

AN EXPOSITION
OF
A PORTION OF THE
EPISTLE TO THE ROMANS,
IN THE FORM OF
QUESTIONS AND ANSWERS,
DESIGNED FOR
SABBATH SCHOOL AND BIBLE CLASSES.

BY
J. J. JANEWAY, D. D.

NEW-YORK:
ROBERT CARTER, 58 CANAL-STREET.

1838.

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P R E F A C E .

THIS little work is designed for the use of Bible Classes and their Teachers. It is hoped too, that it may be used in the higher classes of Sabbath Schools. For their benefit it is distributed into short lessons; and the portions proper for them to learn are printed in the *large* type. Bible Classes will study the whole.

The manner in which this book is to be used is this: the pupil will study the answers, and, when he recites to his teacher, he will lay aside his book, open the New Testament, and look at the verse to which the question refers. The teacher, in asking a question, will always men-

tion the verse on which it is founded, which he will find marked at the end of the question. The portions to be assigned to Bible Classes for a lesson, must be determined by a regard to the age and capacity of the members.

The portion of the epistle explained contains the great argument of the Apostle on the *necessity*, the *nature*, and the *efficacy* of the gospel of our Lord Jesus Christ. Like the text the exposition will, it is hoped, be found to be *practical*, as well as *doctrinal*.

It has been the Author's aim, to render the exposition plain, clear, and familiar; so as to bring it down to a level with the youthful mind, for whose benefit it is designed. Such being the design it would have been improper to go into any deep and laboured critical discussions. Yet he has endeavoured to give not only the

true meaning, but the *force* of the inspired writing.

The Author is impressed with a conviction of the importance of leading the youth of our Churches to an acquaintance with the doctrines and practical instructions contained in the epistles, written by the Apostles of Jesus Christ our Saviour. The study of Scriptural history and biography, is certainly interesting and instructive to them; for it stores their minds with many valuable facts, brings them to a knowledge of the great principles of the divine government, and serves to impress them with the belief that God has much to do with the affairs of nations, and the concerns of individuals. But this should be regarded as preparatory to the study of the inspired epistles, which unfold the mysteries of redeeming love, and teach so plainly the

great articles of our faith, and the various duties of the Christian life.

Should this attempt succeed and promise to be useful to the Church, and the Author's life and health be preserved, he will, with leave of Divine Providence, finish the catechetical exposition of the Epistle to the Romans, and may hereafter explain, in a similar manner, some of the other Apostolic Epistles.

May, 1838.

QUESTIONS AND ANSWERS
ON THE
EPISTLE TO THE ROMANS.

LESSON I.

CHAP. I.

Q. 1. *Who were the Romans?*

A. The citizens of Rome.

Q. 2. *What was Rome at the time in which this Epistle was written?*

A. It was very large and populous, exceedingly wealthy and luxurious, and, in a word, the metropolis of the world.

Q. 3. *By whom was this Epistle written?*

A. By the Apostle Paul.

Q. 4. *Who was Paul?*

A. He was a Jew by birth. See Phil. iii, 5. He was born in Tarsus, a city of Cilicia, and was, in consequence of the privileges granted to this city, born a Roman citizen. Acts xxi, 39; xxii, 25—8.

His original name was Saul. A part of his education he received in his native city, but the principal part was obtained at Jerusalem; where he sat at the feet of Gama-

liel and was instructed by that celebrated Jewish doctor, and made rapid progress in the Jews' religion, and became distinguished by his great attainments.

Q. 5. How was Saul at first affected towards the gospel?

A. Being exceeding zealous for the Jewish religion, and believing that the success of the gospel would overturn it, he, with furious zeal, set himself in opposition to the gospel; and, with the sanction of the Jewish rulers, commenced against the disciples of our Lord a bitter and destructive persecution. Acts viii, 1—3.

Q. 6. How did Saul become a friend to Christianity?

A. The Saviour appeared to him, while he was going to Damascus to carry on his persecuting plans against his disciples in that foreign city. Thus he became convinced that he was fighting against the Lord of glory and Saviour of the world; and receiving grace from that compassionate Redeemer whom he was persecuting in his followers, he repented and believed. Commissioned for the purpose, he immediately began to preach the faith which he had opposed, and to build up that cause which he had, with so much zeal and ability, laboured to overthrow. Acts xix, 1—28.

Q. 7. By whom was the Church at Rome founded?

A. It is uncertain by whom the gospel was first preached at Rome, and who first collected

converts there into a church. At the time when Paul wrote this epistle the church in this great city was large and flourishing.

Q. 8. *What is contained in the first eighteen verses?*

A. The introduction and statement of the subject of the epistle.

Q. 9. *What does Paul say of himself in the introduction.*

A. He asserts his official character; styling himself a servant and an Apostle of Jesus Christ.

Q. 10. *Who was an Apostle?*

A. An Apostle was commissioned immediately by Christ to preach the gospel, inspired with the knowledge of his will by the Holy Spirit, and armed with the power of working miracles. It was essential to an Apostle to have seen Jesus Christ, that he might be an eye-witness of his resurrection. 1 Cor. ix, 1.

Q. 11. *Had Paul all these requisites to the Apostleship?*

A. He had. See 1 Cor. xv, 8, 9; 1 Cor. xi, 5, 6; Rom. xv, 15—21.

Q. 12. *What was the special work of an Apostle?*

A. The special work of an Apostle was to preach the gospel. 1 Cor. i, 17.

Q. 13. *And is it not the special work of ministers to preach the gospel?*

A. It is.

Q. 14. *How then were the Apostles superior to ordinary ministers?*

A. The Apostles were inspired men, invested with extraordinary authority, and enriched with extraordinary gifts.

Q. 15. *Was the gospel wholly unknown to the ancient church?*

A. The gospel has been clearly and fully revealed under the present dispensation; but, in its elements, it was known to the church of God from the beginning.

The first promise given to our fallen parents in Paradise was the gospel in substance; which, by subsequent promises and predictions, by various types, ceremonies, and institutions, was explained and unfolded more and more, till the arrival of the appointed time, when it was fully developed.

Q. 16. *Who is the great theme of the gospel?*

A. The Son of God, Jesus Christ our Lord.

Q. 17. *What does Paul say of him in verses 3 and 4.*

A. Paul affirms that Jesus Christ was both God and man in one person: for he tells us that he was made or born of the seed of David, "*according to the flesh,*" that is, his human nature; and that he was declared to be the Son of God with power, "*according to the spirit of holiness, by the resurrection from the dead.*"

Q. 18. *Did Jesus Christ become the Son of God by office, or by his resurrection?*

A. Jesus Christ was the Son of God before his resurrection, and before his birth. He was God's own Son, his Son in a sense in which the appellation was never given to any creature. See Rom. viii. 32; Heb. i, 5—9.

Q. 19. *How did his resurrection from the dead declare or prove Jesus Christ to be the Son of God.*

A. He had rested his claims as Messiah and as the Son of God, upon his resurrection from the dead. If he had not been what he affirmed himself to be, he would not have risen from the dead, nor would God have raised him; but as he actually did rise from the dead on the third day according to his own prediction, it is certain that he was what he claimed himself to be, the Son of God, equal to his Father. See John ii, 18—22.

Q. 20. *Why did Paul preach the gospel?* v. 5.

A. To reduce sinners to obedience and to save them.

Q. 21. *What is the field in which the gospel is to be preached?* v. 5.

A. The field is the world; it is to be preached "*among all nations.*"

Q. 22. *Who commissioned Paul as an Apostle, and gave him grace suited to his work and office?* v. 5.

A. The Lord Jesus Christ.

Q. 23. *For whose honour is the gospel preached?* v. 5.

A. The gospel is preached for the honour of Jesus Christ, to declare his name in all the world, and to make known the unsearchable riches of his love and grace to all nations.

Q. 24. *How does Paul salute the Roman Christians?* v. 7.

A. As "*the called of Jesus Christ;*" as "*beloved in the Lord;*" and as "*saints.*"

Q. 25. *For what does he pray?* v. 7.

A. For "*grace*" to them, and "*peace from God our Father, and the Lord Jesus Christ.*"

Q. 26. *For what did he give thanks?* v. 8.

A. That their "*faith*" was "*spoken of throughout the whole world.*"

Q. 27. *Why was the faith of the Roman Christians so extensively known?*

A. It may have resulted from two causes: the vigorous character of their faith, and the place of their residence.

Q. 28. *What is important in the character of Christians who reside in large cities?*

A. It is important to the interests of religion, that they should be decided in their character, holy and exemplary; because their influence will be extensively felt through the country.

Q. 29. *How did Paul show his love to the Roman Christians?* vs. 9—11.

A. By his continual prayers for them, by his longing desires to see them.

LESSON II.

Q. 30. *What did Paul wish to impart to the Romans?* v. 11.

A. "Some spiritual gift," that they "might be established."

Q. 31. *Did he mean miraculous gifts?*

A. It is probable that he did.

Q. 32. *How was the Apostle guided in regard to the places of his labours?*

A. By divine intimations.

Q. 33. *How were they given?*

A. In various ways. See v. 13. Acts x. 9—20; xiii, 2—4; xvi, 6, 9, 10.

Q. 34. *To whom does Paul say he was a debtor?* v. 14.

A. "Both to the Greeks and to the Barbarians; both to the wise and to the unwise:" that is to men of all classes and of all nations.

Q. 35. *How many reasons does Paul assign for not being ashamed of the gospel?* vs. 16—18.

A. He assigns three reasons.

Q. 36. *What is his first?*

A. His first reason is the efficacy of the gospel.

Q. 37. *Is the gospel efficient in itself?*

A. The gospel derives all its efficiency from the grace of God, which accompanies it, and renders it effectual to the salvation of sinners. On this account it is denominated "the power of God." See 1 Cor. iii, 5—7.

Q. 38. *What is the second reason?*

A. The second reason assigned by Paul, is this, that the gospel reveals the righteousness of God by which sinners are justified.

Q. 39. *What is meant by the righteousness of God, in v. 17?*

A. Not his attribute, justice; but the righteousness which he has provided for justifying those who believe.

Q. 40. *Why do you conclude this to be the signification of the phrase?*

A. This righteousness is manifestly the great subject of this epistle; and as Paul is here introducing his subject, it appears necessary to assign this meaning to the phrase: a meaning which is evidently demanded by the same phrase in ch. iii, 21, 22.

Besides, it is described in the verse under consideration, as that righteousness which is especially revealed in the gospel as the great object of faith. Moreover, this signification renders appropriate the Apostle's quotation from the Old Testament in illustration of it: "the just shall live by faith."

Q. 41. *Why is it called the righteousness of God?*

A. It is so called, because it was provided by God; because it was wrought out by his Son, who is God; because it is offered in the gospel by God to sinners; and because believers are accepted by God on account of this righteousness.

Q. 42. *What is the meaning of the phrase, "from faith to faith."*

A. The meaning appears to be this: This righteousness is revealed in the gospel, but it is seen only by those who have the eye of faith to see it; and as it is discovered and apprehended by faith, so every new and vigorous look of faith towards it, presents it to our view with additional clearness and brightness. Thus it is revealed from one act of faith to another.

Q. 43. *From what part of the Old Testament is the quotation in v. 17 taken?*

A. It is taken from Habakkuk ii, 4; and well illustrates the subject.

Q. 44. *What is the literal translation of the quotation both in the Greek and in the Hebrew?*

A. "The just by faith, shall live."

Q. 45. *What is the third reason why Paul was not ashamed of the gospel? v. 18.*

A. Paul's third reason for not being ashamed of the gospel was, the deplorable state of mankind, showing the necessity of the gospel.

Q. 46. *How is the wrath of God revealed from heaven against all ungodliness and unrighteousness of men?*

A. It is revealed in their consciences; in the visitation of divine providence; by sickness, famine, pestilence, wars, fires, earthquakes, inundations, and death; and still more clearly in his word: "*Cursed is every one that continueth not in all things which are written in the book of the law to do them.*"

Q. 47. *What is meant by "ungodliness," and "unrighteousness?"* v. 18.

A. Ungodliness applies to all offences against the first table of the law, which prescribes the duties which more immediately relate to God; and unrighteousness applies to offences against the second table, which prescribes the duties we owe to men.

Q. 48. *How are we to understand the clause in v. 18 "who hold the truth in unrighteousness?"*

A. Religious truth must be disclosed, avowed, and practised. Every one, therefore, who knows the truth, but acts contrary to it, or does not practise it, or conceals it, violates duty, and may be charged with holding the truth in unrighteousness.

Q. 49. *Who among the heathen were especially guilty of this offence?*

A. Philosophers, Statesmen, and Priests.

Q. 50. *Which of the three reasons assigned by the Apostle, for not being ashamed of the gospel, does he first illustrate and establish?*

A. He begins with the last.

This he discusses from v. 19 of this chap. to v. 20 of the third; he then takes up the illustration of his second reason, from v. 20, chap. 3, and pursues it to the end of the next chapter. Finally he illustrates and establishes his first reason, that the gospel is the power of God to the salvation of every one that believeth.

In other words, the Apostle first describes the deplorable state of mankind, and thus evinces the necessity of

the gospel. Having proved the impossibility of any man, Jew or Gentile, being justified by his own works, he unfolds the method of justification, through the righteousness of the Lord Jesus Christ, revealed in the gospel, and received by faith. He then discusses the power of the gospel, in saving sinners, by exhibiting the benefits which flow from this wonderful method of justifying believing sinners, by the perfect righteousness of Jesus Christ.*

LESSON III.

ILLUSTRATION OF THE THIRD REASON.—NECESSITY OF THE GOSPEL.

Q. 51. *What is the third reason?*

A. The deplorable state of mankind, showing the necessity of the gospel.

Q. 52. *What may be known of God? v. 20.*

A. "*His eternal power and Godhead.*"

Q. 53. *What is meant by his eternal power and Godhead?*

A. The existence and perfections of God.

* It will be observed, that the Apostle, in stating his reasons for not being ashamed of the gospel, pursues the *natural* order; beginning with the power of the gospel, and ending with the deplorable state of fallen man; but, in discussing them, he very properly adopts the *logical* order; by beginning with the guilt and misery of man, and ending with the power of the gospel, in justifying, sanctifying, and saving believing sinners.

Q. 54. *Can these be seen with our bodily eye?*

A. No; with the bodily eye we can only see external objects. The existence and perfections of God are his invisible things, which can be "*clearly seen*" only with the mental eye.

Q. 55. *How long have these invisible things been clearly seen by men? v. 20.*

A. From the creation of the world.

Q. 56. *How has God showed them to men?*

A. By his works of creation and providence.

Q. 57. *May the perfections of God be understood by the things he has made?*

A. Certainly; for the Apostle affirms it; and David had long before said, "*The heavens declare the glory of God, and the firmament showeth his handy work. Day unto day, uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words unto the end of the world.*"

Q. 58. *Why then have mankind been so deplorably ignorant of God?*

A. Being, through depravity, disinclined to the true knowledge of God, they neglected the manifestations which he had made of himself, and thus failed to acquire that knowledge of Him, which they might have gained by a diligent study of his works of creation and of providence.

In the same manner human depravity works among men under the light of divine revelation. They wilfully exclude the light; they neglect reading and studying the sacred scriptures; and consequently remain ignorant of truths, the knowledge of which might easily be obtained. John iii, 19—21.

Q. 59. *But did not some of the heathen know God?* vs. 21, 22.

A. Men of study and reflection, such as philosophers and statesmen, saw the folly and absurdity of idol worship, and the various forms of pagan superstition.

Q. 60. *What obligation resulted from such knowledge?*

A. Those who had attained to this knowledge ought to have disclosed it, and diffused it abroad.

They were solemnly bound, not only to abstain from all participation in idol worship, but to protest against it, as absurd, wicked, and degrading; they ought to have acknowledged God as the source of all good, and to have worshipped him in a manner that corresponded with his spiritual nature and glorious perfections.

Q. 61. *But did the intelligent part of the heathen act in this way?*

A. They did not.

Philosophers countenanced the prevailing idolatry, and joined with the vulgar in rites by which idols were worshipped; and statesmen and priests upheld the worship of idols as necessary to the support and prosperity of the state.

Q. 62. *What conclusion does the Apostle draw from this irrational conduct?* v. 20.

A. He justly infers from it, that those who acted thus were "*without excuse.*"

Q. 63. *How are we to understand the close of v. 21.*

A. By imaginations is meant, in the original, opinions or reasonings; and by the heart is intended, not that part of the soul which is the seat of the affections, but rather that which is the seat of knowledge. By their vain reasonings in regard to the worship of God, their minds became darkened.

Q. 64. *What resulted from this darkness in their understanding? v. 22.*

A. "*They became fools.*"

Q. 65. *Did the heathen philosophers boast of their wisdom?*

A. They were proud and arrogant in their pretensions. Relying on their own reason, as sufficient to guide them in religious matters, they despised the gospel of Christ, which exposed their ignorance and folly, and demanded the obedience of humble faith.

Q. 66. *What proofs of folly did these pretenders to wisdom give? v. 23.*

A. They changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four footed beasts, and creeping things.

Q. 67. *Who were guilty of this stupid and wicked folly?*

A. Statesmen and philosophers.

The former instituted the worship of idols, and made such base and false representations of God; the latter knew the folly of such images and worship; but, through fear of avowing the truth, or for the gratification of their vile and lascivious passions, participated in all the debasing and filthy rites of idol worship.

Q. 68. *How were these wicked men punished?*
vs. 24—28.

A. They were given up to uncleanness, to vile affections, and to a reprobate mind.

Q. 69. *What may we learn from this portion of God's holy word?*

A. We may learn from it, that God punishes one sin by others; that it is a dreadful thing to be delivered up to the unrestrained workings of a depraved heart; and that we should forsake all sin, lest God, in anger, abandon us to our own wickedness.

Q. 70. *Is the picture of heathen vices drawn by the Apostle in vs. 27—31 correct?*

A. It has, by divines, been proved to be correct, by quotations from heathen writers; and it is proved to be just, by the testimony of missionaries now residing among heathen nations.

Q. 71. *How may the original word translated "judgment of God," in v. 32 be rendered?*

A. It may be rendered *the law* of God; it refers to both parts of the law, preceptive and penal.

We are taught by this verse, that many of the heathen knew the law of God prohibited the crimes specified in

the preceding verses, and that it denounced against them a terrible punishment, here denominated *death*; and yet they were so abandoned to wickedness, that they not only committed these crimes, but incited others to commit them.

LESSON IV.

CHAP. II.

ILLUSTRATION OF THE THIRD REASON CONTINUED.—NECESSITY OF THE GOSPEL.

Q. 1. *What is the design of the sacred writer in this chapter?*

A. His design is, to convince the Jews that they, as well as the Gentile nations, are exposed to the wrath of God; and that the method of justification revealed in the Gospel, is as necessary to their salvation, as it is to the salvation of the rest of mankind.

Q. 2. *Does he immediately disclose his design?*

A. No; he prepares the way, in the first part of the chapter, for turning his argument directly upon the Jews.

Q. 3. *How is this done?*

A. The Apostle first lays down certain prin-

ciples applicable alike to all men; and then applies them directly and expressly to the Jews.

Q. 4. *What proof can be offered that these principles are alike applicable to all men?*

A. 1st, Their general nature; and 2d, the phrase with which the Apostle commences his statement, "*Whosoever thou art that judgest;*" show that his intention was, by laying down principles of universal application, to prepare the way for approaching the Jews; 3d, besides, the Apostle, in the 9th and 10th verses, applies his principles to both Jews and Gentiles; and in verses 11—16, he proceeds to justify the application of them to both. He does not apply them particularly to the Jews, till he comes to the 17th verse, when he commences his pointed address to that people.

Q. 5. *What is the first principle asserted by Paul? v. 1.*

A. Every man of every nation, who condemns others for their sins, and yet commits the same sins, condemns himself, and is utterly inexcusable.

Q. 6. *What is the Apostle's second principle? v. 2.*

A. The judgment of God against sinners is according to truth.

Q. 7. *What is meant by the phrase "according to truth?"*

A. It means that the judgment of God is per-

fectly just, corresponding with facts, and the character and demerit of every man.

Q. 8. *How do we know this?*

A. We are assured of it by the perfections of God.

He is perfectly acquainted with the motives and actions of all men; He is perfectly just; He can never pronounce an erroneous judgment, through ignorance, inadvertence, fear, or favour.

Q. 9. *What is the third principle?*

A. That the man who commits the sins which he condemns in others, shall not escape the judgment of God.

Q. 10. *How is the indulgence of such expectations to be accounted for?*

A. They show the great deceitfulness of the human heart, and to what miserable expedients men will resort to preserve a false peace of mind in a course of sinning.

Q. 11. *What is the fourth principle? v. 4.*

A. The goodness of God in sparing sinners and bestowing unmerited favours on them, is designed to lead them to repentance.

Q. 12. *What is meant by the phrase, "Or despiseth thou the riches of his goodness, &c.?" v. 4.*

A. When sinners are not led to repentance by divine goodness and mercy, but take encouragement from them to persevere in an evil course, as if delay of punishment authorized

them to expect escape from it, they pervert and despise the goodness and forbearance of God.

Q. 13. *What will be the result of such ungrateful and criminal conduct?*

A. The consequences of such perverse and wicked conduct will be dreadful. Impenitent sinners will augment their guilt, and increase their punishment, or, in the Apostle's words, "*treasure up wrath against the day of wrath.*"

Q. 14. *What is the fifth principle?* v. 6.

A. "*God will render unto every man according to his deeds.*"

Q. 15. *Does the Apostle mean by the deeds of men, only their external actions?*

A. By no means. The quality of actions is determined by the motive from which they take their rise. See 1 Cor. 13, 1—3.

Q. 16. *Who will obtain eternal life?* v. 7.

A. They "*who seek for glory, honour, and immortality,*" and persevere in well doing.

Q. 17. *On whom will be inflicted "indignation and wrath?"* v. 8.

A. On "*them that are contentious and do not obey the truth, but obey unrighteousness.*"

Q. 18. *Who are meant by the contentious?*

A. All who contend against the doctrines and precepts of divine revelation, or rebel against the dispensations of divine providence.

Q. 19. *Can any man obey the truth, unless he believe in Christ?*

A. Certainly not; for Christ and him cruci-

fied is the sum and substance of the gospel, and faith in him is the great duty incumbent on those who hear the gospel. "*This is his commandment, That we should believe in the name of his son Jesus Christ.*" 1 John iii, 23.

Q. 21. *Will Jew and Gentile, Christian and Heathen, be judged impartially, according to their works?* v. 11.

A. Undoubtedly; for God is no respecter of persons.

Q. 21. *How is the phrase, "there is no respect of persons with God," to be understood?*

A. God is a sovereign, and he has a perfect right to do with his own as he wills.

If he give health to one man, and visit another with sickness; if he send his gospel to one nation and withhold it from another; if he convert a profligate sinner, while he leaves his moral and amiable neighbour under the influence of a proud unbelieving spirit; none have a right to complain; he treats no man unjustly.

Q. 22. *What then is meant by the phrase?*

A. It means that God will, in the day of judgment, deal with every man according to his works, without any undue regard to his external circumstances.

He will not save a Jew merely because he is a Jew, nor will he punish a Gentile, merely because he is a Gentile. He will punish an unbelieving Christian, as well as a wicked heathen; he will deliver up to misery pagan transgressors, not because they know not the gospel, but because they sin against the light of nature; and he will save "every one that fears him and worketh righteous-

ness," wherever he may live, and to whatever nation he may belong. Acts x, 34, 35.

LESSON V.

Q. 23. *How are we to understand the 12th v. ? Are any destitute of all law ?*

A. The Apostle means, that, although Gentiles have not been instructed in their duties by divine revelation, yet they have some knowledge of the will of God.

The great principles of moral obligation are inscribed on their hearts, by the finger of their Creator; and this is proved, by the workings of their conscience, which approves their conduct, when they do right, and condemns them, when they do wrong. See vs. 14, 15.

Q. 24. *Will God condemn any without regard to law ?*

A. By no means; the Apostle means that the sentence of condemnation, that will be passed on the Gentiles in the day of judgment, will be regulated, not by the written law of the Jews, but by the law of nature; they will perish without the application of the former, but not without the application of the latter.

Q. 25. *How is the 16th v. to be connected ?*

A. With the 12th v. ; from which it is separate by vs. 13—15, inserted between them, by a

parenthesis, and designed to explain and establish the truth asserted in the 12th v.

Q. 26. *What secrets of men will God judge?*

A. The secret transactions which they have carefully concealed from the eyes of others, and all the secrets of their hearts.

Q. 27. *Who will be the Judge?*

A. Jesus Christ. See Acts xvii, 31.

Q. 28. *What is the meaning of the phrase, "according to my gospel?"*

A. We are not to understand by it, that all mankind will be judged by the gospel; but that the gospel tells us there will be a day of judgment, and teaches us the principles that will govern the proceedings of that eventful day, and who will be the judge.

Q. 29. *What remark is to be made in regard to the 17th v.?*

A. There the Apostle begins to apply the principles he had laid down to the case of the Jews, and addresses them expressly.

Q. 30. *Of what did the Jews boast?*

A. They boasted of their knowledge, of their privileges, and of their relation to God. vs. 17-20.

Q. 31. *Did they act up to their privileges?*

A. They did not.

Instead of acting up to their privileges, by keeping the law, they shamefully violated it, and committed gross sins, which they condemned in the Gentiles. So far from honouring God, in the view of the Gentile nations

among whom they lived, they dishonoured him in their eyes, by their immoral and profligate conduct. See vs. 21—24.

Q. 32. *What was circumcision?*

A. Circumcision was a visible sign applied to the Jews; as a seal of the covenant made with Abraham and his descendants, to confirm the promises of the covenant, and to impose on them the duties growing out of the covenant relation they sustained to God. Gen. xvii, 9—14.

Q. 33. *Who derived profit from circumcision?*

A. The Jews relied on their circumcision, and absurdly imagined it secured to them the divine favour, while they were neglecting the duties which it imposed. But this was a dangerous error. By disregarding the duties of the covenant, they deprived themselves of its benefits, and rendered circumcision of no avail.

Q. 34. *What were the duties of the covenant?*

A. The command of God to Abraham was this: "*Walk thou before me, and be thou perfect.*" Gen. xvii, 1. It was the duty of every circumcised Jew to keep the law, and to trust in the mercy of God for salvation, through the promised Messiah, as Abraham did. ch. iv, 1—5.

Q. 35. *What is meant by the uncircumcision in v. 26?*

A. The Apostle means uncircumcised persons?

Q. 36. *Suppose an uncircumcised person had kept the law, would he have been rejected of God for the want of this outward sign?*
v. 26.

A. The Apostle tells us his uncircumcision would have been counted for circumcision; that is, such a Gentile would have been treated as if he had been a circumcised Jew.

Q. 37. *How is the 27th v. to be understood?*

A. By "*uncircumcision which is by nature,*" the sacred writer means a person who, being a Gentile, was not entitled by his birth to circumcision; and he asserts that if such a person were to fulfil the law, he would condemn the Jew, who, notwithstanding his superior advantages and enjoyment of the light of divine revelation, violated the law of God, and broke the covenant which he wore in his flesh.

Q. 38. *What distinction is made in vs. 28, and 29?*

A. The Apostle distinguishes between a Jew who is one outwardly, that is, by birth; and, a Jew, who is one inwardly, that is, who, by the grace of God, is what a person, enjoying the privileges and the honour of God's covenant people, ought to be, obedient to his holy law. He distinguishes too between circumcision in the flesh and circumcision of the heart.

A Jew renewed and sanctified, holy and devout, circumcised in his heart, by the Spirit, fulfils the obligations of the covenant, and acts up to the import of its seal,

which he wears in his flesh. Such a Jew, however regarded by men, who look on the outward appearances, shall be approved and honored by God.

Q. 39. *What may we learn from this chapter?*

A. We may learn from it that we must not depend on our external privileges, but endeavour carefully and diligently to improve them, to the great purposes for which they are given. Unless we repent and believe we cannot be saved. Without repentance and faith, privileges will only serve to bring upon us the heavier punishment. Neither descent from pious parents, nor baptism, nor pious education, nor upright and amiable deportment, nor profession of religion, nor the praise of men, nor all united, can avail to secure the approbation of God and the salvation of our souls. If we remain destitute of regenerating grace, and do not put our trust in the merits of our Redeemer, we must perish.

LESSON VI.

CHAP. III.

ILLUSTRATION OF THE FIRST REASON CONTINUED.--NECESSITY OF THE GOSPEL.

Q. 1. *What do you find in vs. 1—4.*

A. Several objections answered,

Q. 2. *What is the first objection?* v. 1.

A. The first objection is this, that if the preceding doctrine be true, the Jews had no advantage over the Gentiles.

Q. 3. *How is the objection answered?* v. 2.

A. The Apostle asserts that they had many advantages, but specifies as the chief, that they were entrusted with the oracles of God.

The Jews had been selected by God as his peculiar people. Among them he had established his worship; to them he had sent his prophets to instruct them; and to them were committed his inspired Scriptures; which taught them his will, contained many invaluable promises, and showed them the way of salvation, through the promised Messiah. These were great advantages, and rendered their condition far superior to that of the uninstructed Gentiles.

Q. 4. *What is the second objection?* v. 3.

A. The second objection is founded on the fact, that many of the Jews did not believe; and hence an inference is drawn that the promises of God fail of being accomplished.

Q. 5. *How is the objection answered?*

A. The Apostle affirms the truth and faithfulness of God in the strongest manner.

The promises of God are faithful and will be accomplished. His covenant had been established with thousands in every age among the descendants of Abraham in past generations; and now, although the Jewish people rejected the counsel of God against themselves, yet the covenant was established with multitudes of Gentile Christians, who by faith in Christ became the spiritual seed of the great Patriarch; and hereafter the Jews them-

selves will turn unto the Lord, and be reinstated in the enjoyment of covenant privileges; so all Israel will be saved.

Q. 6. *What should be held as a first principle? v. 4.*

A: The truth and faithfulness of God should be held as a first principle.

Men may prove treacherous, and utterly disappoint our expectations; but God is true, he can never deceive or disappoint those who rely on his promises. His word is a rock, which cannot be overthrown; and, like the mountains around Jerusalem, is an impregnable defence to those who confide in it.

Q. 7. *Who has testified to the truth of God? v. 4.*

A. David, whom Paul quotes, confessed and recorded his sins, to justify God in the calamities that might be brought on his family; and that his case might stand as an example, to prove that God would certainly gain the victory in every contest in which sinful men should dare to engage.

Q. 8. *What is the third objection? v. 5.*

A. As the unrighteousness of the Jews commended the righteousness of God, and showed the necessity of the method of justifying sinners, revealed in the Scriptures, it would be unjust in him to punish them for offences that brought glory to him.

Q. 9. *How is this objection answered? v. 6.*

A. The Apostle expresses his abhorrence of

the insinuation, and refers to the fact that God is the Judge of the world, as a sufficient answer. "*Shall not the Judge of all do right.*"

He can do no wrong. What he does must be right. If he punish an offence, it is certain it deserves to be punished. Were it not so, he would be unqualified to govern and judge the world.

Q. 10. *Is the same objection further pressed in the 7th v.?*

A. It is; and there the contentious Jew goes on to say, if the truth of God is illustrated and shines with greater brightness, through my lie, how can I be justly punished for it? and insinuates, what some asserted the Apostles really taught, the correct conclusion from their doctrine, was the maxim, "*Let us do evil, that good may come.*"

Q. 11. *What reply does the sacred writer give? v. 8.*

A. It is short. He repels the assertion as a foul slander on himself and his fellow Apostles; and affirms the damnation of all who advocate such a maxim, and of all who act on it, to be just.

Q. 12 *Can the fact that God foresees all sins, and knows how to overrule them for his own glory, diminish the guilt of transgressors?*

A. It cannot lessen the guilt of sin, in the smallest degree; for nothing is further from the sinner's intention than the glory of God.

While he is violating the divine law, he is grati-

fyng his wicked passions, and, as far as he can, is dishonouring God. The Jews were prompted by their love of worldly power, and honour, and other evil motives, when they crucified the Redeemer. Infinite wisdom and mercy designed that awful event for the salvation of the world. It was pregnant with unutterable blessings to mankind; yet the sin of the Jews was of unparalleled guilt, and brought on them and on their children ages of misery and wo.

Q. 13. *What is the meaning of the question in the 9th verse, "What then? are we better than they?"*

A. The Apostle had just spoken of the advantages of the Jews, and the question is founded on the advantages possessed by that favoured people. He says, "*we have been greatly distinguished above all people; God has taken us into covenant with himself, and impressed on our flesh the seal of his covenant; he has committed to us his inspired oracles and given us many and great promises: and are we not better than Gentiles to whom he has denied these privileges? Have we not a better opportunity of being justified by our good conduct?"*

Q. 14. *What answer is given to this question? v. 9.*

A. The Apostle replies, "*No, in no wise.*" It is as impossible for us Jews, with all our superior advantages, to be justified by our own doings, as it is for the less favoured Gentiles; for, by our previous discussion, the sinful state both of Jews and Gentiles has been proved. All are

sinner, and, of course, it follows, that all are under condemnation.

Q. 15. *What is the design of the quotations contained in verses 10—18.*

A. Those quotations taken from the Jewish scriptures, the Old Testament, are intended as a further confirmation of the truth already established by Paul, the *universal depravity of mankind.*

Q. 16. *But do they attest this deplorable fact?*

A. They do; for it is manifest from the connexion of the first quotation, in the 14th Psalm, from which it is taken, that the judgment pronounced respects all men: "*The Lord looked down from heaven upon the children of men, to see if there were any that did understand and seek God.*" Mark the survey; it is universal, over all mankind. The judgment pronounced is of equal extent. What is it? "*They are all gone aside, they are altogether become filthy: there is none that doeth good; no, not one.*"

Q. 17. *But will the other quotations apply to all men? May it be said of all men, "Whose mouth is full of cursing and bitterness: Their feet is swift to shed blood?"*

A. These passages characterized multitudes among that highly favoured people, the Jews; they show what human nature is, when left to its own evil propensities, and what all men would have been, if God had not laid upon their

native depravity the restraints of his providence and of his grace.

Many among the Jews were, and multitudes among Christian nations, have been lovely patterns of piety and benevolence. But for their characters they were indebted, not to the promptings of their natural dispositions, but to the sovereign and renewing grace of God. Had they been given up to their natural depravity, they would have been among the vilest of their species.

Q. 18. *What meaning is to be assigned to the term law, in the 19th verse?*

A. It means the moral law.

As these quotations mark the moral character of men, and as this character can be ascertained only by the application of the moral law, as the rule of judgment; it seems proper to regard the term as designating the moral law, whether written on the heart, or written in the scriptures. The quotations are to be considered as the language of the law, pronouncing its judgment on all who are under the law; and especially on the Jews, who had been favoured with God's revealed will. Thus every mouth is stopped, and all the world becomes guilty before God.

Q. 19. *What conclusion does the Apostle draw from his preceding reasoning? v. 20.*

A. Having proved, by his preceding train of argument, that Jews, as well as Gentiles, were in a very sinful state, and consequently under "the wrath of God," which "is revealed from heaven against all ungodliness and unrighteousness of men;" the Apostle draws this, as the legitimate conclusion, "that by the deeds of the law there shall no flesh be justified" in his sight.

Q. 20. *What is meant by the word "flesh," in the 20th verse?*

A. It signifies *man*: no man "*shall be justified in his sight.*"

Q. 21. *What additional proof does the sacred writer subjoin, to show that, by the deeds of the law, no man can be justified?*

A. The Apostle subjoins this irresistible reason, "*for by the law is the knowledge of sin.*" The law which convinces men that they are sinners, guilty before God, and under his curse, certainly cannot, on the footing of their own doings, justify them, that is, pronounce them just; or, in other words, affirm what is manifestly false in fact, that they have fulfilled all its requirements.

Q. 22. *What practical lesson may we learn from the preceding portion of this epistle?*

A. A lesson of deep humiliation may be learnt from it. Human nature has lost its original dignity, lost the image of God with which it was once adorned. Man is now fallen and degraded. He wears the image of Satan. What a mournful picture of our species is drawn in these chapters! a picture as true, as it is mournful! for it was drawn by the pencil of inspiration. Let us be deeply humbled before God, and never indulge the proud and delusive idea of being justified by our own righteousness. Let us take to ourselves our true character as sinners; and, acknowledging our guilt and ill

desert, let us with penitence and in faith, earnestly implore forgiving mercy, through Jesus Christ, our Lord.

LESSON VII.

CHAP. III.—V. 21-31.

ILLUSTRATION OF THE SECOND REASON.—NATURE OF THE GOSPEL.

Q. 1. *On what does the Apostle now enter?*

A. The Apostle, having finished the illustration and confirmation of the third reason, now begins the illustration and confirmation of his second reason, why he was not ashamed of the gospel. He had proved the deplorable state of all mankind by nature; he had clearly evinced that both Jews and Gentiles stood convicted, by the law, as sinners; and he had subverted every hope of obtaining justification and life, by personal obedience to the law. Thus he had conclusively shown the necessity of some other method of justification; and, the way being prepared, he proceeds to exhibit that wonderful plan which infinite wisdom and mercy had devised for making sinners just before a pure and holy God. "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets: even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe."

Q. 2. *What is meant by "the righteousness of God," in the 21st verse?*

A. It means the righteousness of Christ, by which sinners are justified.

This phrase occurred before in chap. i, 17; it was explained, as signifying that righteousness of Christ by which believers are justified; and reference was had to this verse and the following, as clearly determining the meaning of the inspired writer. They do, we think, plainly fix the signification of the phrase; for the righteousness spoken of is characterized in such a way that its meaning cannot be easily mistaken. It is not only denominated the righteousness of God, but described as the righteousness of God *without the law*; as witnessed by the law and the prophets; as the righteousness of God, which is *by faith of Jesus Christ*; as the righteousness of God which is *unto all and upon all them that believe*; as covering them as with a robe; as *being necessary alike to all*, for this reason that "all have sinned, and come short of the glory of God;" and as the ground of our justification. See v. 24. Now, what righteousness can this be, thus characterized, but the righteousness of the Lord Jesus Christ, which is "unto all and upon all," that is, imputed to all them that believe?*

Q. 3. *What is meant by the words "without the law," in the 21st verse?*

A. They are rightly connected with the righteousness of God, to show that the Apostle means a righteousness not constituted by the

* By *imputed righteousness* and *imputed sin*, we do not mean a transfer of character or actions; which is absurd; but only that the guilt of our sins was so charged to Christ that he had to endure their punishment; and that his righteousness is so set to our account, that we receive the benefits of it, and are esteemed and treated as if we were righteous.

works of the law, by the personal obedience of sinners; but the righteousness of Christ, formed by his active and passive obedience, and freely given to believers, exclusive of any merit on their part.

Q. 4. *What is the import of the concluding clause, in verse 22, "for there is no difference?"*

A. It is intended to confirm what was said before of this righteousness, that it "*is unto all and upon all them that believe;*" to show that it is equally needed by Jew and Gentile; because all are sinners, and therefore none of our race can be justified and saved, except by this righteousness.

Q. 5. *What is the meaning of the words, in verse 23, "Come short of the glory of God?"*

A. They may mean that all have failed to bring to God that glory which is due to him, as our Creator and Lawgiver; but perhaps they may rather be understood as signifying that they have failed to obtain the glory which God had promised as the reward of perfect obedience.

The words "*glory of God,*" have manifestly this import in chap v, 2; with this difference, that in this latter place, it is glory bestowed, not on merit, but of grace.

Q. 6. *Might not the clauses, "for there is no difference. for all have sinned and come short of the glory of God;" be read to advantage, as forming a parenthesis?*

A. Were they placed in a parenthesis, the reading would be accompanied with this advan-

tage, that the connexion of the 24th verse with the words "*all them that believe,*" in verse 22, would appear more conspicuously.

This arrangement would correspond with the Apostle's manner of writing.

Q. 7. *What great truth is asserted in the 24th verse?*

A. The sacred writer asserts the important truth, that the justification of believing sinners is entirely gratuitous.

The Apostle affirms, first, that they are justified "*freely;*" that is, without regard to personal merit in them; secondly that they are justified "*by his (God's) grace;*" and, thirdly, that they are justified *through the redemption* that is in Christ Jesus.

Q. 8. *What is the meaning of the word "redemption?"*

A. Its proper meaning, is deliverance by the payment of a ransom-price; and this is its meaning here.

Christ redeemed his people, by paying an infinite price. "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for (in the place of) many." Mat. xx, 28. "For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Peter i, 18, 19. "For ye are bought with a price; therefore, glorify God in your body, and in your spirit, which are God's." 1 Cor. vi, 20.

Q. 9. *How may the 25th and 26th verses be regarded?*

A. They may be regarded as an amplification of the ground of our justification, noticed in the preceding verse. In the 24th verse he just stated the meritorious cause of justification; but in the 25th and 26th verses, he explains it more at large, in connexion with its end.

Q. 10. *What ideas are stated in these verses?*

A. Several ideas are presented.

Q. 11. *What is the first?*

A. The first idea is, that Jesus Christ is a *propitiation*.

Q. 12. *What is the import of the original?*

A. Not that Christ is a mercy-seat, but rather, that he is a *propitiatory sacrifice*.

Q. 13. *What is the second truth?*

A. The second truth is, that Christ is a propitiatory sacrifice, *through faith in his blood*. His sacrifice can procure reconciliation only to those who believe.

Q. 14. *Why is the efficacy of Christ's sacrifice attributed to his blood?*

A. The efficacy of the sacrifices under the law depended on the shedding of the blood of the victim. See Lev. xvii, 11; Heb. ix, 22. So the efficacy of the Redeemer's sacrifice is attributed to his blood; not to exclude his other sufferings, for they were all necessary and propitiatory. When his blood was shed, and he expired on the cross, his sacrifice was finished; and, on this account, its efficacy is, with propriety, ascribed to

his blood, the shedding of which completed his sufferings and finished his sacrifice.

Q. 15. *What is the third idea?*

A. The third is, that God has set forth Christ; that is, exhibited him to public view, as a PROPITIATORY SACRIFICE.

Q. 16. *How was this done?*

A. It was done, when the Redeemer hung upon the cross, a spectacle to men and to angels; it was done by the preaching of the Apostles, who every where published the wonderful story of "*Christ and him crucified*;" it is done in the sacred Scriptures, in which are recorded the life and death of the Son of God; and it is done in the preaching of the gospel by the ministry.

Q. 17. *What is the fourth idea?*

A. The fourth is the end of this amazing transaction. It was "*to declare his righteousness for the remission of sins that are past, through the forbearance of God.*"

Q. 18. *What is meant by the words "his righteousness," in v. 25 and 26?*

A. The righteousness of Christ by which sinners are justified.

If the same signification be assigned to these words, that has been assigned all along to the corresponding phrase, "*the righteousness of God*;" it will give a good meaning to these verses, and accord well with the scope and design of the Apostle. His aim throughout this epistle is, to exhibit the glorious righteousness which God has provided for the justification of sinners; and, therefore, the prevalent signification of the phrase should not be relinquished without a cogent reason.

LESSON VIII.

Q. 19. *What is the meaning of the clause "for the remission of sins that are past," through the forbearance of God?*

A. It refers to the sins of ancient believers, which by God's mercy were not punished, but forgiven.

Before the advent of Christ, and before the offering of his propitiatory sacrifice, God had, in anticipation of this appointed transaction, exercised patience and forbearance, in his dealings with our race; and had actually remitted the sins of believers among the descendants of Abraham, as well as the sins of believers who lived before that patriarch; but the ground of his conduct had not been fully revealed, and consequently was not distinctly known. When Christ came, and suffered, and died, and wrought out his finished and glorious righteousness, then it became apparent that the conduct of God had been consistent with the honour of his moral government and the claims of his justice. "Sins past," therefore, means the sins of ancient believers from the beginning of the world. The correctness of this interpretation is confirmed by what is said in the epistle to the Hebrews, "And for this cause he is the Mediator of the New Testament, that by means of death for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Heb. ix, 15.

Q. 20. *What is the fifth idea?*

A. The fifth idea presented in these verses is another view of the end, for which God declares or exhibits his righteousness, "*at this time,*" under

the new dispensation; namely, "*that he might be just*" or appear just, "*and the justifier of him which believeth in Jesus.*"

Q. 21. *Is this end accomplished by this exhibition?*

A. Certainly it is.

When the righteousness of Jesus Christ is duly considered; when we reflect that he rendered an ample satisfaction to divine justice for sin, and by his perfect obedience unto death magnified the law and made it honourable, having fulfilled all its requirements; when we consider that this spotless, this glorious robe of righteousness is thrown around and over all who believe; and that they appear before God, as Paul wished to appear, not having their "own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith;" Phil. iii, 9; can we entertain a doubt that God is just, when he pardons sins thus atoned for, and receives to his favour and entitles to eternal life, all who are by faith invested with this immaculate robe of righteousness?

Q. 22. *Was this method of justification unknown before the coming of Christ?*

A. Believers under the former dispensations lived indeed in comparative ignorance, and could not see what we see, nor hear what we have heard of the wonders of divine grace; but they were not entirely ignorant of the scheme of redemption by the promised Messiah.

In v. 21 we are told that "the righteousness of God without the law," was "witnessed by the law and the prophets." The law, by its types and sacrifices and ceremonies, shadowed forth; and the prophets, by their predictions and promises, spake of the person, and work,

and righteousness of the Redeemer. "To him," says Peter, "give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." Acts x, 43. "Ought not Christ," said the Redeemer himself to two of his disciples, "to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them, in all the Scriptures, the things concerning himself." Luke xxiv, 26, 27.

Q. 23. *If Jesus Christ purchased our salvation, paid to divine justice the price required for the forgiveness of our sins, and wrought the righteousness by which we are justified; how is justification of free grace?*

A. To Christ himself the salvation of all for whom he died is matter of debt: "*He shall see of the travail of his soul, and shall be satisfied.*" But to us salvation is wholly of grace; because we contribute to it nothing in a way of merit. We are justified as *ungodly sinners*; deserving nothing but indignation and wrath. In this character we appear when God pronounces our justification.

Q. 24. *Does the mediation and work of Christ diminish at all the grace displayed in our justification?*

A. Not at all; they enhance the grace of God in the highest degree. "*God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*" John iii, 16. "*God commendeth his love toward us, in that while we were*

yet sinners, Christ died for us." Chap. v, 8.
See 1 John iii, 9.

A higher demonstration of divine love than the gift of God's Son to die for sinners, could not possibly be given. The infinite riches of divine grace are gloriously exhibited in this amazing scheme of redemption. Grace reigns in every part of it; in its contrivance, in its execution, in its developement, in its application, and in its consummation.

Q. 25. *Does this method of justification take away every ground of boasting from believers?*

A. This method of justification by free grace, or by the gospel, called by the Apostle in the 27th v. "*the law of faith,*" which requires not works, but only faith; that is, a thankful acceptance of purchased and offered blessings; places all men on the same level, strips them of every claim of their own to divine favour, and makes every believer an infinite debtor to sovereign mercy.

Had justification been attainable, wholly, or in part, by the law of works, by personal obedience, ground would have been left for boasting. But all ground for boasting, either before God, or before man, is removed by this perfectly gratuitous way of salvation, through faith in Christ.

Q. 26. *What is the conclusion of the inspired writer, in the 27th v. from all his preceding reasoning?*

A. His conclusion is this: "*that a man is justified by faith, without the deeds of the law.*"

His conclusion rests on two grounds: *first*, all men are sinners, under the curse of the law, and utterly unable to deliver themselves from guilt and misery; *secondly*, the method of justification which God proposes through the righteousness of Christ, is so perfectly gratuitous, that it admits of no claim of merit on the sinner's part. It is all grace.

Q. 27. *For whom was this plan of salvation revealed?*

A. For the benefit of sinners of all nations. All who will come, may come, "*and take the water of life freely.*" Rev. xxii, 17.

God is the God of Gentiles, as well as of the Jews. The method of justification proposed to all is one and the same. The gospel utters the same language in the Jewish synagogue that it utters in the market places; it proclaims the same command and the same promise to all: "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts xvi, 31.

Q. 28. *What objection does the sacred writer answer in the 31st verse?*

A. The objection is, that faith makes void the law.

The gospel teaches us that God justifies believing sinners, without any regard to their works. To this gratuitous plan of salvation it is commonly objected, that it is subversive of the moral law: for if we can be saved by the righteousness of Christ, where, it is asked, is the necessity or use of our personal obedience? Such was the objection urged against the Apostle's doctrine.

Q. 29. *Is there any ground for this objection to the gospel plan of salvation?*

A. The objection is groundless; for to use

the language of Paul, instead of making "*void the law through faith, we establish the law.*"

The necessity of a gratuitous method of justification, through the finished righteousness of Christ, grew out of the excellence, purity, and strictness of the divine law. "*For,*" says Paul in Gal. iii, 21; "*if there had been a law given, that could have given life, verily, righteousness should have been by the law.*" But the law of God was so extensive in its requirements, and so severe in its penalty, that fallen man had become utterly unable to satisfy the one, or to fulfil the other; so that it was impossible for a sinner to be justified by his personal obedience. In these deplorable circumstances, infinite wisdom devised a way by which a believing sinner can be justified consistently with the honour of the divine law; for Christ, as the substitute of his people, endured the penalty, and fulfilled all the requirements of the law, for them. Divine justice is satisfied with the price which he paid for their redemption; and the law is magnified and made honourable by the obedience of this infinitely glorious person. Besides, it is to be remembered, that, while believers are set free from the obligation of yielding perfect obedience as the *condition of life*, they are bound to obey the law as a *rule of life*; and actually are enabled, by the grace of Christ, to present to God, as an offering of gratitude for their redemption, a sincere, affectionate, and growing obedience to his holy law.

Q. 30. *What lesson may be derived from this portion of the chapter?*

A. We are taught by it a lesson of admiration and of gratitude: *of admiration* at the infinite wisdom of God which could find out a plan for saving a lost world, so as not only, not to stain the honour of his moral government, or to set aside the demands of his holy law, but to satisfy

fully all demands of one, and to shed around the other the highest glory; and *of gratitude* to God for his infinite love, in sending his own Son into the world to execute this wonderful plan, by his profound humiliation, his holy life, his bitter sufferings, and his shameful death; so that the vilest of sinners may, by faith, participate in the unsearchable riches of his grace, and rise to the enjoyment of unfading and everlasting glory.

LESSON IX.

CHAP. IV.

ILLUSTRATION OF THE SECOND REASON CONTINUED.—NATURE OF THE GOSPEL.

Q. 1. *What is contained in this chapter?*

A. The Apostle confirms, by additional arguments, the two points already proved; namely, that sinners are justified by grace, and that Jews and Gentiles are justified in the same way.

Q. 2. *What is presented in the first verse?*

A. The objection of a Jew to gratuitous justification, derived from the case of Abraham.

Q. 3. *How is the phrase, "pertaining to the flesh," to be connected? v. 1.*

A. It is to be connected, not with "*our father*,"

but with the words "*hath found.*" Ambiguity would be removed from the verse, if it were rendered, as the original requires, thus: 'What shall we then say that Abraham our father hath found, as pertaining to the flesh?'

Q. 4. *What is the meaning of the phrase, "as pertaining to the flesh?"*

A. It refers to the external advantages and personal obedience of Abraham.

Q. 5. *What is the Jewish objection in this verse?*

A. The objection is, that Abraham was not justified in the way affirmed by Paul, but by his works and circumcision.

Q. 6. *Did the Apostle admit the objection as true? v. 2.*

A. He denied the truth of it, and proved it to be false from the testimony of Scripture.

Q. 7. *If Abraham had been justified by works, what consequence would have followed? v. 2.*

A. It would have followed, that Abraham had ground for boasting, and claiming the reward as a debt due to his services.

Q. 8. *Had Abraham such a claim? v. 2.*

A. No; he had no right to boast before God.

Q. 9. *What proof of this fact is offered by the sacred writer? v. 3.*

A. The testimony of Scripture, which says,

“*Abraham believed God, and it was counted unto him for righteousness.*”

Q. 10. *Whose reward is of debt?* v. 4.

A. Were a man justified for his own obedience or works, his reward would be of debt; for he would receive the reward as due by promise to his works.

Q. 11. *What is the reward of a man who is justified by faith?* v. 5.

A. The reward bestowed on a believer is of *grace*; because he does not work, nor has he any claim to it in the way of merit.

Q. 12. *But does not the believer do good works?*

A. Every believer is enabled, by divine grace, to do good works; he loves the law of God, and endeavours to keep all the commandments. But he does not rely on his own good deeds as meriting justification; he disclaims, in this view, all dependance on his personal obedience, and relies entirely on the merits of Christ for justification.

Q. 13. *How is the believer considered by God, when he justifies him?* v. 5.

A. The believer is considered by God, in the act of justifying him, as being, in himself, a *sinner*, as “*ungodly*,” as destitute of all personal righteousness.

Q. 14. *Are justification by works and justification by faith opposite?* vs. 4 and 5.

A. They are entirely opposite; the one being

by works, the other without works. In the one, the person is considered as having kept the law; but, in the other, as having broken the law. In the one, the reward is bestowed, by justice, as a debt due to services rendered; but, in the other, the reward is bestowed, by grace, as an unmerited favour.

Q. 15. *Has any man ever been justified by works?*

A. No mere man was ever justified by works; because all men have been sinners, and have utterly failed in their obedience to the law.

Q. 16. *What does the law require in order to justification?*

A. The law requires, in order to justification, perfect and unsinning obedience to all its precepts, through life, from its beginning to its end. A single failure in any particular renders the case hopeless, and brings the offender under the curse: "*Cursed is every one that continueth not in all things which are written in the book of the law to do them.*"

Q. 17. *How is faith counted for righteousness?*

A. Not as an act; for then we should be justified by a work, contrary to the Apostle's doctrine; who affirms that we are "*justified by faith, without the deed of the law;*" and "*that by the deeds of the law, no flesh shall be justified in his sight.*"

Q. 18. *But may not faith, as a work, be ex-*

cepted, and be graciously accepted in place of perfect obedience?

A. This would prostrate the law. Besides it would be most unreasonable to grant to a single work or act of obedience what was denied to all other good works, and a whole life of personal obedience.

Q. 19. *What is the true ground of a believer's justification?*

A. The true ground of a believer's justification, is the perfect and finished righteousness of the Lord Jesus Christ, consisting of his active and passive obedience to the law of God.

LESSON X.

Q. 20. *Is this righteousness imputed to believers?*

A. The righteousness of Christ is imputed, reckoned, set to the account of all who believe. On this ground they are justified, and regarded, as having satisfied all the demands of the law; and so entitled to pardon and to eternal life.

Q. 21. *What texts may be cited to prove this truth?*

A. A great multitude; particularly the following: Chap. iii, 21—26; v. 1. 9, 10. 19. 21;

vi, 23; viii, 1—4; x, 3, 4, 5—10. 1 Cor. i, 30. Phil. iii, 8, 9. Gal. ii, 15—21.

Q. 22. *If the righteousness of Christ is the true ground of a believer's justification, how is faith counted to him for righteousness?*

A. Faith unites the soul to Christ, and thus gives a believer an interest in his merits, just as the marriage union gives a woman an interest in her husband's estate and honours. Faith is the hand that accepts of his offered righteousness; and thus it is reckoned to the believer for righteousness; because it secures to him the Redeemer's righteousness.

Q. 23. *How may this be illustrated by a reference to human affairs?*

A. In estimating his wealth a man puts down, as so many dollars, a bond; not because it is cash, but because it is really worth so much. A merchant deposits in a bank at Philadelphia a check upon a bank at New-York for one thousand dollars, and it is immediately set down in his book as so much cash received; because it will produce so much cash. So faith is counted for righteousness; because it secures to a believer the righteousness of Christ. In this manner, those texts which speak of the righteousness and mediatorial work of Jesus Christ, as the spring of all saving blessings, and those which speak of faith as our righteousness, perfectly harmonize. We are said to be justified *by* faith, but never, *for* faith. But, on the other hand, the sacred Scripture denominates the blood of Christ *the price* of our redemption.

Q. 24. *Had Abraham's faith respect to Christ?*

A. The faith of this illustrious Patriarch cer-

tainly had respect to Jesus Christ. There is, and can be, but one way of justification for fallen men; and this way was, from the beginning, taught to the church.

It was taught by the first promise, by sacrifices, by types and ceremonies, predictions and promises. Besides traditional knowledge, Abraham enjoyed the light of particular communications made to himself. The promise was given to him, that in him and in *his seed* should all the families of the earth be blessed. "Your father Abraham," said the Redeemer, "rejoiced to see my day: and he saw it, and was glad." John viii. 56. The Patriarch doubtless expected to obtain mercy from God, through that glorious one who was to descend from his loins, and to diffuse his blessings over all the world. Hence his faith "was counted unto him for righteousness:" he, by faith embraced the righteousness of the coming Saviour; and it was imputed, reckoned, to him as his own.

Q. 25. *To whose testimony does Paul appeal in support of his doctrine? vs. 6, 7, and 8.*

A. To that of David.

Q. 26. *Does David teach the same doctrine which Paul taught?*

A. Yes; he teaches justification by faith, without works.

Q. 27. *Does he describe the blessedness of the man unto whom the Lord imputes righteousness without works? vs. 6—8.*

A. Yes; he teaches it in the following words: "*Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.*"

Q. 28. *What is meant by the phrase, "will not impute sin."*

A. It means not charging it to the sinner, so as to exact punishment; or remitting the punishment, and forgiving the guilt of sin.

Q. 29. *Can this be done without imputing righteousness to the sinner?*

A. Sin is pardoned on the ground of the righteousness of Christ, imputed to the believer by God, and received by faith. The blessings of justification are inseparable. A sinner cannot be forgiven, unless he be justified, that is pronounced righteous, and entitled to all the blessings connected with a justified state; consequently, when David says, "*Blessed is the man to whom the Lord will not impute sin,*" it is in effect saying, "*Blessed is the man to whom the Lord imputeth righteousness without works.*" Such is the judgment of an inspired Apostle.

Q. 30. *What is the design of the sacred writer in verses 9—17?*

A. His design is to confirm the second branch of his argument presented in the close of the preceding chapter, that believing Gentiles are justified in the same way in which Jewish believers were justified; or, in other words, that the former participate with the latter in the blessedness of having righteousness without works imputed unto them.

Q. 31. *How does the Apostle establish this point?*

A. By several proofs.

Q. 32. *What is the first?* v. 10.

A. The first proof is drawn from the fact, that Abraham was justified by faith, before he was circumcised; and consequently it follows, that Gentiles can be justified by faith, while uncircumcised; because, if circumcision was not necessary to Abraham's justification, it cannot be necessary to the justification of Gentiles, who have the same precious faith as this illustrious man had.

Q. 33. *What is the second proof?* v. 11, 12.

A. The second proof is derived from the fact, that Abraham received circumcision as a *seal* of the righteousness of faith, not to introduce a different method of justification, but for the very purpose of constituting him father of all believers, whether circumcised or not; and securing to them the imputation of righteousness, or gratuitous justification, through the righteousness of Christ imputed to them. vs. 11, 12.

Q. 34. *Did circumcision seal to Abraham the fact of his being a believer?* v. 11.

A. Abraham may have derived, from the reception of this rite from God, evidence of his faith; but the direct design of the appointment was, to seal the covenant, which God had made with him, and consequently all its benefits; of which the imputation of Christ's righteousness received by faith was chief.

Q. 35. *How did Abraham become the father of all believers?"* v. 11, 12.

A. He became the father of all believers, not merely by being held up as a model of faith to all men, but by the *covenant* in which God promised to make him the father of many nations; which promise, the inspired writer tells us, means, that he should be a father to all believers, whether Jews or Gentiles, as well as a father to all his natural descendants.

Q. 36. *What is meant by the term "heir" in v. 13?*

A. An heir is one who receives an inheritance by his filial relation to the giver. Thus Abraham received all his blessings from God; and, in the same manner, all believers obtain their blessings. They are the children of God; and, therefore, all their blessings coming to them as children, constitute an inheritance.

Q. 37. *Was it promised to Abraham that he should be heir to the world?*

A. No promise, in so many words, can be found on record; but the promises recorded are equivalent.

In Gen. xii, 2, 3, we find this promise, "And thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed." In Gen. xv, 5, it is written, "And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, so shall thy seed be." And in Gen. xvii, 4—7, "As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a

father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee." Now, it has been already seen, that the seed promised to Abraham comprehends all believers, as well as his natural descendants; and as we are assured that "the meek shall inherit the earth;" (Ps. xxxvii, 11;) and it is predicted by Daniel, (ch. vii, 27,) that "the kingdom and dominion, and the greatness of the kingdom, under the whole heaven, shall be given to the saints of the people of the Most High:" it follows that when this prediction shall be fulfilled, and religion shall universally prevail among all nations and in all the world, Abraham and his seed will, as heirs, possess "the world."

LESSON XI.

Q. 38. *How did Abraham receive this great promise?* v. 13.

A. This promise was received, the Apostle informs us, not through the law, that is, on condition of fulfilling any law known to the Patriarch, or that might be afterwards known to his seed; but through the "*righteousness of faith*;" that is, the righteousness of the Lord Jesus Christ imputed to him, and to all his believing seed; by which he was justified, and they are justified in their successive generations. This finished and

glorious righteousness is the ground of every gracious promise which was ever given to fallen man.

Q. 39. *What does this verse prove?* v. 13.

A. It is a further confirmation of the truth asserted in the 10th and 11th verses, that Abraham was constituted father of all believers, for the purpose of securing to them justification by faith, through the righteousness of Christ imputed to them.

Q. 40. *What is the meaning of the phrase, in the next (14) verse, "they which are of the law?"*

A. The phrase, "*they which are of the law,*" should be rendered *they which are of law*. It means those who depend on their works or personal obedience to law.

Q. 41. *What would follow, if such were heirs?*

A. If such were heirs; if the blessings of justification and other blessings connected with it, were obtained by works; if such were the method of justification, then it would follow that faith is made void, and cannot justify sinners; and further, that the promise is made of none effect; it cannot be fulfilled; no one can be saved.

Q. 42. *Why, in that case, can none be saved, why cannot the promise be fulfilled?* vs. 14, 15.

A. Because, there can be but one method of justification; if justification depend on personal obedience to law, then the promise of receiving

righteousness by faith cannot be fulfilled; nor can any be saved by their personal obedience.

The plan is an impracticable one; because no man can yield perfect obedience. "The law," we are told in the 15th verse, "worketh wrath;" it brings punishment; it can never pronounce a sinner, on the footing of his own obedience, righteous. If there were no law, there would be no transgression; but there is a law, holy and just; and as this law has been violated, there are multiplied transgressions to be imputed and punished.

Q. 43. *What is the result of the Apostle's reasoning in this chapter? v. 16.*

A. The result of his reasoning is, that the promise is of faith, made to all who believe.

Q. 44. *Why is the promise of faith? v. 16.*

A. The Apostle states two reasons why it was given to faith. The first is, that the method of justification might be of grace, the only way in which sinners could be justified. The second reason is, that the promise, which included justification by faith, might be sure to all the believing seed of Abraham, who is the common father of the believing Jews and Gentiles.

Q. 45. *How did Abraham become the father of all believers? v. 17.*

A. By the covenant, as has already been shown, which God was pleased to make with him for that very purpose; and the language of which he quotes.

Q. 46. *Did God consider Abraham as the father of many nations, or of all believers, as soon as the covenant was made?*

A. He did, and very justly, on account of his omniscience and omnipotence.

God foresaw all his seed as they would, in successive generations, come into existence; and he was able to quicken the dead body of the Patriarch, so as to give birth to his promised son, Isaac. and the souls of his seed dead in trespasses and sins. When, therefore, he spoke of those things which were not as though they were, he spake in a manner becoming his omniscience and omnipotence.

Q. 47. *What is contained in vs. 18—21?*

A. A commendation of Abraham's faith.

Q. 48. *How did the Patriarch "against hope believe in hope"?* v. 18—20.

A. Abraham was now about an hundred years old, and Sarah, his wife, far advanced in life; and had he confined his views to the ordinary operations of nature, he would have concluded there was no probability of his having a child, and abandoned all hope of becoming a father of many nations; but knowing the power of God, and being fully assured he was able to do all his pleasure, he confidently believed his promise; and thus, in opposition to the principles of human calculation, he firmly indulged the delightful hope of becoming what God had promised to make him, "*A father of many nations.*"

Q. 49. *How does faith honour God?* vs. 20, 21.

A. Faith credits the testimony, confides in

the power, relies on the mercy, and accepts the gracious offers of God; and thus it honours him.

Q. 50. *Does the imputation of righteousness depend on the strength of a sinner's faith?* vs. 20, 21.

A. Our faith in God's promise ought to be strong; and the stronger our faith, the more we honour God: but the imputation of righteousness depends on the *reality*, and *not* on the strength of our faith.

"Lord, I believe; help thou mine unbelief;" (Mark ix, 24;) exclaimed the distressed parent who sought the aid of our Saviour. His faith was accepted, and his son was delivered; the foul spirit was expelled.

Q. 51. *Why was the record made that "Abraham believed God, and it was imputed unto him for righteousness?"* vs. 22, 23.

A. For our sake, as well as for his sake. "*For,*" as Paul says, "*whatsoever things were written aforetime, were written for our learning; that we, through patience and comfort of the Scriptures, might have hope.*" Chap. xv. 4. The record lays down a general principle, according to which God will deal with sinners, and assures us that if we believe, it will be imputed unto us for righteousness.*

* The word translated *imputed*, occurs, in one form or other, *eleven* times, in this chapter; *twice* it is rendered by the word *count*; *three* times, by the word *reckon*;

Q. 52. *Why did Jesus our Lord die?* v. 25.

A. He was delivered to death for our offences, to make expiation for them. See Isaiah liii, 5; 1 Pet. ii, 24.

Q. 53. *What connexion exists between the resurrection of Christ, and our justification?* v. 25.

A. If Christ had not been raised from the dead, it would have proved his work incomplete, and our sins would not have been expiated. 1 Cor. xv, 17. But when he was raised from the dead, by the glory of the Father, public evidence was given, that his work was finished and accepted as sufficient for our justification. He lives too to present to God the virtue of his precious blood which he shed, and as our great High Priest to intercede for us in the Most Holy Place. Heb. ix, 23, 24.

Q. 54. *What lesson may we learn from this chapter?*

A. We may derive from it a lesson of *gratitude* to God for admitting us, Gentiles, into his church; for constituting Abraham, his friend, our father; and securing to us by covenant, grant, the spiritual blessings that were promised in that gracious covenant, which he was pleased to establish with our illustrious father.

and *six* times, by the word *impute*. It might, with propriety, have been translated, in every place, by the word *impute*.

LESSON XII.

CHAP. V.

ILLUSTRATION OF THE FIRST REASON.--EFFICACY OF THE GOSPEL.

Q. 1. *What is contained in this chapter?*

A. From v. 1 to 11, the Apostle begins his illustration of the *efficacy* of the gospel, by exhibiting the blessings flowing from justification by faith, intermingled with the grounds of them; and, then, from v. 12 to the end of the chapter, he runs a parallel between Adam and Christ to show, that *precisely as* Adam, by his disobedience, transmitted to all his natural posterity *sin and death*; so Christ, by his obedience, communicates to all his people *righteousness and life*.

Q. 2. *What is the first blessing of justification mentioned by Paul? v. 1.*

A. Peace with God.

Q. 3. *What produced a state of warfare between God and man?*

A. Sin produced this dreadful state. While man was holy and obedient, he lived in a delightful state of friendship and peace with his Maker; but so soon as he had sinned he came under divine displeasure; and, conscious of guilt, he endeavoured to flee from the presence of God, whom he had offended.

Such is the condition of all men by nature ; at enmity with their Maker they oppose his will, and contend against him ; and He, justly displeased with their conduct, frowns upon them, frustrates their designs, and punishes them.

Q. 4. *Is not this a hopeless contest ?*

A. It is utterly hopeless, and must, if persisted in, issue in the eternal ruin of the sinner. “ *Wo to him that striveth with his Maker !*” Isaiah xlv, 9.

Q. 5. *How does justification produce peace between God and the sinner ?*

A. When a sinner is justified, his sins are pardoned, and God is reconciled to him ; and, grace being communicated and his heart renewed, his enmity is slain, and love to God prevails in its place.

Q. 6. *To whom are we indebted for this peace ?*

A. We are indebted to Jesus Christ both for peace, and for justification its cause. v. 1 ; chap. iii, 24.

Q. 7. *What is the meaning of verse 2 ?*

A. Believers have been introduced by Jesus Christ into a state of gracious acceptance with God, to whom they have, daily, free access for worship and communion ; and in this blessed state of free access to the presence of infinite Majesty they *stand*. It has been secured to them with all its privileges by the merits of Christ. Faith in him is the means of access ; and it is by the exercise of this faith, we are preserved in this delightful state, and continue to enjoy its precious privileges. Knowing that they enjoy such a state of acceptance with God, believers rejoice in hope of the glory of God.

Q. 8. *What is meant by the glory of God?*
v. 2.

A. That future state of endless blessedness, safety and honour, into which God has promised to bring his people.

Q. 9. *Is more included in justification than the pardon of sins?* vs. 1, 2.

A. Justification includes a title to eternal life, as well as the remission of sins. Hence it is that, not only peace with God, but access into his presence and rejoicing in hope of the glory of God, follow from justification. *The gift of God is eternal life, through Jesus Christ our Lord.*" Chap. vi, 23.

Q. 10. *What was the condition of the primitive Christians?*

A. They were afflicted, persecuted, deprived of their goods, imprisoned, tormented, broken on the wheel, and burnt at the stake.

Q. 11. *Might not the heathen urge their suffering condition against the doctrine of the sacred writer, that they stood high in favour with God?*

A. The heathen no doubt did regard their sufferings as irreconcilable with the statement that they were children of God.

Q. 12. *How is this objection answered by the Apostle?*

A. Not by denying the fact, or attempting to conceal the painful consequences that resulted

from a profession of Christianity in the midst of ignorant and wicked idolaters.

The fact was well known. But the Apostle was not ashamed of his sufferings for Christ; nor were his fellow Apostles, nor their genuine converts. Is an ambitious man, contending for an earthly crown, ashamed of the hardships and perils through which he must pass to reach his glittering prize? And shall Christians be ashamed of the privations, afflictions, sufferings, and dangers, through which they must pass to gain a heavenly crown? Ashamed! no; "We," says the Apostle, "glory, in tribulation also," as well as in hope of future happiness, on account of its present effects on our hearts and lives.

Q. 13. *What are the first effects mentioned?*
v. 3.

A. Tribulation worketh *patience*; a submissive acquiescence in the will of God, in regard to all trials he may be pleased to appoint.

Q. 14. *What is the second effect?* v. 4.

A. *Patience works experience.* By patient submission to trials, Christians discover the grace they have received from on high; the strength of their faith, and the consolations God can impart to bear them up under them; the preciousness of his promises and his faithfulness in fulfilling them; and, from the various exercise of grace under afflictions, they obtain new evidence of a change of heart and of their interest in Christ.

Q. 15. *What is the third effect of tribulation?*
v. 4.

A. Experience produces *hope* ; hope of being the objects of the divine care and kindness—of being preserved in all future trials and dangers—of receiving all needful grace to sustain their Christian character, by walking worthy of their heavenly vocation—of enjoying the consolations of religion—and of being admitted into heaven at last to rest from all trials and afflictions, temptations and sins, sickness and sorrow, and to live in endless peace, happiness, and glory.

Q. 16. *What does the Apostle say of the Christian's hope? v. 5.*

A. He says, "*Hope maketh not ashamed.*"

Q. 17. *What does this import?*

A. The Christian has no reason to be ashamed of the *nature* of his hope ; for it is worthy of being embraced by every human being ; it is more valuable than rubies and gems the most costly, and a richer ornament than a crown of gold : nor ashamed of the *grounds* of his hope ; for it is founded on the death of Christ for sinners, on the love, the promises, and oath of God : (Heb. vi, 17—20 ; nor ashamed on account of the *uncertainty of its being fulfilled* ; for as God is able, so it is not to be doubted he is willing to fulfil every expectation warranted by his word. The hope of the Christian will be more than realized. "*Be- loved, now are we the sons of God, and it doth not yet appear what we should be : but we know*

that, when he shall appear, we shall be like him ; for we shall see him as he is." 1 John iii, 2.

Q. 18. *What present enjoyment sustains the Christian's hope? v. 5.*

A. The love of God is shed abroad in his heart by the Holy Ghost.

In the economy of divine grace, it is the work of the blessed Spirit to apply salvation to the souls of men. By his enlightening and secret operations on their minds and heart, He gives them such views of the truth, as convinces them of the love of God to miserable sinners, and his readiness to be reconciled to them; such peace and tranquillity of mind, and such holy feelings and joy of heart, that they cannot doubt that God loves them, and that they love him. The love of God, like holy oil, is thus poured out by the Spirit to cheer their hearts.

Q. 19. *But is not this mere enthusiasm, mere delusive feeling arising from an overheated imagination?*

A. That there is a counterfeit joy, and that, by the deceitful working of Satan on the imagination, sinners may be deluded with an idea of being the favourites of heaven, and consequently rejoice in the hope of escaping the punishment of their sins, and of enjoying future happiness, is not to be denied. But counterfeit money proves, not that all is spurious, but that there is genuine coin. So this delusion of Satan proves the reality and excellence of the work which he imitates.

This divine work of the Holy Spirit is known, by its nature, to be true and heavenly, just as the sun is known

by its own light. It is accompanied with such views of the holiness, as well as of the mercy of God, of the evil of sin, and of the beauties of holiness; such views of the excellence and loveliness of Christ, of the necessity and glory of his work; and attended with such gratitude and love to God, such penitential feelings, such abasement of soul on account of sin, such earnest desires for purity of heart and life, such elevation above the world, and devotion of soul to God, as well as with joy of heart arising from a sense of his wonderful love: that the source of the communication is known *by the work itself*. Thus the Holy Spirit bears witness with the spirit of Christians that they are the children of God; thus he *seals* them unto the day of redemption, and is the *earnest* of the heavenly inheritance.

LESSON XIII.

Q. 20. *What follows in verses 7—10?*

A. The sacred writer, in those verses, for the confirmation of our faith, and to assure us that such blessings as he had stated, must follow from being justified, reasons on the love of God displayed in the death of Christ.

Q. 21. *How does he illustrate the love of God?*

A. He shows how transcendent it is, infinitely surpassing all human love.

The utmost effort of human love is for one man to die for another man, who is worthy of being thus honoured;

but God so loved the world, that he gave his own Son to die for us; when we were utterly unable to deliver ourselves from our miserable and sinful condition; while we were yet *sinners*, going on in rebellion; not the friends, but the enemies of God, and without any inclination to return to him.

Q. 22. *How is the 9th verse connected with the preceding?*

A. The 9th verse is an inference from what the Apostle had said of justification and the love of God, in giving his Son to die for sinners. How perfectly clear it is that God, who provided justification at so costly a sacrifice as the death of his own Son, will save those who have received this great blessing from eternal punishment!

Q. 23. *What is in the 10th verse?*

A. The 10th verse contains the same idea as the 9th, but presented in a different view, so as to confirm the delightful fact, that the hope of the justified will certainly be realized.

Assuredly the wonderful love of God to them, when in a state of enmity, which spared not his own Son, but appointed the shedding of his blood to bring them into a state of reconciliation, will not suffer those to perish who are reconciled; but will certainly save them, by his Son, who now lives to intercede for them, by presenting the merit of his sacrifice before God, and to defend them from all their enemies.

Q. 24. *What is expressed in the 11th verse?*

A. In that verse the inspired writer teaches us, that the believer in Christ is not only secure in his blessings and hopes; but his relation to

God is such, that he may *joy* in God ; or, as it is in the original, he may *boast* of God as his God and portion, who, by covenant, has engaged to be his God, and to provide for him in a way divinely munificent,

Q. 25. *To whom are we indebted for these wonderful privileges and blessings ?*

A. We owe all our privileges and blessings to our Lord Jesus Christ ; who made the atonement for our sins, and effected, by the shedding of his blood, our reconciliation to God.

Q. 26. *What follows in the next verse ?*

A. The Apostle begins, in the 12th verse, a parallel between Adam and Christ ; which being interrupted, by verses 13—17, which are justly marked by a parenthesis, is resumed in the 18th verse, and continued to the end of the chapter.

Q. 27. *Is the comparison one of contrast or of resemblance ?*

A. It is a comparison by way of *resemblance*.

Q. 28. *How can that be proved ?*

A. It appears from the structure of the Apostle's language, but especially from the 14th v. where Adam is called "*the figure or type of him that was to come,*" that is Christ.

A type represents, in certain points of resemblance, its antitype. Thus the serpent lifted up by Moses in the wilderness, represented the lifting up of Christ on the cross ; and the sprinkling of the blood of the Pascal

lamb, represented the sprinkling of the blood of "Christ, our passover, slain for us."

Q. 29. *In what did the resemblance between Christ and Adam consist?*

A. Not in their respective *works*: for they were not alike, but directly opposite; the one *disobedience*, the other *obedience*. Not in the effects of their respective works; because *they* too were directly opposite; the effects of Adam's disobedience being *sin* and *death*, but the effects of Christ's obedience, *righteousness* and *life*.

Q. 30. *In what then consists the resemblance?*

A. In the *character* or *relation* which they, as public persons, sustained to those who were effected by their conduct, and in the *mode* in which they communicated the effects of their works.*

Q. 31. *What was the character of Adam?*

A. He was not only the *natural*, but the *pub-*

* The comparison, in the parenthesis, may, at first view, seem to be one of contrast; but, on a close inspection, it is found to be one of *comparison*. Had the Apostle, in those verses, compared either the nature of the works of Christ and Adam, or the nature of the effects of their works, it would necessarily have been a comparison of contrast; but he only compares the works in respect to *influence* on those whom each represented; and, in this respect, the comparison is one of resemblance, because the influence of each was alike great and extensive, though the influence of Christ's work far transcends that of Adam in power.

lic, head of his natural posterity. He was their *representative*, who acted for them.

Q. 32. *How could that be? we were not living to give our consent?*

A. Our consent was not necessary. Men, in human society, often represent persons, who did not give their consent. God had a sovereign right to appoint Adam, as the federal Head and Representative of his posterity, just as he had to constitute Abraham the father of many nations, and to authorize parents, in many things, to represent and act for their infant children.

Q. 33. *What character did Christ sustain?*

A. He was the representative Head and Substitute of his people. He is called the *Mediator* and the *Surety* of the covenant. See Heb. ix, 15—vii, 22.

Q. 34. *Is the word man in this verse to be taken in the sense assigned to it in Gen. i, 27, so as to include Eve? v. 12.*

A. No; here it is expressly limited to Adam, of whom the sacred writer is speaking. See v. 14.

Q. 35. *What is the signification of the term death? v. 12.*

A. Death signifies not merely the death of the body, but also the preceding penal evils, and indeed the whole penalty or punishment of sin.

Death was threatened as the punishment of sin, Gen. ii, 17. In this verse, death is spoken of as the punishment of sin: "And death by sin:" and, in v. 14, the reign of death over mankind is urged by the inspired

writer, as a proof that sin had been imputed before the time of Moses. In chap. vi, 23; death is expressly called the *wages* of sin; and in chap. viii, 13; death is threatened as the punishment of sin: "For if ye live after the flesh ye shall die;" where it certainly cannot signify only temporal death; because those who live after the spirit die in that way.

Q. 36. *What is the meaning of the phrase, "By one man sin entered into the world?" Does it signify only that Adam committed the first sin, and that his posterity afterwards followed his example; and so sin spread in the world?*

A. This cannot be its meaning; because it is contrary to fact. Adam did not commit the first sin; as is plainly stated in the history of the fall. Gen. iii, 1—6. And the writer of this epistle says in his epistle to Timothy, "*Adam was not deceived; but the woman, being deceived, was in the transgression.*"

Q. 37. *What, then, is its meaning?*

A. Sin is personified by the Apostle in this chap; see v. 31; which shows, that he is not speaking of sin as limited to the person of Adam.

Under the same figure he speaks of sin, in this verse, v. 14, and represents it as entering the world like a monarch into his kingdom. This interpretation is confirmed by the closing clause of the verse: "for that all have sinned;" and by the first clause of the 19th verse; "for as by one man's disobedience many were made sinners." And it will appear to be correct, with increasing evidence, as we proceed in explaining the remainder of the chapter.

Q. 38. *What is the meaning of the words, "And death by sin?" v. 12.*

A. Death is personified, as well as sin, and represented by the Apostle, in the next verse, as reigning, like a malignant monarch, over the whole world, co-extensively with sin: "*Nevertheless death reigned from Adam to Moses.*"

When, therefore, he says, death entered into the world by sin, he not merely refers to the death of Adam, but teaches us how death began his reign, that, by the sin of Adam, he entered into the world, and from this sin received his commission to reign over the human race.

Q. 39. *What additional evidence can you present in favour of this interpretation? v. 12.*

A. The Apostle, we have seen, speaks in the preceding clause, of the entrance of sin into the world generally; and consequently he speaks of death, its penalty, in the same extensive signification. Besides, this sense is further confirmed, by the next clause; "*And so death passed upon all men.*" Does not this make it evident, that, in the preceding part of the verse, the sacred writer had given an account of the spread of death in the world? The words, "*So death hath passed upon all men,*" is equivalent to "*And so the sentence of death has passed upon all men.*" See vs. 16. 18.

Q. 40. *What is the meaning of the last clause of the verse? v. 12.*

A. By the words, "*for that all have sinned,*" the sacred writer assigns the reason, why death, or the sentence of death, hath passed upon all men. The reason is this, all the natural posterity of Adam are, in the estimation of God, sinners.

LESSON XIV.

Q. 41. *But how could all men be sinners, before they had violated the divine law? and how could they sin before they had existence?*

A. All men were tried in Adam; he represented them; and, consequently, what he did was accounted by God as done by them; and, when he sinned, all whom he represented were considered as having sinned in him. God knew *infallibly* the precise number of human beings that would descend from the first pair: he could, therefore, with perfect propriety, speak of all, as if they had already come into existence, and, viewing them as sinners, pass sentence of death upon them.

Q. 42. *Does the Apostle offer any proof of this fact?*

A. The death of infants who had not sinned after the similitude of Adam's transgression, is presented by him (in v. 14) as proof, that sin was imputed to them who had not *actually* and *personally* violated either the law of Moses or any other law.

Now, from this fact, that infants who have not personally nor actually sinned, are treated, by a just, holy, and merciful God, *as sinners*; it follows, conclusively, that they must really be sinners, in some sense. But, in what imaginable sense, can they be sinners, except the one already noticed as taught by the Apostle; namely, that they sinned in Adam their *representative*. Besides, the

universal extent of the closing clause, in v. 12, "*all have sinned*," assigned as a reason, why "death has passed upon all men;" proves that infants must be sinners; for if they were not, they would not die; a just God would not treat them as sinners. The argument is short and conclusive. It is this: Death has passed upon all men; because "*all have sinned*:" infants are a portion of all men; therefore death has passed upon infants; and, consequently infants have *sinned*.

Q. 43. *How is it further proved that infants are really meant in v. 14?*

A. It is perfectly plain, that in the 14th verse, mankind are distributed into two classes; that one class is formed by those who have sinned after the similitude of Adam's transgression, and the other class is composed of such as have not sinned after the similitude of Adam's transgression. Now, is it not clear that those who have *actually* and *personally* transgressed the law, as their father Adam had done before them, belong to the first class; and that infants who have not sinned personally and actually belong to the second class? But, on supposition that two classes are not contemplated by the sacred writer; and that, by the phrase in question, he means all who "have sinned under a different economy;" what will follow? The argument becomes defective and unsound. The death of men who have actually and personally transgressed is accounted for; but the death of that large portion of the human race who die in infancy, is not accounted for. They, on the interpretation admitted for the sake of exposing its fallacy, are free from all sin, and yet they are treated as sinners and punished with 'death. The argument of the Apostle, who, to prove the justice of the sentence of death passed on *all* men, affirms as a fact, that, "*all have sinned*," is entirely inconclusive; because it is not a fact that *all who die* have sinned. Millions of innocent beings fall under the penalty of a law which they have in no sense violated. Who will dare to charge such absurdity on inspired reasoning?

But admit our interpretation, and all is correct; the argument becomes perfectly logical and conclusive. The penalty of the law is inflicted on all men; because all men have sinned; infants die; because they have sinned. The curse lights on none but the guilty; sin is as universal as death; death reigns over all; because sin reigns over all.

Q. 44. *What follows in the next three verses, 15—17?*

A. The Apostle takes notice of a difference in regard to the influence of the work of Adam and of the work of Christ; and shows that the latter greatly transcends the former; that it blots out, not only the guilt of that one sin, which brought on many "*judgment unto condemnation,*" but the guilt of multiplied iniquities; and that those who receive from it abundance of grace and the gift of righteousness, shall not only be delivered from the reign of death, but "*shall reign in life by Jesus Christ.*"

Q. 45. *What is observable in the 18th verse?*

A. The Apostle resumes the comparison, which he had commenced in v. 12, but which had been interrupted, by the parenthesis composed of the intervening verses.

Q. 46. *Does he speak of the tendency of Adam's offence, to bring condemnation on all men?*

A. He does not speak of its *tendency*, but asserts that it *really* brought a sentence of condemnation on all men. And this fact he had

previously affirmed in v. 16, "*for the judgment was by one to condemnation.*"

Q. 48. *Are the terms "all men," in this verse, to be taken in an unlimited sense? v. 18.*

A. By no means; for, even in the first member of the verse, they are not used in an absolute sense; because the man Christ Jesus must be excepted, who was not represented by Adam, and consequently not affected by his sin; and, in the second member, they are to be limited, so as to accord with other plain statements of Sacred Scripture.

Q. 49. *What is the point of the comparison?*

A. It is not the *number* affected by the offence of Adam, and by the righteousness of Christ, but the *mode* in which men are affected by the sin of the one, and by the righteousness of the other.

The Apostle teaches us, that *precisely as*, by Adam's sin, "judgment came" upon all his posterity "to condemnation," "*even so*, by the righteousness of" Christ, "the free gift came upon all believers unto justification of life." Adam represented all his posterity; therefore, his sin being imputed to them, they come under the penal sentence of condemnation: Christ represented all his people; therefore, his righteousness being imputed to them, when they believe, they receive the sentence of justification unto life. Here is the point of *resemblance* exhibited in the comparison. The *mode*, in which the destructive influence of Adam's sin reached, and ruined all his posterity, was the *same as* that by which the

saving influence of Christ's righteousness reaches and saves all who believe.

Q. 49. *What is found in the next verse?*
v. 19.

A. That verse contains a confirmation of the exposition just given of the 18th v., and proves it to be correct; for there the sacred writer tells us, that "*as by one man's disobedience many were made (constituted) sinners, so by the obedience of one shall many be made (constituted) righteous.*"

Is not this *imputation*? In what way but by imputation could this be effected? how could men be constituted sinners, by Adam's disobedience, unless his sin was imputed to them, and they were charged with its guilt, and treated accordingly? And how could sinners be constituted righteous, by the obedience of Christ, and they treated as righteous, unless his obedience was imputed to them?

Q. 50. *Why was the law of Moses revealed?*

A. We are informed by the Apostle, in vs. 20, 21, it was, besides other reasons, published to the world, to bring to light the guilt and wickedness of mankind; and thus to afford a brighter display of the infinite grace of God in pardoning sin; and to furnish more signal triumphs of the righteousness of Jesus Christ, in saving believers from the dominion and power of sin, and all its penal effects, and in bringing them to the enjoyment of eternal life.

Q. 51. *What practical lesson may be drawn from this chapter?*

A. We may learn from this chapter this im-

portant lesson, that we owe *every blessing* of salvation to the Lord Jesus Christ.

To him the inspired writer ascribes our *peace with God*, v. 1; our introduction into a *state of gracious acceptance* with God, v. 2; our *justification* to his blood, and righteousness, vs. 9. 18; our *reconciliation* to his death, v. 10; and our *salvation* to his life, vs. 9, 10. By his obedience we become *righteous*, v. 19; through him the *grace* of God, and the *gift by grace* ABUNDANT unto many, v. 13; by him, they who "receive abundance of grace and the gift of righteousness, shall *reign in life*," v. 17; and through his righteousness, GRACE REIGNS UNTO ETERNAL LIFE, v. 21.

LESSON XV.

CHAP. VI.

ILLUSTRATION OF THE FIRST REASON CONTINUED.—EFFICACY OF THE GOSPEL.

Q. 1. *What is the design of this chapter?*

A. The Apostle's design in this chapter is, to give another view of the efficacy of the gospel.

In the preceding chapter he had shown the gospel's efficacy in securing the peace of believers, in furnishing them with consolation under afflictions, and in animating them with holy joy or boasting in God; and, in this he proceeds to prove its power in subduing their sins, in promoting their sanctification, and in carrying them on in a course of increasing holiness.

Q. 2. *What is contained in the chapter?*

A. The chapter exhibits the obligations resting on Christians to holy obedience, vs. 1—5; it discloses the source of their sanctification, vs. 6—10; it contains exhortations to a holy life, vs. 11—13; it presents the most encouraging assurance of success to faithful exertions in complying with duty, v. 14; and it furnishes the strongest motives to holy obedience, vs. 16—23.

Q. 3. *How does the chapter begin?*

A. The chapter begins with an objection.

In the preceding chapters the Apostle had illustrated the great and precious doctrine of gratuitous justification, through the imputed righteousness of Christ; he had shown that this inestimable blessing is bestowed on ungodly sinners who believe, without regard to their works, and solely on account of the Redeemer's merits; and that, in this way of saving sinners, divine grace abounds exceedingly in the remission of sins. To this heavenly doctrine unrenewed men objected, as they still do, that it leads to licentiousness, by setting aside the necessity of good works, and that it sanctions the wicked maxim, "Let us continue in sin that grace may abound."

Q. 4. *How does the inspired writer meet the objection?*

A. He expresses his abhorrence of the tendency imputed to his doctrine, and exposes the absurdity of drawing such an inference from it, by showing it to be contrary to Christian experience. “*How shall we that are dead to sin, live any longer therein?*”

Q. 5. *What is meant by the phrase, “dead to sin?”*

A. The Apostle means, that Christians have received grace to renounce the love and practice of sin, to determine that they will no longer serve sin, but lead a pure and holy life.

Q. 6. *Does the gospel produce this effect in all who sincerely believe it?*

A. It certainly does influence all true believers in this manner.

By exhibiting the expiation of sin made by the holy life and terrible death of God's own Son, it proves in the most striking manner, the divine abhorrence of sin; that God will maintain the majesty of his law; and that its demands are so pure and extensive, that sinful man can neither keep it, nor make satisfaction for its violation. The gospel too teaches that Christ died, to deliver sinners not only from the guilt and punishment of sin, but from its dominion, pollution, and power. Now, no man can sincerely and experimentally believe all this, unless he really and heartily repents of sin. A true Christian has, by the views he has received, from the teaching of the Holy Spirit, of the purity and spiritual nature of the divine law, discovered the vile and malignant nature of sin; and he has had his conviction on this subject deepened and strengthened, by looking to the cross, and contemplating what it cost his Redeemer to make atonement for it. With such views of the

hateful nature of sin, he has applied to Jesus Christ for grace to deliver him from servitude to this malignant tyrant, as well for righteousness to justify him. From his Redeemer he has received renewing and sanctifying grace; and he has been enabled actually to die unto sin, to renounce it, and to determine to resist it, in every form and shape. Now, is it not absurd to suppose, that such a Christian, with such views, purpose, and experience, should harbour in his mind, for a moment, the thought of continuing in sin that grace may abound?

Q. 7. What other argument does the Apostle urge?

A. He derives an argument to show the unfounded nature of the objection, from the obligation of Christian baptism.

The import and the obligation of this sacred rite, he proves, bind the recipient of it to be conformed to the death of Christ, by dying to sin as he died on account of it; and conformed to his resurrection, by rising to a new and holy life, as he arose from the dead, to live for evermore, vs. 3—5,

Q. 8. What is meant by the phrase, "Baptized into Christ?"

A. It signifies that those who are baptized, becoming the disciples of Christ, are bound to receive his doctrines, and to obey his precepts, are devoted to his service as faithful members of his church, and are sealed as living members of his body.

Q. 9. What is signified by the words, "Are baptized into his death?"

A. They signify, that, as Christ died to deliver his people from their sins, as well as to procure their pardon; so, as already intimated, when they receive the ordinance of baptism, they are laid under obligations to conform to his death, by dying unto sin.

Q. 10. *How are we to understand the 4th v.?*

A. Christ, by being buried for three days, gave evidence that he was really dead; so we are taught by baptism, that we are to conform to his burial, by giving evidence of our entire separation from sin, and renunciation of its dominion; and, further, that we should endeavour, in conformity to the resurrection of Christ, to rise to a new and divine life.

Q. 11. *What is the meaning of the 5th verse?*

A. That verse is intended to confirm what is said in the preceding verse. An illusion is supposed to be had to engrafting; by which a cion, taken from one tree, and inserted into a branch of another, becomes naturalized to the foreign tree, so that it lives by it, and grows with it. Thus real Christians, united to Christ, derive efficacy from his *death*, to become conformed to his death, and efficacy from his *resurrection* to become conformed to his resurrection.

Q. 12. *Is there an allusion to immersion in the 4th verse?*

A. Different opinions are entertained on this point.

The allusion is admitted by some Padobaptist writers ; but, while they concede the point, they justly remark, that it furnishes no support to the exclusive and illiberal claims of the Baptists. It may, they observe, be urged to prove, that immersion was *one mode* of administering the ordinance, in primitive times ; but it brings not a particle of evidence, that it was the *only mode* practised by the Apostles ; as the Baptists insist, in opposition to strong circumstantial evidence. But, as there is nothing in the mode of baptism resembling planting referred to in the *fifth* verse, it does not appear that the admission of the allusion to immersion, in the fourth verse, can be fairly required by our Baptist friends.

Q. 13. *What is meant by "the glory of the Father," in the 4th verse?*

A. It may mean the glorious operations, or the glorious power of the Father.

Q. 14. *What is disclosed to us in the 6th verse?*

A. The source of our sanctification.

Christians are so intimately united to Christ, that they may be said to be crucified with Christ, and to be risen with him. Paul says, "I am crucified with Christ," Gal. ii, 20; and, to the Colossians, he says, "If ye be risen with Christ, seek those things which are above." The consequence of this intimate union to the Redeemer is, that they participate in the benefits of his death and of his resurrection; or, to use the language of the Apostle, "our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." v. 6. This, Christians are taught in the gospel; and, therefore, they know the important fact; and the knowledge of it may well impart vigour to their struggles against sin, and encourage their exertions, in a course of holy obedience to the divine will.

Q. 15. *What is the signification of the words, "our old man?" v. 6.*

A. It signifies our depraved nature, called our old man, in opposition to the new nature, imparted by grace, called "the *new man*." Col. iii, 9, 10.

Q. 16. *What is meant by "the body of sin?"* v. 6.

A. It means human depravity; which affects every part of sinful man, soul and body; and is, therefore, justly compared to a body with many members.

Q. 17. *What is contained in the 7th verse?*

A. It assigns a reason why Christians should not serve sin; for being *dead* to sin, by *profession*, and *really* dead to it, by the grace of their Redeemer, they are, according to the original, literally rendered, *justified* from sin; or, as it seems to be rightly translated, *freed* from sin. Sin has no right to require their service; they are delivered from its power to command them, just as a servant, when dead, is set free from the authority and control of his former master.

Q. 18. *What inference may a Christian draw from, "his being dead with Christ," in the manner explained above?*

A. He may confidently draw, from the fact, the inference, that he shall also live with Christ.

LESSON XVI.

Q. 19. *What consideration does the Apostle suggest to confirm the Christian's expectation?* vs. 9, 10.

A. He suggests this consideration, that Christ has by his death effectually expiated sin, and secured every end designed to be accomplished by his death; and that, of course, his resurrection from the dead is final and triumphant. He lives forever. "*I am He that liveth and was dead; and behold, I am alive forever more, Amen; and have the keys of hell and of death.*" Rev. i, 18. Now, this risen and glorious Saviour lives to intercede for his people, and is "*Head over all things to his church.*" Ephes. i, 22. He has given this delightful assurance, "*Because I live, ye shall live also.*" John xiv, 19.

Q. 20. *What exhortation is founded on the doctrine stated?* vs. 11—13.

A. The Apostle exhorts Christians to think rightly of themselves, to remember that they are, by profession and by the grace of Christ, dead unto sin, but alive unto God; and, in consistency with their renewed character, to keep their body uncontaminated by sin; and, instead of suffering any member of it, the eye, or the ear, or the hands, or the feet, or the tongue, to be abused as an instrument of evil, to devote themselves to the service of God, and to use all their members as instruments in doing his will.

Q. 21. *What encouragement is given to Christians, to obey this exhortation?* v. 14.

A. The promise is given, that sin shall not recover its dominion over them.

Q. 22. *What reason is assigned for the promise?* v. 14.

A. The fact, that they “*are not under the law, but under grace.*”

Q. 23. *Are not Christians under the law?*

A. Christians, like other men, were born under the operations of the law, as a broken *covenant of works*; and, while in that condition, they were left, without strength or assistance, under the full reign of sin; for the law contains no promise for those who have violated it, but denounces against them its dreadful curse; while, at the same time, it continues to insist on its original demands for perfect, unsinning obedience.

Q. 24. *What is meant by the words, “under grace?”* v. 14.

A. The Apostle means the *covenant of grace*; which God, in infinite mercy, was pleased to establish for recovering sinful and fallen men, from the terrible consequences resulting from the breach of the first covenant.

The covenant of grace contains promises for ruined man, and furnishes grace to enable sinners to accept of its gracious offers, and thus to come under its protecting influence. When they accept of its offers, they are delivered from the law, in its *covenant form*, and from its *dreadful curse*; they are no longer bound to satisfy for

their sins, nor to obey its precepts, *with a view to their justification*; because the Redeemer has done all this for them; he has made a full satisfaction for all their sins, and yielded for them that perfect obedience which the law required. United by faith to him, they have an interest in all his merits; his righteousness being imputed to them, they are completely justified; and God considers and treats them, as if they had themselves made satisfaction for their sins, and fulfilled all righteousness. Hence it follows, that they are not under the law, in the manner stated; and that sin will not recover its dominion over them, nor can they come into condemnation. Chap. viii, 1.

Q. 25. *But are not Christians under the law?*

A. They are not under the law as a *covenant*; but, as a *rule of life*, they are, and must forever remain under it: they love it; they delight in it, and long for the time when, freed from the remains of sin, they shall become, both in heart and life, perfectly conformed to all its holy requirements. 1 Cor. ix, 21; Rom. vii, 22.

Q. 26. *What is found in the 15th verse?*

A. The Apostle anticipates an objection, that might be raised against his doctrine of Christians not being under the law but under grace.

Q. 27. *Does his doctrine furnish just ground for the objection?*

A. Certainly not; for it would be absurd and wicked, indeed, for any professor of religion to derive encouragement to sin, from that very arrangement which infinite wisdom and mercy have made, for saving men from sin, and encou-

raging them to shun it, and to reach after increasing holiness.

Q. 28. *What answer does the Apostle give to the objection? v. 16.*

A. He shows that the only way to prove we are not under the law, but under grace, is obedience to the divine law; and that they who abuse his doctrine, by deriving from it encouragement to sin, give the fullest proof of their being not under grace, but under the law, and doomed by its terrible sentence to everlasting death.

Q. 29. *Does the Apostle express a favourable opinion of Roman Christians? vs. 17, 18.*

A. He does; he thanks God that they had become entirely altered in their conduct, and were leading a holy life.

Q. 30. *Does the sacred writer mean really to thank God that Christians had been the servants of sin?*

A. No; but by referring to their former sinful state, he means to thank God for the wonderful change which his grace had wrought in them.

Q. 31. *Is there any thing peculiar in the original, rendered by these words, "that form of doctrine which was delivered you?"*

A. There is; the gospel is compared to a mould, and Christians to the metal poured into it, to receive its form and impression. His meaning is, that the Christians at Rome had come

under the full influence of the gospel, and were brought, both in heart and in life, in some good degree, to an entire correspondence with its holy requirements.

Q. 32. *What follows in the next verses? 19, 20.*

A. An exhortation to be as diligent in serving God, as they had been in serving sin; stimulating themselves in their work of holy obedience, by the recollection of their having formerly been wholly devoted to sinning.

Q. 33. *By what motives is this exhortation urged? vs. 21—23.*

A. The Apostle urges, as motives, on the one hand, the consideration that the service of sin was *shameful* in its nature, *unprofitable* in its fruits, and *destructive* in its end; and, on the other, the consideration that the service of God, was *honourable* in its nature, *profitable* in its fruits, and *happy* and *glorious* in its end.

Q. 34. *What practical lesson may we learn from this chapter?*

A. We may learn this important lesson, that the gospel of Christ is, in its tendency and influence, most pure, holy, and heavenly; and that those who name the name of Christ ought to depart from all iniquity. Darkness is not more opposite to light, than sin is to the gospel. Those on whom the sun of righteousness, through the gospel, pours his rays of light and grace,

will certainly reflect around them his holy likeness.

LESSON XVII.

CHAP. VII.

ILLUSTRATION OF THE FIRST REASON CONTINUED.—EFFICACY OF THE GOSPEL.

Q. 1. *What is contained in this chapter?*

A. The Apostle continues his discourse on the efficacy of the gospel. He gives a further explanation of the state of Christians in reference to the law; he commends the law as holy, just, and good; and he shows the conflict between nature and grace, by detailing his own personal experience.

Q. 2. *To what law does the sacred writer refer in the 1st verse?*

A. He refers to that law which says, "*Thou shalt not covet,*" v. 7; to that law which convicts of sin, v. 7; to that law which was ordained to life, but which Paul found to be unto death, v. 10; or, in other words, to the moral law, in its *covenant form*.

Q. 3. *Whom does the Apostle particularly address?*

A. He addresses especially the Jewish converts, because they were acquainted with the law.

Q. 4. *What does he assert in the 1st verse?*

A. He lays down this position, that a man is bound to the law, as long as he liveth; or as long as his relation to it continues, so that it can maintain its claims upon him.

Q. 5. *Can death dissolve the relation of a man to the law, as a rule of conduct?*

A. No; for while he exists he must be under obligation to love God, and to do the duties growing out of his relation to his fellow creatures.

Q. 6. *How, then, can any man die to the law, so as to be freed from its demands?*

A. There must be some sense in which this is practicable, because it is asserted by an inspired teacher. He explains his meaning in the subsequent verses.

Q. 7. *How is the meaning illustrated by the Apostle? vs. 2, 3.*

A. By referring to the operation of the law in regard to the marriage relation. A married woman is bound, as a wife, to her husband, while he lives; so that it would be utterly unlawful for her to be married to another man; but, were her husband to die, the marriage relation would cease, and she would be at full liberty to become the wife of another man.

Such is the relation of a man to the law or covenant

of works. So long as this relation exists, and he, proud of his fancied strength and goodness, imagines he can fulfil its requirements, and looks for justification on the footing of his own obedience; the law retains over him all its original authority, and presses on him all its unbending demands for perfect obedience, under the dreadful penalty of death, in every form, to any and every failure.

Q. 8. *Can this relation be dissolved?*

A. It can; for the Apostle has said, Christians are not under the law, chap. vi, 14; and, in this chapter, that they are dead to the law. v. 4.

Q. 9. *By what means is this relation dissolved?*

A. The Apostle tells us: "*Wherefore, my brethren, ye also are become dead to the law, by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.*" v. 4.

Q. 10. *How is this to be explained?*

A. Three things are plain: 1. the relation to the law of which the Apostle speaks is compared to the marriage relation; 2. the relation of Christians to Christ is compared to a marriage relation; and 3. the dissolution of the former and the constitution of the latter, are both effected by the body of Christ. v. 4.

Q. 11. *What is meant by the body of Christ?*

A. The human nature of Christ, which he assumed for accomplishing the work of our sal-

vation. "Sacrifice and offering thou wouldst not, but a body hast thou prepared for me." Heb. x, 5. "By the which will we are sanctified through the offering of the body of Christ once for all." Heb. x, 10. "Who his own self bare our sins in his own body on the tree, that we being dead unto sins, should live unto righteousness." 1 Pet. ii, 24.

Q. 12. *How are the effects mentioned produced by the body of Christ?*

A. The sufferings and obedience of Christ in human nature afford the brightest display of the purity, excellence, and unbending strictness of the divine law; they present the fullest demonstration of the holiness and justice of God; and they furnish the most signal exhibition of the love and mercy of God, and the most ample proof of his willingness to be reconciled to sinners. In view of all this, offending man, under the teaching of the Holy Spirit, becomes convinced of his great sinfulness and utter inability to justify himself; and renouncing all dependance on his own works, and abandoning all expectations of saving himself, by his own obedience, he thankfully and joyfully accepts of offered mercy, through Christ, and relying upon his merits, obtains pardon and righteousness. Thus, he dies to the law, as a *covenant of works*, and is married unto the Redeemer.

Q. 13. *But for what purpose was the old relation of Christians to the law broken and the new one to Christ formed?* v. 4.

A. Not to free them from obligation to obey the moral law, as a *rule of life*, but, on the contrary, to furnish them with grace and strength to enable to obey the law, by bringing forth the fruits of righteousness to the glory of God.

Q. 14. *What is found in the two next verses? 5, 6.*

A. The Apostle shows the necessity of the change produced in the state of Christians.

Q. 15. *What are we to understand by the phrase, "when we were in the flesh?" v. 5.*

A. It signifies the unregenerate, depraved state of man, when he is fully under the control of bodily appetites, lusts, and passions.

Q. 16. *What was the condition of Christians, while in the flesh, or in an unregenerate state? v. 5.*

A. Sin, perversely opposing the requirements of the law, excited unholy desires that led to an unlawful use of the members of their bodies, and exposed them to greater punishment.

Q. 17. *What would have been the result, if Christians had been left in this condition? v. 5.*

A. They would have remained slaves to sin, and finally have perished under the righteous indignation of Almighty God.

Q. 18. *What change was produced in their condition? v. 6.*

A. They were delivered from the law, in its covenant form, and taught no longer to depend upon their personal obedience for life, but to look to Jesus Christ for justifying righteousness, for pardon of sin, and peace with God. Thus, the law, in its *covenant form*, by which they had been held under the curse, was dead to them; that is, it had lost its claims upon them, as a

covenant of life and death; for these claims were all satisfied for them, by their Redeemer, as their substitute and surety.

Q. 19. *What was the effect of this change in their condition?* v. 6.

A A great change in their *moral conduct*. They had formerly regarded only the *letter* of the law, and ignorantly and foolishly imagined, that, by a compliance with the letter of the law, together with the observance of certain ceremonies and attention to certain rites, they could recommend themselves to God. But, enlightened by the Spirit to discover the spiritual nature of God's law, and favoured with his renewing grace, they began to serve their Maker, in a very different manner, with a new and filial spirit; prompted by love and gratitude, and desiring to answer the great end of their creation, by living to God's glory.

LESSON XVIII.

VERSES 7—25.

Q. 1. *What is found in the 7th verse?*

A. The Apostle meets an objection grounded on his doctrine. He had taught that the law could not justify any man, and that, by insisting

on its original demands, sin was excited into operation, in man's depraved heart. Hence the opposers of his doctrine might object, that the law was sin, or the proper cause of sin.

Q. 2. *How does Paul refute the objection?* vs. 8. 11.

A. He admits the law was the *innocent occasion*, but denies it was the *proper cause* of sin.

He shows that by the law, we discover the depravity of our hearts, v. 7; feel the life and power of sin, v. 8; working in us all evil and lustful desires, v. 8; that, by a view of its extensive requirements we learn the worthlessness of our supposed goodness; are compelled to abandon our vain attempts to justify ourselves, and to renounce the proud hopes founded on our own good deeds; v. 9. The Apostle further shows that the law, which was originally given, that, by obedience to its precepts, man might obtain eternal life, cannot now secure to him, in his present fallen state, that inestimable blessing, but must pronounce on him, on account of his inexcusable transgressions, the deserved sentence of eternal death. vs. 9, 10, 11.

Q. 3. *How is all this taught?*

A. The Apostle teaches these truths, by reference to his own experience.

Q. 4. *How was Paul made acquainted with the true nature of sin?* vs. 7, 8.

A. By the law.

Q. 5. *What is meant by the words "without the law?"* v. 9.

A. The Apostle does not mean he was, at any time, destitute of the revealed law; for he was born of Jewish parents, and, from his early

years, instructed out of the law: he means that he was, for a long time, destitute of true spiritual knowledge of the law; ignorant of its demands upon the heart, of its extensive requirements, and of rigorous and unbending strictness.

Q. 6. *What is the meaning of the clause, "when the commandment came?"* v. 9.

A. The Apostle refers to the time, when, by the illumination of the Holy Spirit, and by the application of the law to his heart and life, he discovered its spiritual nature, extensive requirements, and awful sanction; and thus learnt his own great sinfulness, and consequent exposure to divine wrath.

Q. 7. *What is meant by the words, "I was alive," and of the words "I died."* v. 9.

A. While he was destitute of spiritual illumination and ignorant of the spiritual nature and extensive requirements of the law, the Apostle entertained a high and confident opinion of the safety of his state, and did not doubt of being a successful candidate for heaven. Thus, in his ignorance, he was *alive*; he did not feel any apprehensions of danger.

But when the commandment came, as explained in the answer to the *sixth* question, then he discovered his great and imminent danger, and utter unpreparedness for death and judgment. He felt he was condemned, and sinking under the pressure of wrath, down to eternal ruin; he abandoned at once all his proud hopes

of heaven; he fell prostrate in the dust of humiliation, as destitute of all merit in the sight of a pure and holy God. Thus, he *died*.

Q. 8. *What commendation does Paul bestow on the law?* v. 12.

A. "*The law,*" he says, "*is holy, and the commandment holy, and just, and good.*"

Q. 9. *What is the proper cause of death?* v. 13.

A. Not the law; for it was designed for life, to lead men in the path of holiness, peace, and happiness: *sin* is the proper cause of death; because, by leading men to transgress God's holy law, it brings them under his displeasure and wrath.

Q. 10. *How does the exceeding sinfulness of sin appear?* v. 13.

A. This is discovered by its opposition to a law so holy, good, and excellent; and by bringing death on the transgressor, through the violation of a law, designed to lead him, in the path of obedience, to the enjoyment of life.

Q. 11. *Why is the law called spiritual?* v. 14.

A. It is so called, in opposition to a *carnal* commandment, to denote its excellence; and because, in correspondence with the nature of God, who is a spirit, and can justly demand the homage of the heart, it claims the obedience of the soul and all its faculties.

Q 12. *How do Christians know the law to be spiritual? v. 14.*

A. By the light of the Holy Spirit, who has taught them its true nature and spiritual requirements.

By this light of the Spirit, they see and acknowledge the law to be excellent; although they find their unrenewed nature so opposed to its holy demands, and they so often fail in their attempts to comply with these demands.

Q. 13. *Is the experience detailed in the following verses to the end of the chapter, the experience of a renewed or unrenewed man?*

A. It is the experience of a renewed man.

Q. 14. *What proof can you offer for this?*

A. The language used by the speaker.

Q. 15. *What is his language?*

A. He says, "*What I hate that do I;*" v. 15. "*To will is present with me;*" v. 18. "*Now, if I do that I would not, it is no more I that do it, but sin that dwelleth in me;*" v. 20. "*I delight in the law of God after the inward man;*" v. 22. "*With the mind I myself serve the law of God.*" v. 25. This is language which no unrenewed man can truly utter.

Q. 16. *What additional proof can be offered?*

A. The language used by the sacred writer, in the preceding chapter, when speaking of un-

renewed men, which is entirely different from the language of this chapter.

Q. 17. *How does he speak of unrenewed men?*

A. He speaks of them as "*the servants of sin,*" and as "*free from righteousness,*" chap. vi, 20; as "*being under the dominion of sin,*" chap. vi, 14; as having yielded their "*members servants to uncleanness and to iniquity unto iniquity,*" chap. vi, 19. This language cannot be applied to renewed men.

Q. 18. *Whose experience is here described?*

A. The Apostle is describing his own experience, in illustration of his subject, to encourage Christians to cherish hope, notwithstanding the painful conflicts they feel in themselves, between the two opposite principles of grace and sin.

LESSON XIX.

Q. 19. *How does Paul denominate that evil principle from which he felt so much hindrance and annoyance in doing his duty?*

A. He calls it, "*Sin that dwelleth in me;*" vs. 17. 20. "*Flesh;*" vs. 18. 25. "*A law in my members;*" v. 23.

Q. 20. *How does he denominate the good and opposite principle?*

A. He calls it, *I*; vs. 17. 20. "*The inward man;*" v. 22. "*The law of my mind;*" v. 23. "*The mind.*" v. 25.

Q. 21. *Does the inspired writer, by these different names, mean but two opposite principles?*

A. He does; he thus variously denominates his two natures; his new nature formed by grace, and his old depraved nature produced by sin.

Q. 22. *How are we to understand these words, "I am carnal, sold under sin?"* v. 14.

A. These words, taken in an unrestricted sense, might well describe an unrenewed person: but the context evidently requires us to understand them in a restricted sense.

They are the language of grief, and signify involuntary bondage to sin, and not a willing servitude. They are strong expressions, which were naturally used by one who had a clear view of the purity, spirituality, and excellence of the divine law, in giving vent to his grief and abhorrence, at finding so much sin remaining in him, and so much want of conformity to the holy law, which he loved, and so ardently desired to obey.

Q. 23. *What is proved by the 15th and 16th verses?*

A. By the 15th verse, in which the Apostle speaks, not of his habitual conduct, but of involuntary and unallowed sins, that defiled his general course of obedience, he designs to prove what he had so passionately expressed of his remaining depravity, in the 14th verse; and, in

the 16th verse, he adduces his sad experience of involuntary sins as a decisive proof that he regarded the law as good and excellent.

Q. 24. *Does Paul mean in the 17th verse to say, he was not the author of involuntary sins, nor responsible for them?*

A. Certainly not; for he admits, in the next verse, that the *flesh*, from which these sins sprung, was part of himself: "*for I know that in me, that is, in my flesh, dwelleth no good thing.*" He distinguishes between his two natures, what he was by sin, and what he was by grace; and he correctly denominates himself from his better nature; just as we say, 'The *mind* is the man.'

Q. 25. *What is meant by the word "law" in the 21st verse?*

A. The Apostle means an abiding principle of evil, which operated powerfully and regularly, like a law that had a right and authority to govern him.

Q. 26. *What is meant by the phrase, "inward man," in the 22d verse?*

A. The Apostle so denominates his *new nature*, created within him, by the power of divine grace, which had possession of all the faculties of his soul, and was seated on the throne of his heart; from which sin had been expelled, and was doomed, like a dethroned tyrant, to be finally destroyed.

Q. 27. *How did Paul feel towards the law of God? v. 22.*

A. He not only approved of it as just and good, but delighted in it, according to the feelings of his new nature ; he wished to observe it fully, lamented his imperfections, and longed for perfect conformity to all its requirements.

Q. 28. *Why does Paul speak of sin as a law in his members ?* v. 23.

A. Because sin operates so much and so strongly by means of the body, its appetites, lusts, and passions.

Q. 29. *Are these the feelings of all real Christians ?*

A. They are, in degree, just in proportion to their sanctification.

Q. 30. *Was sin a burden to the Apostle ?* v. 24.

A. It was indeed a great burden, under which he groaned ; and from which he longed to be delivered, as a man would, who was compelled to drag after him a dead body chained to him by way of punishment. To this kind of refined cruelty, it is supposed, by some commentators, the Apostle alludes, when he says, “ *Who shall deliver me from the body of this death ?*”

Q. 31. *How did Paul expect to obtain deliverance ?* v. 25.

A. He confidently expected to obtain complete deliverance from Jesus Christ.

Christ had begun the work by freeing him from the dominion of sin : and the Apostle felt assured, the work would be finished, by the same rich and powerful grace

of his Redeemer, by which it had been commenced. He, therefore, expressed his confidence in the language of gratitude: "I thank God through Jesus Christ our Lord."

Q. 32. *How does Paul conclude this account of his Christian experience?*

A. His *mind* he knew had been renewed by grace, and inclined to approve, love, and obey the law; but he was imperfectly sanctified, and his flesh, his depraved nature, although crucified and dying, yet had life and strength to annoy, harass, and afflict him; so as to obstruct more or less, the accomplishment of his holy purposes to do the will of God. He, therefore, ends his account of himself with these words: "*So, then, with the mind I myself serve the law of God; but with the flesh the law of sin.*"

Q. 33. *In view of these conflicting principles in every renewed person, can it be correct to say, he has full power to keep the law of God perfectly?*

A. The Apostle never used such language, either of himself or of others. In this chapter, he uses very different language; see vs. 21. 23. In another epistle, speaking of Christians, he says, "*The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would.*" Gal. v, 17.

Q. 33. *What practical lesson may we draw from this chapter?*

A. A lesson of *gratitude* to God, for directing the Apostle to write the account of his Christian exercises, found in this chapter.

Paul was an eminently holy man; he had made great attainments in the divine life, when he wrote this epistle: yet he experienced such painful conflicts with sin, and found so much corruption living and acting powerfully against the inclinations, wishes, purposes and efforts of his renewed nature in the service of God, as to mar and defile his devotions and actions. No Christian, then, need despond on account of the workings of evil thoughts, desires, and passions, which he does not allow, but resists, and for which he is heartily sorry. He has no reason, from his conflicts with these fruits of a depraved nature, to conclude he is not a subject of divine grace; but, on the contrary, he may infer, from the agreement of his experience with that of the great Apostle, that his mind has been renewed and inclined to love the law of God; or he would not feel himself thus set against sin, nor feel such grief on account of the corruptions which he finds to be working in his fallen nature. But let every Christian continue the conflict, and anticipate, with holy joy, the arrival of that blessed hour, when the conflict shall be terminated, by his complete deliverance from every sin and every temptation to sin.

LESSON XX.

CHAP. VIII.

ILLUSTRATION OF THE FIRST REASON CONTINUED.—EFFICACY OF THE GOSPEL.

Q. 1. *What is contained in this chapter?*

A. A further illustration of the efficacy of the gospel; a delightful exhibition of the privileges and blessings of true believers.

Q. 2. *What is asserted in the first verse?*

A. The perfect security of real Christians against condemnation.

Q. 3. *How are they described?*

A. By their relation to Christ, and by their walk or conduct.

Q. 4. *How are Christians united to Christ?*
vs. 9. 11.

A. By faith on their part, and by the indwelling of the Holy Spirit.

Q. 5. *How do Christians walk?*

A. They walk after the Spirit. They are led and governed by his holy influence.

Q. 6. *How is the first verse connected with what goes before?*

A. It is an inference from the preceding reasoning.

The Apostle had exhibited the righteousness of the Lord Jesus Christ, and taught that sinners are justified gratuitously through this righteousness imputed to them,

and received by faith; he had shown the results of justification by faith, to be peace with God, glorying in tribulation, joy in God, and final salvation; he had also proved that this method of salvation, while it freed believers from the law, as a *covenant of works*, did not free them from the law as a *rule of life*, but imparted love to the law, and furnished them with grace to observe its precepts. Moreover, he had, by an account of his own experience, shown believers to be imperfectly sanctified, and struggling against many remaining corruptions; but encouraged to carry on the struggle, by the sure prospect of a complete and final victory. From these premises he draws the delightful inference: "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

Q. 7. *Was this an important inference?*

A. It is most important to the consolation of a Christian.

A Christian may know himself to be justified by faith, and to have peace with God, and to enjoy the hope of complete salvation and eternal glory; yet, when he feels the workings of strong passions and corruptions that sometimes betray him into sin, he may be led, by unbelief, to exclaim, I shall one day fall before the power of my enemies, and finally perish. How reviving in these circumstances, for a Christian to recur to the deduction drawn by the pen of inspiration, assuring him of his being, in consequence of union to Christ, protected, by his blood and righteousness, against all condemnation by the law of God!

Q. 8. *But are not the sins of a Christian offensive to God?*

A. They are peculiarly offensive to a holy God; but, as He beholds him in Christ, cover-

ed with his glorious righteousness, he freely forgives all his transgressions.

Q. 9. *Does the Apostle subjoin a proof of his inference?*

A. He has furnished a comprehensive proof in the second verse; in which, introducing again his own case, he says, "*For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death.*"

Q. 10. *What law is meant in the first member of the verse? v. 2.*

A. The gospel of Christ.

Q. 11. *Why is the gospel called the law of the Spirit of life in Christ Jesus?*

A. It is so denominated, because it is used by the Spirit, in imparting to believers life from Christ. See chap. iii, 27.

Q. 12. *What law is meant in the second member of the verse?*

A. Not, as some suppose, "*the law of sin in*" his "*members,*" of which Paul had spoken, in the 23d verse of the preceding chapter; because he was not delivered from this law, but was groaning under its hated influence.

Q. 13. *What law, then, does the Apostle mean?*

A. He means the *moral* law; that law from which he had been *actually* freed, as a *covenant of works*.

Q. 14. *But was not the moral law good?*

A. It was certainly good and just. But, as

it discovers sin, awakens sin in the heart, and irritates sin, as the Apostle shows, in the previous chapter, verses 7—9; it may, with propriety, be denominated the law of sin; and as it brings death on the transgressor, although it "*was ordained unto life,*" it may be also denominated the law of death, chap. vii, 10, 11.*

* Some commentators interpret this verse differently. They think the Apostle means by "the law of the Spirit of Life in Christ Jesus" the principle of grace implanted in his heart by the Holy Spirit, and called "the law of his mind," chap. vii, 23; and, by "the law of sin and death," "the law of sin in his members," chap. vii, 23. But there are insuperable objections to this interpretation. One thing is obvious, that the sacred writer represents the law, of which he speaks in the first part of the verse, as being the cause of his freedom from the law spoken of in the second part; and from this it will follow, that no interpretation can be correct which does not accord with this representation. The above interpretation fails in two points: 1. It assumes what is not fact, that the Apostle was freed from the law in his members. 2. It assumes also as a fact, that the principle of grace in his heart had freed him from the law in his members; which was far from being true, as is clear from his lamentation in the close of the preceding chapter. For these conclusive reasons, this exposition cannot, we think, be admitted. Another must be sought that will harmonize with facts, and with the Apostle's representation of his freedom from the law of sin and death, as the effect of the law referred to in the first part of the verse. This harmony is found in the explanation given in the answers to the questions. For, if the law, in the first part of the verse, be understood to mean the gospel, and the law, in the second part, the moral law; then the facts will ap-

Q. 15. *According to this exposition of the terms what is the amount of the proof in the second verse?*

A. It is this: by the preaching of the gospel, accompanied with the light and grace of the Holy Spirit, the Apostle was enabled to abandon, as hopeless, all dependence on his own obedience to the law for justification; and, as a helpless, condemned sinner, to rely on the merits of Jesus Christ for righteousness. Thus, believing in Christ, he was pardoned and justified, set free from the law as a *covenant of works*, and delivered both from its condemning power, and from its irritating power; and, receiving the Holy Spirit, as a source of life and holiness, he was enabled to walk in newness of life, and to observe the law as a *rule of conduct*.

Q. 16. *What is found in verses 3 and 4.*

A. In these verses the Apostle shows by what means this happy change in his condition, as set forth in the second verse, was effected.

Q. 17. *What could not the law do? v. 3.*

A. It could neither pardon nor justify a sinner.

pear to be correctly stated by the Apostle, when he affirms himself to be freed from the law, and this freedom to be an effect produced by the gospel.

No objection can, with propriety, be urged against this interpretation, on the ground of the gospel being called a law; for it is a law, a law of grace, a rule by which God is pleased to deal with believing sinners; and so it is denominated by the Apostle, in chap. iii, 27; "the law of faith." The reasons why it is styled "the law of the Spirit of Life in Christ Jesus," are stated in the exposition given above; and sufficient reasons, too, we think, are there assigned for styling the moral law, "the law of sin and death."

Q. 18. *Did this arise from any defect in the law?*

A. No; for the law is perfect, and its inability arises from its perfection.

The law cannot lower its demands, so as to suit the case of fallen, sinful man; it still demands from him, in his apostate state, perfect, sinless obedience, under penalty of the curse. It "was weak through the flesh;" that is, in consequence of the corruption of our nature. The fault lies in us, not in the law.

Q. 19. *What is the meaning of the words "In the likeness of sinful flesh?"*

A. They do not mean that the human nature of Christ was sinful; for he was holy, harmless, undefiled, separate from sinners, Heb. vii, 26; but they mean, that his human nature was like our nature in all points, except sin. 2 Cor. v, 21.

Q. 20. *What is the meaning of the words "for sin?"*

A. They mean for a *sin offering*. Such is the signification of the word sin, when the Apostle says in 2 Cor. v, 21; "*He who knew no sin was made sin for us.*"

Q. 21. *What is the meaning of the words, "Condemned sin in the flesh?"*

A. They mean, that, by the sufferings of Christ, when he offered up himself a sacrifice for sin, and "*bare our sins in his own body on the tree,*" 1 Pet. ii, 24; sin was punished, and

the penalty of the law fully satisfied, in his flesh, his human nature.

Q. 22. *What is the signification of the words, "That the righteousness of the law might be fulfilled in us?"*

A. They refer, not to the obedience of Christ fulfilling the law for us, but to our personal obedience.

Q. 23. *Give now the full sense of the verses. vs. 3 and 4.*

A. The sense is this: God, in infinite compassion toward our fallen race, was pleased to send his own Son to assume our nature, and in that nature to obey all the precepts of his holy law, and to endure its penalty for sin; that the same human nature which had sinned and dishonoured the law, might honour it and atone for its violation. The obedience and death of Christ had a two-fold design; the one was, to satisfy all the demands of the law for us, that we might be pardoned and justified; the other was, that the quickening and sanctifying influence of the Holy Spirit might be imparted unto us, so as to enable us to yield a sincere and acceptable obedience to the law, and finally to become perfectly conformed to all its requirements. This is the gospel; and when this is believed with the heart, the sinner is "*delivered from the law of sin and death.*"

LESSON XXI.

Q. 24. *Why does the Apostle repeat the phrase he had used in the first verse,* "who walk not after the flesh, but after the spirit?"

A. He repeats this phrase, because it is descriptive of those who have an interest in the blessings of which he is speaking; and because he is solicitous that such should recognize their character, and that those who do not possess this character may not deceive themselves, by imagining they have a share in these blessings. On this account he goes on to mark, more distinctly, the difference between the conduct, condition, and end of the two classes of persons he has in view.

Q. 25. *What is meant by the words,* "They that are after the flesh?" v. 5.

A. The Apostle designs by those words to characterize unrenewed men, who remain under the unbroken dominion of the flesh, or depraved nature.

Q. 26. *What does he say of them?* v. 5.

A. They mind the things of the flesh; they are influenced, attracted and governed by, and seek after, things that suit the depraved taste, appetites, and passions of their fallen nature.

Q. 27. *What does Paul say of those who "are after the Spirit?"* v. 5.

A. They are influenced, attracted, and governed by, and seek after, the things which are revealed and proposed to them by the Spirit, and which suit the taste and desires of that new and holy nature they have received from the Spirit of God.

Q. 28. *What does "carnally minded" signify, in the 6th verse?*

A. In the original, it is, "*mindings of the flesh*;" and it signifies desiring, seeking, and pursuing after the things that suit our depraved nature.

Q. 29. *What is signified by "spiritually minded," in the same verse? v. 6.*

A. In the original it is, '*mindings of the Spirit*;' and it signifies desiring, seeking after, and pursuing the things which suit our new nature, and are proposed to us as objects of desire, by the Holy Spirit in the sacred Scriptures.

Q. 30. *What does the inspired writer affirm of these opposite courses of life? v. 6.*

A. He assures us that death is the consequence of minding the flesh; it leads to sin, to guilt and misery, both here and hereafter: and he assures us that minding the Spirit secures life; it leads to duty, and consequently to peace and happiness in this world, and to everlasting glory, in the next.

Q. 31. *How is the carnal mind described in the 7th verse?*

A. It is described as being enmity against

God; it is a state of feeling and conduct wholly hostile to God, and in direct opposition to his will; so obstinate is it, that it neither is, nor can be, subject to his law.

Q. 32. *Did not the Apostle design by the language he uses in the 7th verse, to characterize the unrenewed?*

A. He certainly did; and what proves it, is the inference he draws from it in the next verse, "*So then they that are in the flesh cannot please God;*" and the reason is, they are under the influence of a *carnal mind*, or what amounts to the same thing, they mind the things of the flesh.

Q. 33. *What is the condition of such?*

A. It is most fearful; they are under the displeasure of God. They do not mind the things of the Spirit; they have no relish for the gospel; they make no efforts in the appointed way, to obtain pardon, justification, and sanctification. "*The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them; because they are spiritually discerned.*" 1 Cor. ii, 14.

Q. 34. *How are persons delivered from this deplorable condition?* v. 9.

A. By the in-dwelling and operations of the Holy Spirit; for the heart in which he dwells, is no longer under the *dominion* of the flesh or a depraved nature.

Q. 35. *What does the Apostle affirm of the man who has not the Spirit of Christ? v. 9.*

A. He asserts, "he is none of his."

Q. 36. *What does he mean?*

A. He does not mean that such a man is not responsible to Christ for his conduct; for Christ, as the final judge of all, will condemn all such to eternal misery. He means that he is not his disciple; he has no saving interest in him; he does not partake of his pardoning mercy and sanctifying grace.

Q. 37. *What is the great distinguishing characteristic of a Christian? v. 9.*

A. The Spirit of God, who dwells in him, has given him a new heart, a new spirit, a new nature; he is led and governed by the Spirit of God.

This distinguishes a Christian from all other men. It greatly raises him in the scale of being, and allies him to holy angels. "That" said our Lord, "which is born of the flesh is *flesh*," corrupt and depraved; "and that which is born of the Spirit, is *spirit*," pure, holy, heavenly. John, iii, 6. And till men receive the Spirit, they are subject to the flesh, remain under the dominion of sin, and are unable to do the will of God and live as he requires them to live. Enmity cannot beget love; nor can rebellion produce obedience; and until the Spirit of God subdue the rebellion and enmity of his heart, the sinner will remain a willing slave to sin; nor has he *any power sufficient* to change his own heart, impart to himself spiritual life, and make himself a new creature.

Q. 38. *What do you observe in the Apostle's phraseology, in verses 9—11?*

A. In the 10th verse, he speaks of Christ being in Christians; and this phrase is used interchangeably with that of the Spirit dwelling in them: and justly too, for Christ dwells in us by his Spirit; and, therefore, it follows that where the Spirit dwells, there Christ dwells.

Q. 39. *What does the Apostle say of those in whom Christ dwells? vs. 10, 11.*

A. He teaches us, that the *bodies* of all such will die, "*because of sin*;" it is the will of God thus to express his displeasure against sin even in his own people, by breaking down their bodies, and reducing them to dust and ashes: but he teaches us also, that their *spirits* will live forever in happiness, "*because of righteousness*;" they have been quickened to spiritual life, and are becoming more and more qualified for the enjoyments of heaven.

Q. 40. *What will finally become of the bodies of believers? v. 11.*

A. They cannot be lost; they are united to Christ, and, being inhabited by the Spirit of God as his temples, they will rise again, as certainly as Christ their head was raised from the dead, by the power of the Almighty, as the *pattern* and *pledge* of their resurrection. See 1 Cor. xv, 12—20.

Q. 41. *What inference is drawn by the Apostle, in the 12th verse?*

A. He infers from what had been previously said of the two classes of men, who were so dis-

tinguished from each other, by their pursuits and principles of actions; that it behooves us, if we regard our own welfare, not to live after the flesh, by resigning ourselves to the influence and control of a depraved nature; but to lead a spiritual life, and, by the gracious aid of the Holy Spirit, to endeavour to subdue all the sinful deeds to which we are prompted by the irregular appetites and passions of the body.

Q. 42. *By what motives does the Apostle enforce his exhortation?* v. 13.

A. By declaring the opposite ends of these opposite ways of living.

Q. 43. *What are these opposite ends?* v. 13.

A. Death eternal, and life eternal.

Q. 44. *Are we able by our own strength to mortify our sins?* v. 13.

A. It is our duty to renounce and forsake all our sins, and to crucify every sinful desire and feeling; but this we cannot do successfully, without the gracious and powerful aid of the Holy Spirit; and, therefore, realizing this truth, we should, under a feeling sense of our own impotence, implore the gracious succours of that blessed Spirit, who alone can sanctify our corrupt nature.

Q. 45. *What distinguishing privilege is enjoyed by those who are led by the Spirit of God?* v. 14.

A. They are the sons of God.

Q. 46. *On what does the sonship of believers depend?*

A. It does not depend on their creation by God; because it is a privilege peculiar to believers; but on their new creation and an act of divine adoption?

LESSON XXII.

Q. 47. *How may believers know they are the sons of God?* v. 15.

A. By the temper of their minds: they are influenced, not by a slavish fear, or by a spirit of bondage, but by a filial temper; so that, by the aid of the Holy Spirit, acting as a spirit of adoption, they can approach to God as their Father, and affectionately address Him as their Father.

Q. 48. *What additional proof of this joyful fact have believers?* v. 16.

A. The witnessing of the Spirit with their spirit, that they are the children of God.

The Holy Spirit bears this testimony sometimes in an *extraordinary*, and, at other times, in an *ordinary way*. At particular seasons, he pours such light on their minds, gives them such attractive views of God's perfections, so sheds abroad his love in their hearts, and af-

fords them such delightful foretaste of heavenly joy, that they are fully assured of being the children of God. At other times, this testimony is borne in a more imperceptible way. Exciting in believers a solicitude in regard to their spiritual condition, they are led to study the marks laid down in Scripture, by which we are to test our character; and, then stirring up their graces into lively exercise, they are enabled to discover the evidences of divine adoption, imprinted in their hearts and lives.

Q. 49. *What other privilege is connected with that of sonship?* v. 17.

A. Being sons believers are heirs of God, and joint heirs with Christ.

Q. 50. *What is their inheritance?*

A. It corresponds with the majesty and infinite riches of God, and with the infinite price paid by his Son to secure it to them.

Q. 51. *How is it set forth to view in the Holy Scriptures?*

A. It is called a *crown of life*, Rev. ii, 10; a *kingdom*, Matt. xxv, 34. It is "*an inheritance incorruptible, and undefiled, and that fadeth not away, reserved for you in heaven.*" 1 Pet. i, 4.

Q. 52. *Do sufferings in this life becloud the evidences of a filial relation to God?* v. 17.

A. They do not; because, for wise and good reasons they are appointed to them by their Heavenly Father; who designs, by this discipline and these trials, to make them conformed to Christ, in this life, and to prepare them for

the enjoyment of their future happiness and glory hereafter.

Q. 53. *Is there any comparison between the sufferings of Christians on earth, and their reward in heaven?* v. 18.

A. No; they “*are not worthy to be compared with the glory which shall be revealed in us.*”

Q. 54. *How does the inspired writer magnify that glory, and elevate our conceptions of its riches and grandeur?* vs. 19—22.

A. By representing the *whole creation* as longing, with great and anxious desires, for the arrival of that blessed day, when the sons of God shall be introduced to their heavenly inheritance, and crowned with their promised glory.

Q. 55. *What is meant by the word “creature” in verses 19, 20, 21?*

A. It means the *external creation*. The term in the original is the same that is used in the 22d verse, where it is conjoined with an adjective, translated *whole creation*.

Q. 56. *What is the meaning of the 20th verse?*

A. It means that the external creation lies under the curse of God on account of the sin of man. It does not appear so beautiful and glorious, as it did before man fell from his state of innocence and obedience.

The ground has been deprived of much of its fertility ; it refuses to put forth its strength, and requires hard and painful labour before its fruits can be gained. Thorns and thistles cover its face. Gen. iii, 17—19. Storms and tempests rend the atmosphere ; and the clouds sometimes pour down destructive torrents of rain. The sea throws upon the land inundations that sweep away the property and labours of man. Earthquakes shake the earth, overthrow the firmest buildings, and sometimes engulf whole cities, with all their wretched inhabitants. Volcanoes pour forth their fiery bowels, which run in rivers of fire, for miles from their source, and totally destroy every thing opposed to their course. The fruits and various productions, the light and the darkness of the world, are all abused by man ; and, instead of being used for the purposes they were intended to answer, they are perverted to the gratification of his sinful desires and passions, and converted into instruments of violence, rapine, and murder. Thus the creation has been subjected to *vanity* ; brought into an unnatural and undesirable state ; *not willingly*, but by the wise arrangement of the great Creator.

Q. 57. *What is the meaning of the words, "in hope," at the close of the 20th verse?*

A. They signify that the present state of the world, so perverted and changed from its original state, will not be perpetual. The creation of God will be restored to its former primitive condition, and appear in all its original beauty and glory. See v. 21. "*Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.*" 2 Pet. iii, 13.

Q. 58. *Do all mankind sympathize with the external creation, in looking for the arrival of*

that blessed day which inanimate creatures so earnestly long for? v. 22.

A. They do not; for men in general love their bondage of corruption, and will finally perish in their sins.

Q. 59. *What portion of the human family do thus sympathize?* v. 23.

A. They who have received the first fruits of the Spirit; which, like the first fruits of the earth, offered by the Israelites to God, as an expression of gratitude and dependence, in anticipation of the approaching harvest, excite their hopes of the coming glory, and assure to them the certainty of its arrival, at the appointed time.

Q. 60. *What is meant by the words, "the adoption," in the same verse?* v. 23.

A. It means the full and public manifestation of the sons of God; when they shall receive all that glory which has been promised, and appear in a manner suited to that high and endearing relation they sustained to God, as his adopted sons.

Q. 61. *Will this glory be conferred on the whole nature of believers?* v. 23.

A. Yes; the body will share it; for having been bought with the blood of Christ, it will be raised from the dead, and "*be fashioned like to his glorious body.*" Phil. iii, 21. This is the meaning of the phrase, "*the redemption of the body.*"

Q. 62. *Is hope an important Christian grace?* v. 24.

A. It is very important; for it has pleased God so to arrange the plan of salvation, as to call for the daily exercise of this grace. He does not put us at once in possession of all the blessings of salvation.

At the moment in which we believe in Christ, we are justified and adopted, and may be said to be saved; but, according to God's wise arrangement, the work is only begun; and it is the pleasure of our heavenly Father, that we, like our Saviour, should be led, through tribulation and sufferings, to our glorious kingdom. So that there is much scope for the exercise of hope, in sustaining us under afflictions and sufferings; and we may, in this respect, be said to be "saved by hope."

Q. 63. *What is the object of hope?* vs. 24, 25.

A. Not things seen, possessed, and enjoyed; but things not seen, possessed or enjoyed; things which we desire and seek to gain.

Q. 64. *In what manner ought Christians to hope for future happiness and glory?* v. 25.

A. The object of their hope is so great and grand, so incomparably surpassing all the trials and sufferings by which God is pleased to prepare them for its enjoyment, that they should, with *patience*, endure them, and, with cheerfulness, submit to all afflictive appointments of their Heavenly Father.

Q. 65. *What additional support under trials, besides the influence of hope, has God provided for his people?* v. 26.

A. The Spirit is imparted to help their infirmities, and sustain them under temptations and sufferings.

Q. 66. *How does the Spirit help their infirmities?* v. 26.

A. By strengthening their faith, animating their hope, improving their graces, and affording them delightful foretastes of heavenly joy; and particularly by assisting them in prayer, teaching them for what to ask, and in what manner to pray.

Q. 67. *How does the Spirit sometimes assist Christians?* v. 26.

A. He sometimes "*intercedes for them with groanings which cannot be uttered;*" that is, He so powerfully excites their desires that they are unable to express them in articulate language; and, therefore, they give vent to their feelings in sighs and groans.

Q. 68. *Are such unexpressed supplications acceptable to God?*

A. They are; for, although Christians feel unable to express distinctly their desires, God understands the import of their desires, far better than they do themselves; and always accepts desires prompted by the Spirit; because they correspond with his will.

LESSON XXIII.

Q. 69. *What additional privilege of Christians is mentioned in the 28th verse?*

A. The assurance that all things shall work together for their good.

Q. 70. *How are Christians characterized in this verse? v. 28.*

A. As those that love God, and are the called according to his purpose.

Q. 71. *Are they who do not love God entitled to the comfort arising from this divine assurance?*

A. By no means; for, if they continue destitute of love to God, they will find the opposite true. All things will work together for evil to them; comforts and afflictions, success and disappointments, health and sickness, the gospel and the means of grace, life and death, all will serve, through their obstinate perseverance in sin, to swell the amount of their guilt and increase the weight of their punishment.

Q. 72. *What purpose is referred to in this verse? v. 28.*

A. God's eternal purpose; as is manifest from what follows in the verses immediately succeeding. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and

grace, which was given us in Christ Jesus before the world began. 2 Tim. i, 9.

Q. 73. *How do we know that all things shall work together for good to them that love God?*

A. We might infer this truth from the relations in which believers stand to God, and what he has done for their salvation; and, as an inspired writer has drawn the conclusion, we may rest assured of this delightful truth.

Q. 74. *What proof of this truth does the Apostle offer in verses 29 and 30?*

A. He brings forward as an irresistible proof, the indissoluble chain of benefits formed by the foreknowledge or electing love of God.

Q. 75. *What is meant by the phrase "Whom he did foreknow?"* v. 29.

A. It does not mean the simple foreknowledge of God; because in this way all men are foreknown by him. It includes favour, and refers to those whom God foreknew as objects of his free favour and sovereign mercy. It is equivalent to the phrase, '*Whom he elected to everlasting life.*' See v. 33.

Q. 76. *What is done for them whom God foreknew?* v. 29.

A. God predestinated them to be conformed to the image of his Son.

Q. 77. *Is holiness in man the reason, or the effect, of predestination?* v. 29.

A. It cannot be the reason of predestination; because there can be no holiness in fallen man,

until it is implanted in his heart by divine grace; and when God foreknew him as fallen, he could foresee in him no holiness, but what he should be pleased to produce in him: and, consequently holiness in a sinner's heart must be regarded as the *effect* of predestination. It is there, because God determined to implant it there.

The passage is rightly rendered, "he also did predestinate *to be conformed to the image of his Son.*" "According as he hath chosen us in him before the foundation of the world, *that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will;*" to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. Ephes. i, 4—6.

Q. 78. *What is the meaning of "the first born," in verse 29?*

A. It means, *The chief, the head.*

Q. 79. *What follows predestination? v. 30.*

A. Effectual calling.

Q. 80. *What follows effectual calling? v. 30.*

A. Justification.

Q. 81. *What follows justification? v. 30.*

A. Eternal glory.

Q. 82. *Is sanctification named?*

A. Not distinctly; but it is included in conformity to the image of Christ and effectual calling.

Q. 83. *Are these benefits inseparably connected?*

A. They are: God will assuredly bestow salvation, with eternal glory, on every one elected to eternal life. “*My sheep hear my voice, and I know them; and they follow me: and I give unto them eternal life; and they shall never perish; neither shall any pluck them out of my hands. My Father, which gave them me, is greater than all; and none is able to pluck them out of my Father’s hands.*” John x, 27—29.

Q. 84. *What conclusion is drawn from all the privileges pertaining to believers? v. 31.*

A. From the exhibition he had made of their privileges, the Apostle is led to ask this triumphant question, “*If God be for us, who can be against us?*”

Q. 85. *Did he mean that the friends of God have no enemies?*

A. Certainly not; for they have numerous, and powerful, and subtle and malignant enemies, who are constantly endeavouring to do them harm.

Q. 86. *What then did he mean?*

A. He meant that, although Christians are feeble in themselves, and unable to cope with their enemies, yet, having an Almighty protector, they are secure amidst all their dangers, and will finally triumph over all their foes, and safely reach their crown and kingdom. Their enemies may harass and annoy them; but they can never succeed in their malignant designs, nor do them any lasting injury.

Q. 87. *What conclusion does the Apostle draw from the wonderful fact, God "spared not his own Son, but delivered him up for us all?" v. 32.*

A. In the form of a question, he draws the conclusion, that with him God will certainly and freely give us all things. The question carries with it its own answer.

It is sufficient to ask the question to bring conviction to every mind contemplating the wonderful fact on which it is grounded. In the gift of his own Son, God virtually gave us all things. The love that bestowed on us this greatest of all gifts, will not withhold from us any of those blessings which the Son of God suffered and died to purchase for us, according to his Father's most gracious appointment.

Q. 88. *What reply does the sacred writer give to the question, "Who shall lay any thing to the charge of God's elect?" v. 33.*

A. By another question, for so it should be translated. "*God that justifieth?*" Will the eternal Judge, who has forgiven all their sins and declared them righteous through the righteousness of Jesus Christ, lay any thing to the charge of those whom he has elected to everlasting life? Impossible! he will confirm the sentence in the final day, before an assembled universe. How ineffectual, then, are all the charges brought against them, by their own consciences, by the world, or by Satan.

Q. 89. *What reply is given to the question, "Who is he that condemneth?"*

A. By this question : “ *Christ that died, yea rather, that is risen from the dead, who is even at the right hand of God, who also maketh intercession for us.*” Will that blessed and loving Saviour, who has suffered so much and done so much for us ; whose resurrection from the dead proves the all sufficiency of his atonement ; who is head over all things to the church, and exercises his sovereign authority over heaven and earth for her salvation ; and who, as their great High Priest, in the highest heaven, whither he has gone for the purpose, ever liveth to make intercession for them ; will he condemn them ? Impossible ! When he shall come in his future glory, with all his holy angels with him, he will pronounce on them the joyful sentence, “ *Come, ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world.*” Matt. xxv, 34. Who then in heaven or on earth can condemn them ?

Q. 90. *What is meant by “the love of Christ,” in the next question ?* v. 35.

A. Not our love to Christ, but Christ’s love to us.

Q. 91. *On what is his love founded ?*

A. Not on any good in us ; it was not attracted by any moral worth in us : it was perfectly free and gratuitous ; prompted by his infinite benevolence and compassion ; and founded on his own self-moved, eternal, and unchangeable purpose, to deliver us from our guilt and

ruin, and to bring us to the enjoyment of peace and reconciliation with God, and finally to the enjoyment of everlasting life. "*Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.*" 1 John, iv, 19.

Q. 92. *How does the Apostle reply to the question, "Who shall separate us from the love of Christ?"* vs. 35, 36.

A. After enumerating a number of calamitous events that might threaten to constrain Christians to forsake his service, and adverting to the fact that his friends, in every age, had been greatly afflicted and tried, and many put to death on account of their attachment to religion; he affirms Christians would be carried triumphantly through all sufferings and persecutions, by the assistance and grace of Christ, who loved them, and would not suffer their love to him to fail.

Q. 93. *How does the Apostle conclude this chapter?* vs. 38, 39.

A. With the language of holy triumph, which all true believers may adopt: "*For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*"

Q. 94. *Can you enumerate some of the privileges of Christians set forth in this chapter?*

A. They are freed from condemnation, v. 1; and freed from the law as *a covenant of works*, v. 2; Christ died for them that they might be justified and sanctified, vs. 3, 4; they walk after the Spirit, v. 4; they are the sons of God, and heirs of God, and joint heirs with Christ, vs. 14—17; their inheritance is inconceivably rich and glorious, vs. 18—23; they have dwelling in them the Holy Spirit, who leads and guides them, v. 14; who bears witness to their adoption, v. 16; who helps their infirmities, and assists them in prayer, v. 26; all things work together for their good, v. 28; their salvation is the accomplishment of God's eternal and immutable purpose, vs. 29, 30; God is for them, and will with Christ freely give them all things, vs. 31, 32; no one can lay any thing to their charge, so as to effect their condemnation, vs. 32, 34; nothing shall be able to separate them from the love of God, which is in Christ Jesus; and they will, by the grace of their Redeemer, be carried triumphantly through all afflictions, difficulties, persecutions, sufferings, temptations, and dangers, to everlasting glory, vs. 35—39.

Q. 95. *What practical lesson may be learned from this chapter?*

A. We may learn from it, that the gospel of Jesus Christ, which confers on believers such rich and everlasting benefits, is indeed a *glorious*

gospel ; which we should never cease to admire, and for which we can never be sufficiently grateful.

Q. 96. *What is the duty of every sinner who hears this glorious gospel ?*

A. It is his duty to believe it, with the heart, by relying on the righteousness of Christ, for justification and salvation.

Q. 97. *What will be the result of your hearing the gospel ?*

A. If I believe, it will be "*a savour of life unto life ;*" but, if I remain in unbelief, it will be "*a savour of death unto death.*" 2 Cor. ii, 15, 16.

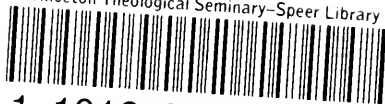
Q. 98. *What then should be your prayer ?*

A. I should not cease to pray, that "*God who commanded the light to shine out of darkness,*" would shine into my heart, "*to give the light of the knowledge of the glory of God in the face of Jesus Christ.*" 2 Cor, iv, 6.

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