taunted with the folly of believing in a "lake of fire and brimstone" because "no such an amount of brimstone could be found in one place," exclaimed solemnly, "Ebryone takes his own brimstone wif him!" Ah, that is it! Each rebel against God, each sinner against light, each violator of his own conscience, carries his own brimstone with him! He is making his own destiny.

* * * * *

Response

- (9) How do men interpret the fact that they seem to be getting away with their evil lives? _____

- (10) What is the real meaning of God's long suffering in such a situation? _____

- (11) What will be the end result? _____

* * * * *

Properly, I believe, we should consider verses 7 to 15 as parenthetical, not merely 13 to 15, as indicated in the Authorized Version. In these verses, great principles of judgment are laid down which should forever silence the caviler who would charge God with unrighteousness because some have light and privileges that others do not enjoy.

Judgment will be *according to truth* and *according to his deeds*. Men will be judged by the light they have had, not by the light they never knew. Eternal life is offered to all who *by patient continuance in well doing seek for glory and honor and immortality*. (Observe the word immortality would be better translated incorruptibility. The distinction is of great importance, though the two terms are often confounded in the Authorized Version.) If any were so characterized, it would prove that there was a Divine work in the soul; but where is the natural man who so lives? Well then, *unto them that are contentious, and do not obey the truth, but obey unrighteousness*, there can be only meted out in the day of judgment *indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil*; whether privileged Jew or ignorant Gentile.

It is not that God will deal in indiscriminate judgment with all men therefore; but light given will be the standard by which they are judged. None can complain, for if one but "follow the gleam" he will find light enough to guide his steps and ensure his salvation. If, by the light of nature, men realize their responsibility to their Creator, He will make Himself responsible to give them further light unto the salvation of their souls.

With Him there is no respect of persons. The greater the privileges, the greater the responsibility. But where privileges are comparatively few, He regards ignorant men with no less interest and tender compassion than He does those whose outward circumstances are seemingly better.

As many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law. No principle could be sounder. Men are held responsible for what they know, or might know if they would. They are not condemned for ignorance unless that ignorance be the result of the willful

rejection of light. *Men loved darkness rather than light, because their deeds were evil* (John 3:19).

* * * * *

Response

- (12) God's judgment will be according to (a) _____
and according to (b) _____.
- (13) What is God's standard for judging man's deeds? _____
- _____

* * * * *

The parenthetical verses 13 to 15 emphasize the plain principle already laid down so forcibly. Judgment is according to deeds. To know the Law and fail to obey it only increases the condemnation. Doers of the Law will be justified, if such there are. But elsewhere we learn that from this standpoint all would be lost, for *by the deeds of the law there shall no flesh be justified in his sight*. The Jew prided himself upon being in possession of the Divine Oracles and thought this made him superior to the Gentile nations round about. But God has not left Himself without witness; to these nations He has given both the light of conscience and the light of nature. They show *the work of the law written in their hearts*. Observe, it is not that the Law is written in their hearts. That is new birth, and is the distinctive blessing of the New Covenant. If the Law were written there they would fulfill its righteousness. But the *work* of the Law is quite another thing. *The law worketh wrath*. It is a "ministry of condemnation." And Gentile sinners who never heard of the Sinaitic code have a sense of condemnation resting upon them when they live in violation of the dictates of their Divinely-implanted conscience which testifies either for or against them--*accusing or else excusing one another*. This is experimental proof that they are on the ground of responsibility and that God will be righteous in judging them in that solemn day when the Man, Christ Jesus, will sit upon the august tribunal of the ages and manifest the secret motives and springs of conduct. This, Paul says, is *according to my gospel*. He declares that the Crucified will sit upon the throne at the last great assize. *God hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead* (Acts 17:31).

* * * * *

Response

- (14) If judgment is according to deeds, why is it that *by the deeds of the law shall no flesh be justified*? _____
- _____

(15) Why does this not excuse the Gentiles? _____

(16) Who will be the final judge? _____

* * * * *

C. The Case of the Jew (2:17-29)

With all that the Apostle had written concerning the sinfulness and degeneracy of the Gentiles, whether barbarian or highly civilized, the Jew would be in fullest agreement. They were "dogs," outside of the Abrahamic covenant, *aliens from the commonwealth of Israel*. Their judgment was just, for they were the enemies of God and His chosen people. But it was otherwise with the Hebrews. They were the elect of Jehovah, the chosen race to whom God had given His holy Law and favored with abundant tokens of His special regard. So they reasoned, forgetting that holding correct doctrine does not avail if practical righteousness be overlooked or disregarded.

The Apostle suddenly summons the proud worldly Sadducee and the complacent Pharisee into court, and proceeds to arraign them along with the despised Gentiles. Verses 17 to 29 give us the examination of the chosen people.

Behold, he exclaims, thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent (or, triest things that differ), being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law (vss. 17-20). In these masterly clauses he sums up all their pretensions. And when I say pretensions, I do not mean pretenses. These were the things in which they gloried and they were largely true.

God had revealed Himself to this people as to no other, but they were wrong in supposing that this exempted them from judgment if they failed to keep His covenant. He had said long before, *You only have I known of all the families of the earth: therefore I will punish you for all your iniquities (Amos 3:2).*

* * * * *

Response

(17) Why did the Jews consider themselves exempt from God's judgment? _____

* * * * *

Privilege increases responsibility. It does not, as they seemed to think, set it aside. The knowledge of the Divine Oracles gave to the Jew a standard of judgment that no others had. Therefore, how much holier should be his life! Were the Israelites then a more righteous people than the nations about them? On the contrary, they failed more miserably than those of less light and fewer privileges.

Incisively the Spirit of God drives home the truth as to their actual state, in four questions calculated to expose the inmost secrets of their hearts and to lay bare the hidden sins of their lives. *Thou therefore which teachest another, teachest thou not thyself?* You are so confident that you are fitted to instruct the ignorant, have you heeded the instruction given in the Law? No answer!

Thou that preachest a man should not steal, dost thou steal? Throughout the ancient world the Jew was looked upon as the arch-thief, using every cunning device known to the money-lender and usurer to part his clients from their wealth. True, driven by desperation, the Gentile voluntarily put himself into the hand of the Jewish pawnbroker, but he knew as he did so that he was dealing with one who had no niceties of pity or compassion for an indigent debtor when the debtor was a hated Gentile dog. The Jew is again speechless.

Thou that sayest a man should not commit adultery, dost thou commit adultery? Lechery of the gravest kind was not an uncommon offence in Israel, as the Divine records prove and as history bears witness. The evil is in the very nature of man. Out of the heart proceed fornication, lasciviousness, and every unclean thing. In this respect, the Jew is as guilty as his Gentile neighbor. He has no reply.

Perhaps the keenest thrust is in the last question of all. *Thou that abhorrest idols, dost thou commit sacrilege?* The word translated *commit sacrilege* really means "to traffic in idols." This was an offence of which the Jew was peculiarly guilty. Abhorring images, he nevertheless was often known to act as a go-between in disposing of idols stolen from the temples of a conquered people and those ready to purchase them in other districts. He was even charged with systematically robbing temples and then selling the images. The town-clerk of Ephesus had this in mind when he said, *Ye have brought hither these men, which are neither robbers of churches (better translation temples), nor yet blasphemers of your goddess (Acts 19:37).* So this was indeed a home-thrust, exposing at once the hypocritical character of the man who professed detestation of idolatry and all its works, and yet was not above profiting financially at the expense of idolators in a manner so thoroughly dishonest.

So the Apostle drives home the tremendous indictment! *For the name of God is blasphemed among the Gentiles through you, as it is written (vs. 24).* This their own prophets had declared, and he but insists upon what Scripture and their consciences confirmed.

* * * * *

Response

(18) What was the basis of the indictment against the Jews?

* * * * *

To trust in circumcision, the sign of the Abrahamic covenant, while walking in so carnal a manner, was but deceiving themselves. Ordinances do not profit if that of which the ordinance speaks is neglected. The uncircumcised Gentile, if he walk before God in righteousness, will be accounted as circumcised, whereas the covenant-mark on the flesh of a Jew will only add to his condemnation if he lives in opposition to the Law.

It is reality that counts with God. The true Jew (and "Jew" is a contraction of "Judah," meaning, "Praise") is not one who is such by natural birth alone, or by outward conformity to ritual, but one who is circumcised in heart, who has judged his sinfulness in the sight of the Lord, and who now seeks to walk in accordance with the revealed will of God. *Whose praise* (note the play on the word 'Jew') *is not of men, but of God* (vss. 26-29).

* * * * *

Response

(19) In what did the Jews trust? _____

(20) What more did God demand? _____

(21) Who are the circumcised in heart? _____

* * * * *

D. Summary of the Indictment (3:1-20)

In chapter 3:1-20, we have the great indictment, the summing up of all that has gone before. There is no moral distinction between Jew and Gentile. All are bereft of righteousness. All are shut up to judgment, unless God has a righteousness of His own to provide for them.

That the Jew has certain advantages over the Gentile is acknowledged as self-evident, and of these the chief is the possession of the Holy Scriptures, the Oracles of God. But these very Scriptures only made his guilt the more evident. Even if they did not really have faith in these sacred writings, yet their unfaith cannot make void the faithfulness of God. He will fulfill His Word even if it be in the

setting aside of the people He chose for Himself. He must be true though all others prove untrue. In judgment He will maintain His righteousness, as David confesses in Psalm 51 (vss. 1-4).

* * * * *

Response

(22) What advantage, if any, has the Jew over the Gentile? _____

(23) What are the Oracles of God? _____

* * * * *

Does man's unrighteousness then but prepare the way for God to display His righteousness and is it a necessity of the case? If so, sin is a part of the Divine plan and man cannot be held accountable. But this the Apostle indignantly refutes. God is just. He will judge men for their sins in righteousness. And this could not be if sin were foreordained and predetermined. If the latter were true, man might have just cause to complain: *If the truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?* And in that case what was being slanderously reported by some as the teaching of Paul, *Let us do evil, that good may come?* would be correct. But all who so plead show themselves deficient in moral principle. Their judgment is just.

* * * * *

Response

(24) How was Paul's teaching being misinterpreted by some?

* * * * *

Then in verses 9-20, we have the Divine verdict on the entire human race. The Jew is no better than the Gentile. All alike are under--that is, slaves to--sin. And this the Old Testament confirms. Like a masterly lawyer, Paul cites authority after authority to prove his case. The quotations are largely from the Psalms, and one from the prophet Isaiah. (See Psalms 14:1-3; 53:1-3; 5:9; 140:3; 10:7; Isaiah 59:7-8; Psalm 36:1.) These are testimonies the Jew could not attempt to refute, coming as they do from his own acknowledged Scriptures. There are fourteen distinct counts in this indictment, or summary, of evidence.

1. *There is none righteous, no, not one.* All have failed in something.
2. *There is none that understandeth.* All have become wilfully ignorant.
3. *There is none that seeketh after God.* All seek their own.
4. *They are all gone out of the way.* They have deliberately turned their backs on the truth.
5. *They are together become unprofitable.* They have dishonored God instead of glorifying Him.

6. *There is none that doeth good, no, not one.* Their practices are evil. They do not follow after that which is good.
7. *Their throat is an open sepulchre,* because of the corruption within.
8. *With their tongues they have used deceit.* Lying and deception are characteristic.
9. *The poison of asps is under their lips.* It is the poison inserted into the very nature of man by *that old serpent which is the devil and Satan* at the very beginning.
10. *Whose mouth is full of cursing and bitterness for out of the abundance of the heart, the mouth speaketh.*
11. *Their feet are swift to shed blood.* Hatred produces murder, and, alas, in how many ways it is manifested!
12. *Destruction and misery are in their ways,* because they have forgotten God, the source of life and blessing.
13. *The way of peace have they not known,* for they have deliberately chosen the ways of death.
14. *There is no fear of God before their eyes.* Hence there is no wisdom in them.

Can any plead "Not guilty" to all of these charges? If so, let him speak. But none can honestly do so. And so he concludes, *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. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin* (vss. 19-20).

* * * * *

Response

- (25) All alike are _____ to sin.
- (26) There are _____ distinct counts to God's indictment against man.
- (27) The sum total of them all is _____
-

* * * * *

It is God saying again, as in the days of Noah, *The end of all flesh is come before Me! They that are in the flesh cannot please God. The flesh profiteth nothing.* How slow we are to learn this! How hard it is for the natural man to give up all pretension to righteousness and to fall down in the dust of self-judgment and repentance before God, only to find he is then in the very place where grace can meet him!

The Law was given to a special people as we have seen. They alone were *under the law*. That Gentiles were not, we have already been told in chapter 2:12-14. How, then, does the failure of those under the Law bring in all the world as guilty before God. An illustration may help. A man has a desert ranch of large extent. He is told it is worthless as pasturage or farming land. He fences off twelve acres--breaks it, harrows it, fertilizes it, sows it, cultivates it, and reaps only sagebrush and cactus! It is no use trying out the rest, for all is of the same character. He says it is all good-for-nothing, so far as agriculture is concerned. Israel was God's twelve

acres. He gave them His Law, instructed them, disciplined them, warned them, restrained them, protected them, and sent His Son to them; and Him they rejected and crucified. In this act the Gentiles joined. All are under judgment to God. There is no use of further test. There is nothing in the flesh for God. Man is hopelessly corrupt. He is not only guilty, but is utterly unable to retrieve his condition. The Law but accentuates his guilt. It cannot justify. It can only condemn.

How hopeless is the picture! But it is the dark background on which God will display the riches of His grace in Christ Jesus!

* * * * *

Response

- (28) It is absolutely impossible to please God in the _____.
- (29) What then does the Law do? _____
- (30) What is the outlook for the human race? _____

* * * * *

Review!

The review questions should be answered with care. They are supplied for the purpose of testing your understanding of the section just studied. Restudy the section if your score is under 90%. If your score is 90% or above, restudy all that you did not understand.

Each answer is worth 5 points.

Fill in the blanks:

- (1) The heathen are without _____.
- (2) As far as understanding of God and His demands is concerned, mankind has _____.
- (3) All men could know God through His great work in _____.
- (4) His other and greater work is _____.
- (5) Man lost the knowledge of God because he _____ to.
- (6) The bottom rung of man's degeneration is _____ in his evil ways.
- (7) Recognition of evil is not necessarily _____ to overcome it.
- (8) _____ will not change one's nature.
- (9) The cultured man practices what he _____.
- (10) Those who think God is unconcerned for their behavior are storing up for themselves His _____.
- (11) God's judgment is according to _____.
- (12) The greater one's light, the greater his _____.
- (13) The Gentiles have the light of _____.
- (14) The Jews trusted in their _____.
- (15) Jew, or Judah, means _____.
- (16) There is no _____ distinction between Jew and Gentile.

- (17) The advantage of the Jew over the Gentile was that he had _____
_____.
- (18) There are _____ counts in God's indictment of man.
- (19) Their combined conclusion is that all _____.
- (20) The human condition is _____.

Possible score 100%

My score _____%



PREPARE YOURSELF! Turn to page I, and carefully review the objectives. Then review each section of the STEP, and give special attention to those areas of study that you do not completely understand. It is a good practice to rewrite every incorrect exercise in this STEP. With this done, study the reviews again.

When you are ready, ask your supervisor to initial here _____ then take the following pre-test.

Each answer is worth 4 points.

Fill in the blanks:

- (1) The author of Romans is _____.
- (2) The text of the Epistle is _____.
- (3) The portion of the text that Romans expounds is _____.
- (4) The outline has _____ major divisions.
- (5) The first division is _____.
- (6) Romans shows how God can be _____ and forgive sin.
- (7) The Epistle is primarily addressed to _____.
- (8) A saint is a _____.

Multiple choice:

- (9) Romans was probably written from _____.
a. Antioch b. Corinth c. Ephesus
- (10) Paul had never _____.
a. visited Rome
b. met a Christian from Rome
c. heard whether there was a church in Rome.
- (11) The theme of the Epistle is _____.
a. the plan of salvation
b. the gift of the Spirit
c. the righteousness of God

- (12) It was carried to Rome by _____.
- a. Phebe b. Priscilla c. Timothy
- (13) Paul eventually went to Rome _____.
- a. on a missionary journey
b. as a prisoner
c. by invitation from the church
- (14) The text which Romans expounds is found in _____.
- a. Psalms 116:16 b. Amos 3:2 c. Habakkuk 2:4
- (15) Paul is called _____.
- a. an Apostle b. a bishop c. a minister
- (16) Knowing the outline of a book of the Bible is important to _____.
- a. sharpen your mental powers
b. keep the interpretation straight
c. make the study worthwhile

True or False:

- (17) Paul calls himself a servant of Christ. _____
- (18) The gospel is not a code of morals. _____
- (19) The heathen deserve another chance. _____
- (20) Man has chosen not to know God. _____
- (21) Education gives man a better chance at obeying God. _____
- (22) All men will be judged by the Law of Moses. _____
- (23) The Jews are more likely to escape judgment than the Gentiles. _____
- (24) God has found nobody righteous. _____
- (25) The human condition is precarious. _____

Possible score 100%

My score _____ %

YOUR IN-SERVICE PROJECT

Prepare an in-depth answer to give to someone who says (as many do) that God is not just or loving if the heathen who have not heard the gospel are lost.

When you have completed your in-service project, have your supervisor initial here _____ before advancing to the STEP-test.

Supervisor's comments : _____

PREPARE FOR THE STEP-TEST

Turn to page 1 again, and carefully review the objectives. Then review each section of the STEP, and give special attention to those areas of study that you do not completely understand. With this done, study the pre-test. When you are prepared, turn in your STEP and request permission to take the STEP-Test.

CONFIRMATION KEY



**World
Wide Bible Institutes**

CONFIRMATION KEY
THE EPISTLE OF ROMANS STEP 1 ROMANS 1-3

I. THEME AND ANALYSIS

- (1) (a) a Roman citizen, yet a Hebrew of the Hebrews
(b) combined familiarity with Greek and Roman lore; together with closest acquaintance with Judaism
- (2) very likely, as tradition asserts, at Corinth
- (3) for the double purpose of introducing Phebe and ministering to them the marvelous unfolding of the righteousness of God revealed in the gospel
- (4) a godly woman, Phebe
- (5) (a) The just shall live by his faith
(b) Habakkuk 2:4
- (6) (a) Romans
(b) Galatians
(c) Hebrews
- (7) Romans has to do particularly with the first two words (or) the just
- (8) failure to get the great divisions and subdivisions firmly fixed in the mind leaves the door open for false interpretations and confused views
- (9) (a) DIVISION I. DOCTRINAL, chapters 1-8: The Righteousness of God Revealed in the Gospel
(b) DIVISION II. DISPENSATIONAL, chapters 9-11: The Righteousness of God Harmonized with His Dispensational Ways
(c) DIVISION III. PRACTICAL, chapters 12-16: Divine Righteousness Producing Practical Righteousness in the Believer
- (10} (a) Section 1. Chapter 1:1-7: Salutation
(b) Section 2. Chapter 1:8-17: Introduction
(c) Section 3. Chapters 1:18-3:20: The Ungodliness and Unrighteousness of the Entire Human Family Demonstrated, or, The Need of the Gospel
- (11) the sinner is brought into the courtroom (the forum, the place of judgment) and shown to be utterly guilty and undone
- (12) it may be that the Deity can forgive sins, but I do not see how
- (13) how "God can save, yet righteous be"
- (14) to know the secure foundation upon which salvation rests and enter into settled peace

REVIEW

- (1) false
- (2) true
- (3) false
- (4) true
- (5) true
- (6) false
- (7) false
- (8) Corinth
- (9) Phebe
- (10) the righteousness of God
- (11) Habakkuk 2:4

- (12) (a) Galatians 3:11
(b) Hebrews 10:38
- (13) the need of the gospel
- (14) 1:1--3:20
- (15) a
- (16) a
- (17) b
- (18) a
- (19) b

II. SALUTATION AND INTRODUCTION (Romans 1:1-17)

- (1) (a) servant
(b) Apostle
- (2) the Apostle to the Gentiles
- (3) (a) for special ministry before his birth
(b) from the Christless mass
(c) delivered from both the people of Israel and the Gentile nations
(d) with Barnabas for carrying the gospel to the Gentiles
- (4) predicted by the prophets
- (5) (a) a new law
(b) a code of morals or ethics
(c) a creed to be accepted
- (5) (d) a system of religion to be adhered to
(e) good advice to be followed
- (6) a Divinely-given message concerning a Divine Person
- (7) we are constituted saints when we believe
- (8) there is no evidence whatever
- (9) opportunity to visit them and a prosperous journey
- (10) Paul was taken there in chains
- (11) it was the power of God
- (12) the just shall live by faith
- (13) the just shall live by faith
- (14) justification by faith alone is the test of orthodoxy

REVIEW

- (1) (a) servant--blood-bought by Christ
(b) Apostle--by Divine commission
- (2) they had shared His earthly ministry; Paul first knew Him as glorified and risen; he was peculiarly Apostle to the Gentiles
- (3) (a) from his mother's womb--for special ministry
(b) for the Christless mass--to receive mercy
(c) delivered from Israel and the nations to be minister and witness
(d) at Antioch to carry gospel to the Gentiles
- (4) (a) a new law
(b) code of morals or ethics
(c) creed to be accepted
(d) religious system to be adhered to
(e) good advice to be followed

- (5) unmerited favor; even favor against merit
- (6) (a) a long time to receive fruit and impart a spirited gift
(b) as a prisoner in chains
- (7) it is the power of God
- (8) (a) The just shall live by faith
(b) Habakkuk 2:4
(c) Romans 1:17
(d) Galatians 3:11
(e) Hebrews 10:38
- (9) to add any works to faith as a requirement for salvation is heresy
- (10) only He could have planned it; it is solely of Him; it glorifies Him alone

III. THE NEED OF THE GOSPEL (Romans 1:18--3:20)

- (1) degenerating
- (2) men could not stand intimate knowledge of God for it made them uncomfortable
- (3) (a) as Creator
(b) as Redeemer
- (4) God gave them up
- (5) a reprobate mind
- (6) this vileness and filthiness is being reproduced
- (7) have pleasure in them that do them
- (8) culture does not cleanse the heart nor education alter the nature
- (9) God is condoning their evil ways
- (10) that men may have opportunity to face their sins and acknowledge their guilt
- (11) the righteous judgment of God
- (12) (a) truth
(b) deeds
- (13) the greater the privileges, the greater the responsibility
- (14) the law is a "ministry of condemnation"
- (15) to these nations He has given the light of conscience and the light of nature
- (16) Christ Jesus will sit upon the august tribunal of the ages
- (17) they had the form of knowledge and of the truth of the Law
- (18) they failed more miserably than those of less light and fewer privileges
- (19) in circumcision, which was but deceiving themselves
- (20) it is reality that counts with God
- (21) those who walk in accordance with the revealed will of God
- (22) possession of the Oracles of God
- (23) the Holy Scriptures
- (24) let us do evil that good may come
- (25) slaves
- (26) 14
- (27) by the deeds of the law there shall no flesh be justified in His sight
- (28) flesh
- (29) it can only condemn
- (30) man is hopelessly corrupt

REVIEW

- (1) excuse
- (2) degenerated
- (3) creation
- (4) redemption
- (5) chose
- (6) delight
- (7) power
- (8) education
- (9) condemns
- (10) wrath
- (11) deeds
- (12) responsibility
- (13) conscience
- (14) circumcision
- (15) praise
- (16) moral
- (17) the Oracles of God (Scriptures)
- (18) 14
- (19) have sinned
- (20) hopeless

PRE-TEST

- (1) Paul
- (2) the just shall live by faith
- (3) the just
- (4) three
- (5) Doctrinal
- (6) just
- (7) saints
- (8) believer
- (9) b
- (10) a
- (11) c
- (12) a
- (13) b
- (14) c
- (15) a
- (16) b
- (17) true
- (18) true
- (19) false
- (20) true
- (21) false
- (22) false
- (23) false
- (24) true
- (25) false

STUDENT GOALS

STEP-test date _____

Pages in STEP _____

Pages per day necessary
to meet goal _____

GOAL CONTROL

Date begun _____

Date finished _____

STEP-test score _____