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QUESTIONS

ON THE

EPISTLE TO THE ROMANS:

DESIGNED FOR

BIBLE CLASSES AND SUNDAY SCHOOLS.

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ADVERTISEMENT.

These questions are accommodated to the Commentary on the Epistle to the Romans, which the writer has recently published. He has, therefore, followed the division of the chapters into sections, and not attempted to divide them into lessons. As the proper length of a lesson depends so much on the age of the pupils, it must be left to the judgment of the teacher.

For the sake of convenience, the sacred text has been printed above the questions relating to it.

It may be found a difficult task for younger pupils to find the appropriate answers to many of the questions, which must be asked on such a difficult portion of the Scriptures as this epistle. But the effort at analysis, and the attention requisite to discover the answers, is an excellent mental discipline, which, although in this case only a collateral object, is one of no slight importance. In some instances, where the answers are not very obvious, they have been added by the writer.

The questions on the Introduction must, of course, be passed over, where the students have not access to some other source of information than the epistle itself.

The student will observe that in the references the figures indicating chapters are, in all cases, separated by a colon from those referring to verses.

THE HISTORY OF THE

REIGN OF

The text in this section is extremely faint and illegible. It appears to be a multi-paragraph historical account, possibly detailing the reign of a monarch. The text is arranged in several distinct blocks, separated by what might be section breaks or paragraph transitions. The overall structure suggests a formal historical or biographical work.

By [illegible]

INTRODUCTION.

History of Paul.

- IN what state were the heathen and Jewish religions at the time of the advent?
To what extent did skepticism prevail among the heathen?
What was the consequence of this infidelity?
What were the two leading sects of philosophers?
What were the characteristics of the Stoics?
What view did the Platonists take of the popular religion?
What effect did Platonism produce?
What was the state of things among the Jews?
What were the principal sects among them?
What were their characteristics?
How was Paul specially prepared to labour in this state of the world?
Where was he born?
What was the character of Tarsus for literature?
What evidence is there that Paul received part of his education in Tarsus?
Where was he principally educated? Acts 22: 3.
What special advantage was his Jewish education to him?
How was Paul converted to Christianity? Acts 9: 1—10.
By whom was Paul taught the gospel? Gal. 1: 21.
What was Paul's natural disposition?
What effect did religion produce upon him?

Origin and Condition of the Church at Rome.

- Were the Jews at this time widely dispersed among the nations ?
- How did this facilitate the progress of the gospel ?
- What evidence is there that they were very numerous in Rome ?
- Had many of the Romans become proselytes ?
- How may Christianity have been introduced into Rome ?
- Were any Roman Jews and proselytes present, at the day of Pentecost, in Jerusalem ? Acts 2: 10.
- Did Peter found the church at Rome ?
- Is there evidence that Peter never was at Rome prior to Paul's visit there ?
- Is there any satisfactory evidence that Peter ever was at Rome ?
- Do we know certainly when or by whom the church at Rome was founded ?
- What was the condition of the congregation ?
- Of what classes of persons did its members consist ?
- Did the Gentile or Jewish class predominate ? ch. 1: 13. 15: 16.
- What was the design of the apostle in writing this epistle ?
- What errors of the Jews does he oppose ?
- What opinions did the Jews entertain on justification ? Luke 3: 8. Rom. 2: 3—5. 3: 1—5.
- What was their opinion as to the persons who were to be admitted into the kingdom of the Messiah ?
- Why were the Jews so unwilling to submit to their heathen rulers ?

Time and Place of the Composition of the Epistle.

- When was this epistle written ? ch. 15: 25. Acts 20: 2, 3, 16. *Ans.* Probably in the year 58 or 59.
- Where was it written ? ch. 16: 1, 23 ; compare 1 Cor. 1: 14.

Authenticity of the Epistle.

- Whose name does it bear ?
 What is the testimony of the church as to its authenticity ?
 How does it appear that it is the production of a Jew ?
 What argument may be derived from its style and manner ?
 What argument from the coincidences as to matters of fact between this epistle and other sacred writings ? compare Rom. 15: 25—31 with Acts 20: 2, 3. 24. 17, &c. &c.
 Is there any reason for doubting its authenticity ?

Analysis of the Epistle.

- Of how many parts does it consist ?
 What does the first part, ch. 1—8, relate to ?
 What does the second part, ch. 9—11, treat of ?
 What is the object of the third part ?
 How far does the introduction extend ?
 What does Paul prove respecting the Gentiles ? ch. 1: 18—32.
 What does he prove respecting the Jews ? ch. 2. 3: 1—20.
 — What does he exhibit in ch. 3: 21—31 ?
 — What is the object of chs. 4 and 5 ?
 — What objections are answered in chs. 6 and 7 ?
 — What is the design of ch. 8 ?
 What principle does Paul assume in arguing with the Gentiles ? ch. 1: 18.
 What charge does he establish against them ? ch. 1: 19—32.
 How does he commence his argument against the Jews ? ch. 2: 1—16.
 What does he prove concerning the Jews in ch. 2: 17—29 ?
 What does he prove in ch. 3: 1—20 ?

- What is the true method of justification ? ch. 3: 21—31.
 How does Paul prove this to be the true method ? ch. 4: 1—25.
- What are the results of this method of justification ? ch. 5: 1—11.
- What is the design of ch. 5: 12—21 ?
 How does Paul show that gratuitous justification does not lead to the indulgence of sin ? ch. 6: 1—11.
- On what mistake is this objection founded ? ch. 6: 12—23.
- How does Paul illustrate the necessity of deliverance from the law ? ch. 7: 1—6.
- What is the design and effect of the law ? ch. 7: 7—25.
 How does Paul demonstrate the safety of believers ? ch. 8: 1—39.
- What does the second part of the epistle relate to ?
 How is it proved that all the natural descendants of Abraham are not the true people of God ? ch. 9: 1—11.
- How does Paul prove that God chooses whom he will ? ch. 9: 6—24.
- Had God predicted the rejection of the Jews ? ch. 9: 25—33.
- Why were they rejected ? ch. 10: 1—5.
- On what ground does Paul argue that the gospel should be preached to all men ? ch. 10: 6—21.
- Is the rejection of the Jews total ? ch. 11: 1—11.
- Is there to be a general conversion of the Jews ? ch. 11: 11—36.
- To what does the third part of the epistle refer ? chs. 12—16.

QUESTIONS

ON THE

EPISTLE TO THE ROMANS.

CHAPTER I.

OF how many parts does this chapter consist? *Ans.*

Two, vs. 1—17, and vs. 18—32.

What are the contents of each?

CHAP. 1: 1--17.

¹Paul, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God, ²(which he had promised afore by his prophets in the holy scriptures,) ³concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; ⁴and declared *to be* the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead: ⁵by whom we have received grace and apostleship, for obedience to the faith among all nations, for his name; ⁶among whom are ye also the called of Jesus Christ; ⁷to all that be in Rome, beloved of God, called *to be* saints: Grace to you, and peace, from God our Father, and the Lord Jesus Christ.

⁸First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. ⁹For God is my witness, whom I serve with my spirit in the gospel of his Son, that without

ceasing I make mention of you always in my prayers ;
¹⁰making request if by any means now at length I might have a prosperous journey by the will of God to come unto you. ¹¹For I long to see you, that I may impart unto you some spiritual gift, to the end you may be established : ¹²that is, that I may be comforted together with you, by the mutual faith both of you and me. ¹³Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles. ¹⁴I am debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise. ¹⁵So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. ¹⁶For I am not ashamed of the gospel of Christ : for it is the power of God unto salvation, to every one that believeth ; to the Jew first, and also to the Greek. ¹⁷For therein is the righteousness of God revealed from faith to faith : as it is written, The just shall live by faith.

Analysis.

Of how many parts does this section consist ? *Ans.*

Two, vs. 1—7, and vs. 8—17.

What are the contents of each ?

What does Paul declare himself to be ? v. 1.

What does he say of the gospel ? v. 2.

What is the great subject of the gospel ? v. 3.

What does he say of Christ ? vs. 3, 4.

From whom did Paul receive his appointment as an apostle ? v. 5.

What was the object of this office ? v. 5.

For what did Paul give thanks ? v. 8.

What does he appeal to as evidence of his concern for the Roman Christians ? vs. 9, 10, 11.

Why did Paul wish to see them ? vs. 12, 13.

Why did he feel ready to preach even at Rome? vs. 14, 15.

On what was his reverence for the gospel founded? v. 16.
To what does Paul ascribe the efficacy of the gospel, v. 17.

What are the two great subjects thus introduced?

Commentary.

(1) What was Paul's original name?

On what occasions was it customary among the Jews to change the names of persons? Gen. 17: 5. 32: 28. 41: 45. Dan. 1: 6, 7.

Why was the apostle's name changed?

What do the phrases *servant of Christ* and *servant of God* mean? Gal. 1: 10. Phil. 1: 1. Num. 12: 8. Jos. 24: 29. Judg. 2: 8.

What does the word *called* mean in this place? vs. 6, 7. 1 Cor. 1: 1, 24. Rom. 8: 28.

What does the word *apostle* mean, and what was the nature and design of the apostolic office? Acts 1: 22. 2: 32. 3: 15. 1 Cor. 15: 15. 1 Cor. 9: 1.

What does the word *separated* here mean? Lev. 20: 24, 26. Acts 13: 2. Gal. 1: 15.

What does the expression *gospel of God* mean?

(2) When was the gospel promised?

Was it of importance to the apostle's object to show that he did not teach a new doctrine?

Does he elsewhere say that the leading truths of the gospel were taught by the ancient prophets? ch. 3: 21. 10: 11. 9: 27, 33. 10: 20, 21. 9: 25.

(3, 4) What is the great subject of the gospel?

What is the general meaning of these verses? *Ans.* As to his human nature he was the son of David; as to his divine nature he was declared to be the Son of God.

What does the word *made* here mean? Gal. 4: 4. John 8: 41.

What does the word *flesh* here mean? ch. 9: 5. John 1: 14. 1 Tim. 3: 16. 1 John 4: 2.

What does the word *declared* here mean?

What was Christ declared to be?

What is the meaning of the phrase *Son of God*?

Ans. He who is of the same nature with God, and therefore equal with him; see John 5: 17. 10: 30—39. Heb. 1. 4—8; compare John 1: 14, 18.

Who besides the Saviour, is ever called the Son of God? see Luke 3: 8.

What is the ground of Adam's being, in this single case, called the Son of God?

What reason is assigned in Luke 1; 35 for Christ being called the Son of God? *Ans.* Either because his human nature was to be miraculously conceived, or that the divine Being was to come into personal union with that nature.

With what are the words *with power* to be connected, and what do they mean?

What is the meaning of the phrase *according to the Spirit of holiness*? *Ans.* According to his divine nature.

Is the word *Spirit* elsewhere used in reference to the divine nature of Christ? 1 Tim. 3: 16. Heb. 9: 14. 1 Pet. 3: 18.

To what do the words *according to (or, as to) the Spirit of holiness* stand opposed in this passage?

In what other passage does Paul bring the two natures of Christ thus into contrast? ch. 9: 5.

How was Christ declared or proved to be the Son of God?

How did the resurrection of Christ prove him to be the Son of God?

In what other passages is the resurrection of Christ referred to as the great decisive evidence of the validity of all his claims? Acts 17: 31. 1 Cor. 15: 14, 17, 18. Acts 1: 22.

(5) What did Paul receive from Christ?

What is meant by *grace and apostleship*? ch. 15: 15, 16. Eph. 3: 8.

For what purpose did Paul receive this office?

What does *for obedience to the faith* mean?

To what nations were Paul and the other apostles sent?

What is here meant by *for his name*?

(6) Were the Romans embraced within the scope of Paul's commission?

What is meant by *the called of Jesus, Christ*? 1 Cor. 1: 24. Rev. 17: 14. Rom. 8: 30. Jude 1: 1.

(7) With what is this verse to be connected? *Ans.*
With v. 1.

What does Paul here denominate Christians?

What does the expression *called to be saints* imply?
v. 1. 1 Cor. 1: 2.

What does the word *saints* mean?

How are men made saints? by an external or internal call? 1 Cor. 1: 24. Rom. 8: 30.

What is meant by *grace and peace*?

From whom does Paul seek these blessings?

What act of worship towards Christ is here mentioned?

(8) How far does the introduction to the epistle, commencing with this verse, extend?

For what does Paul commend the Romans?

Whom does he acknowledge as the author of their faith?

What is implied in his calling God *my God*? Jer. 30: 22.

Through whom does Paul render thanks to God? Eph. 5: 20. Heb. 13: 15. John 14: 13.

(9) What does Paul refer to as proof that he was thankful for the faith of the Romans?

What is meant by saying God is my witness? 2 Cor. 1: 23. Gal. 1: 20. Phil. 1: 8.

How does Paul say he served (or worshipped) God?

What is meant by *with my spirit*?

How did Paul serve God *in the gospel*?

Why is the gospel called *the gospel of his Son* ?

(10) For what did Paul so constantly pray ?

What is meant here by the *will of God* ?

How far does the providence of God extend in relation to the affairs of life ?

(11) Why was Paul so desirous to visit Rome ?

What is meant by *spiritual gifts* ? v. 12.

Why are such gifts called *spiritual* ?

What passages prove that the apostles had the power of bestowing miraculous gifts ? Acts 8: 17. 19: 6.

(12) What did Paul expect from intercourse with his brethren ?

What is the meaning of the word rendered *to comfort* ?

(13) Had Paul long intended to visit Rome ?

What had hitherto prevented his doing so ? ch. 15: 21, 22.

What is meant by having fruit ?

(14) What is the meaning of the phrase *I am debtor to the Greeks, &c.* ?

What is the meaning of the word *Barbarians* ? Acts 28: 2, 4. Col. 3: 11 ; compare 1 Cor. 14: 11.

In what sense is the word *Greeks* used here ?

(15) What is the connexion between this verse and the 14th ?

Why should preaching the gospel at Rome be more trying, than to preach it in other places ?

(16) Whence did Paul's readiness to preach the gospel arise ?

Why was he not ashamed of the gospel ?

What is meant by the gospel's being *the power of God* ? Acts 8: 10. 1 Cor. 1: 18, 24.

What is it so powerful in effecting ?

Whose salvation is effected by the gospel ?

In relation to what classes of men is the gospel efficacious ?

In what sense was the gospel designed *first* for the Jews ?

Who are here intended by the *Greeks* ? ch. 2: 9, 3: 9.

Why did the apostles use the word *Greek* as equivalent to *Gentile* ?

(17) To what does Paul attribute the efficacy of the gospel ?

What is meant by the *righteousness of God* ?

Does it mean any of the divine attributes, or, his plan of justification, or, that righteousness which God bestows, and which is acceptable to him ? see ch. 3: 21. 10: 3. Phil. 3: 9. "The righteousness which is of God."

How is this righteousness *from* or *by* faith .

What is meant by the phrase *from faith to faith* ? compare 2 Cor. 2: 16.

What passage of scripture does Paul cite in confirmation of his doctrine ? Hab. 2: 4.

What is this passage quoted to prove, and how does it establish the point in hand ?

Are we to read "the just by faith, shall live," or, "the just shall live by faith ?"

What is meant by *shall live* ? ch. 5: 17. 8: 13. 10: 5.

Doctrines.

What doctrinal instruction is contained in vs. 1—5, respecting the origin and nature of the ministerial office ?

Was the gospel taught in the Old Testament ? v. 2.

What doctrine is taught in vs. 3, 4, respecting the nature of Christ ?

What is the nature of the Sonship of Christ ? vs. 3, 4.

What is taught in vs. 7, 8, respecting Christ ?

What is to be inferred from vs. 8—10, as to the nature of God, and the manner in which he is to be worshipped ?

- What is taught in vs. 14, 15, respecting the duties of ministers ?
- What doctrine do vs. 16, 17 teach, as to the means of effecting the salvation of men ?
- What is taught in v. 17, as to the source of the power of the gospel ?

Remarks.

- What lesson may ministers learn as to their engaging in worldly pursuits, from the doctrine taught in v. 1 ?
- What ought to be the exercises of Christians towards Christ ? vs. 1—8.
- What are the duties and privileges involved in being saints ? v. 7.
- What lesson does Paul's manner of introducing this epistle teach us as to the way of presenting truth ? vs. 8—14.
- Why are *graces* or Christian virtues ground for thankfulness ? v. 8.
- What does v. 12 teach us as to the object to be aimed at in Christian intercourse ?
- What doctrine does v. 17 represent as the fundamental doctrine of the gospel ?
- What act does v. 17 teach us every man must perform in order to salvation ?

CHAP. 1: 18—32.

¹⁵For the wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men, who hold the truth in unrighteousness: ¹⁶because that which may be known of God is manifest in them; for God hath showed *it* unto them. ²⁰For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead: so that

they are without excuse. ²¹Because that, when they knew God, they glorified *him* not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened: ²² professing themselves to be wise, they became fools, ²³and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and to four-footed beasts, and creeping things. ²⁴Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: ²⁵who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. ²⁶For this cause God gave them up unto vile affections: for even their women did change their natural use into that which is against nature: ²⁷and likewise also the men, leaving the natural use of the women, burned in their lusts one towards another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet. ²⁸And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; ²⁹being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity, whisperers, ³⁰backbiters, haters of God, spiteful; proud, boasters, inventors of evil things, disobedient to parents, ³¹without understanding, covenant-breakers, without natural affection, implacable, unmerciful: ³²who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

Analysis

What had Paul stated in the preceding verses? *Ans.*

That the only righteousness available in the sight of God, is that which is attained by faith.

How does he prove this? *Ans.* By showing that God is just, and that all men are sinners.

What is the immediate design of this section?

What principle is laid down in v. 18?

What charges does the apostle establish against the Gentiles?

How does he prove that they are justly chargeable with impiety?

What do vs. 19, 20 teach?

What do vs. 21—23 teach?

What was the consequence of their apostacy from God? vs. 24—31.

What does v. 32 teach?

Commentary.

(18) What is the force of the word *for* in this verse, or, how does this verse confirm the doctrine of the preceding ones?

What is meant by the wrath of God?

How is this wrath revealed?

What is meant by saying that it is revealed from heaven?

What is it revealed against?

How do the words *ungodliness* and *unrighteousness* differ?

Does Paul prove or assume that God will punish sin?

On what ground is the punitive justice of God taken for granted?

What is meant by the *truth* in this verse? *Ans.* That which is true and right; religion; see John 8: 32. Rom. 2: 20. 2 Cor. 4: 2. John 3: 21. 1 John 1: 6.

What is meant by *holding the truth in unrighteousness*? *Ans.* Wickedly opposing the truth; or, having the truth together with unrighteousness; compare James 2: 1.

(19) What is the force of *since* at the beginning of this verse? *Ans.* Their conduct is wicked, *since* they knew better.

What is meant by that which may be known of God?

What is meant by *in* them?

What is the force of the clause "for God hath showed it unto them?"

(20) What is this verse designed to confirm?

What are the invisible things of God?

What is meant by his eternal power and Godhead?

How are these invisible things seen?

What is meant by "the things that are made" or done?

When was this revelation made?

How does it render the impiety of men inexcusable?

(21) What is this verse designed to prove? *Ans.*

That the ungodliness of men is inexcusable.

Why is it inexcusable?

What is meant by the clause "when they knew God?"

In what respects did the heathen act contrary to their knowledge?

What is meant by "not glorifying God as God?"

What is meant by the clause "Neither were thankful?"

What were the consequences of this neglect of God?

What is meant by their becoming vain in their imaginations?

What does the word *imaginations* here mean?

In what sense is the word *foolish* here used? v. 21. ch. 10: 19.

What does the clause "their foolish heart was darkened" mean? *Ans.* Their soul lost all proper apprehensions of the divine character and perfections.

In what other passages is the word *heart* used for the soul? Matt. 13: 15. Rom. 10: 10. 2 Cor. 4: 6.

(22) Were they sensible of their folly ?

What did they profess to be ?

What were they in reality ?

What has always been the result of departure from God ?

(23) Wherein did the great folly of the heathen consist ?

What is meant by the phrase "glory of the incorruptible God ?"

What does the clause "they changed the glory of God into an image, &c." mean ? *Ans.* They exchanged the glorious God for idols. Jer. 2: 11. Hos. 4: 6. Ps. 106: 20.

Did the heathen worship the idols themselves, or the idols as symbols of the divine Being ?

Is it idolatry to worship God through the medium of idols, of men, and animals ?

(24) How did God express his displeasure on account of the idolatry of the heathen ?

What is meant by God's delivering men up to sin ?
Ps. 51: 11. Hos. 4: 17. Rom. 9: 18. 2 Thess. 2: 11, 12.

How is this abandonment of sinners by God to be justified ?

What did God abandon them to ? *Ans.* To their own evil passions.

(25) Why did God thus give them up ? *Ans.* Because they changed, &c.

What is meant by changing the truth of God into a lie ? *Ans.* They exchanged the true God for false gods.

Why are idols called a lie ?

What is the difference here between the words *worship* and *serve* ?

What is meant by their worshipping the creature more than the Creator ? *Ans.* Instead of the Creator.

What led Paul in view of the wickedness and folly of the heathen to call God "blessed for ever?"

What does the word *Amen* mean?

(28) What is meant by not liking to retain God in their knowledge? *Ans.* They did not think it worth while to retain the knowledge of God.

To what did God give them up?

What is a reprobate mind?

What is meant by things which are not convenient?

Ans. Things not becoming the nature or duties of man.

(29—31) Have the crimes here specified always prevailed among the heathen?

(32) Do they commit these things ignorantly?

How do they know these things to be wrong?

What is meant by the judgment of God? *Ans.* His will, his law.

Are they aware of what sin deserves?

What is meant by *death*? ch. 6: 23.

Whence do the heathen derive the knowledge here spoken of?

Are these sins committed only under the excitement of passion?

What evidence does Paul give that they sin deliberately?

Doctrines.

What is taught in v. 18 respecting the punitive justice of God?

Is the intrinsic ill-desert of sin a self-evident truth? vs. 18, 32.

Has God ever left men without instruction as to his own character and the rule of duty? vs. 19, 20, 32.

Do verses 21—23 teach that natural religion is a sufficient guide to salvation?

Does experience teach that the heathen need the gospel, in order to lead them to God? vs. 21—23.

What doctrine do vs. 24, 26, 28 teach respecting the judicial abandonment of men ?

What do verses 24—28 teach respecting the connexion between irreligion and immorality ?

What doctrine does v. 32 teach respecting conscience ?

Remarks.

What do vs. 18, 32, teach, as to the folly of palliating our sins ?

In what way ought we to look upon the works of God ? vs. 18—21.

What lesson as to the imbecility of the human intellect does the passage vs. 21—23 teach ?

In what light ought we to view our sins if even the sins of the heathen are inexcusable ? vs. 20—23.

What do vs. 24—28 teach us as to the ground of our security from gross sins ?

What does v. 32 teach as to the sin of taking pleasure in those that do evil ?

CHAPTER II.

WHAT is the design of this chapter ?

Of how many parts does it consist ? *Ans.* Three ; vs. 1—16, vs. 17—24, vs. 25—29.

What are the contents of each ?

CHAP. 2: 1—16.

¹Therefore thou art inexcusable, O man, whosoever thou art that judgest : for wherein thou judgest another, thou condemnest thyself ; for thou that judgest, doest the same things. ²But we are sure that the judgment of God is according to truth, against them

which commit such things. ³And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? ⁴Or despisest thou the riches of his goodness and forbearance, and long-suffering, not knowing that the goodness of God leadeth thee to repentance? ⁵But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God; ⁶who will render to every man according to his deeds: ⁷to them, who, by patient continuance in well doing, seek for glory and honour and immortality, eternal life: ⁸but unto them that are contentious, and do not obey the truth, but obey unrighteousness; indignation and wrath, ⁹tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile: ¹⁰but glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: ¹¹For there is no respect of persons with God. ¹²For as many as have sinned without law, shall also perish without law: and as many as have sinned in the law shall be judged by the law; ¹³(for not the hearers of the law *are* just before God, but the doers of the law shall be justified. ¹⁴For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: ¹⁵which show the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another,) ¹⁶in the day when God shall judge the secrets of men, by Jesus Christ, according to my gospel.

Analysis.

Were the Jews ready to admit that the wicked heathen would be punished?

Were they ready to admit the same rules of judgment respecting themselves?

What is Paul's design in this section? *Ans.* To make such an exhibition of the principles of divine justice as would convince the Jews of their exposure to condemnation.

What is the first of these principles? v. 1.

What is the second? v. 2.

What is the third? vs. 3—5.

What is the fourth? vs. 6—11.

What is the fifth? v. 12.

When are men to be judged on these principles? v. 16.

What are vs. 13—15 designed to prove?

Commentary.

(1) What was the principal dependence of the Jew?

Ans. The covenant of God with Abraham.

Did they expect to be treated on the same principles of justice with other men?

What course does the apostle take to secure the assent of the Jews to the principles which he here lays down? *Ans.* By stating them in general terms before making any special application of them to the Jews.

What is the connexion between this verse and the preceding chapter indicated by the word *therefore*?

Ans. Since those who commit sin know they are worthy of death (v. 32), *therefore* he is inexcusable who, recognising the ill-desert of sin by condemning others, yet sins himself.

How does it appear that the Jew is specially intended in this passage? vs. 9, 10, 17, &c.

What does the word *judge* here mean?

What is the meaning here of the words *in that*?

What is the general truth taught here? *Ans.* That the ground of condemnation is the nature of the thing done, not the peculiar circumstances of the person who does it.

What is meant by the judgment of God?

(2) What is meant by *according to the truth*? *Ans.* According to the real state of the case. God's decisions are just, and according to the true standard, v. 11. John 8: 15, 16.

Against whom are his judgments directed?

(3) Did the Jews think to escape though they committed the sins which they condemned in others?

Does this interrogation imply a denial that such persons can escape?

Why cannot they escape?

(4) On what ground did the Jews expect to escape? Matt. 3: 9. John 8: 33. Rom. 9: 7, 8.

What is the force of the word *or* here? *Ans.* Or, admitting the general principle stated above, do you expect to escape on the ground of God's peculiar goodness towards you?

What does the word *riches* here mean? 2 Cor. 8: 2. Eph. 1: 7. 2: 7.

What is the meaning of the words *goodness, forbearance, and long-suffering*?

How is the goodness of God despised? *Ans.* By abusing it so as to make it a ground of security in sin.

What is the meaning here of the words *not knowing*?

What is the goodness of God designed to do?

(5) What is the consequence of the abuse of the divine goodness?

What is meant by "*after thy hardness and impenitent heart?*" *Ans.* *Through*, under the influence of thy hard and impenitent heart.

What does the expression *treasure up* mean? Amos 3: 10.

What do the abusers of God's mercy treasure up?

What is meant by the day of wrath? Zeph. 1: 15 Rev. 6: 17.

Why is the day of judgment specially so called?
1 Thess. 1: 8—10.

What is the general truth taught in verses 3—5?

Ans. That the goodness of God will not secure impunity to sinners, but its abuse will aggravate their condemnation.

(6) To whom will God render according to their deeds?

What is the ground on which Jews and Gentiles are to be judged?

(7) What will he render to the good?

How are the good described?

What is meant by a patient continuance in well doing?

What do the good seek after?

How do they seek to attain a glorious immortality?

(8) What will God render to the wicked?

How are the wicked described?

What is the meaning of the word *contentious* in this place? *Ans.* Disobedient, 1 Sam. 12: 14, 15. Deut. 21: 20.

What is meant by the truth here? ch. 1: 18.

(9, 10) What shall be rendered to every soul of man?

What do tribulation and anguish mean?

What is meant by every soul of man? ch. 13: 1. Acts 2: 41. Num. 19: 11.

What is meant by the Jew *first*? *Ans.* The Jew especially.

What shall be rendered to those that do good?

What is meant by peace? ch. 1: 7.

Are the Jews, (or those who have great advantages,) when faithful, to be more highly rewarded than others? see the parable of the ten talents.

(11) Why will God thus deal on the same principles with all men?

What is meant by respect of persons? Gen. 19: 21. Lev. 19: 15. Prov. 24: 23. Eph. 6: 9. James 2: 1.

What is the general truth taught in vs. 6—11? *Ans.* That God will impartially judge all men according to their works.

(12) What further proof does the apostle give of God's impartiality?

What is meant by sinning without law?

What does the clause "shall perish without law" here mean?

What is meant by sinning in the law? *Ans.* Under a special revelation.

In what sense is the word *judged* to be taken here? *Ans.* Condemned.

According to what standard are such persons to be tried and punished?

What is the general truth here taught? *Ans.* That men shall be judged according to the knowledge they have severally enjoyed.

(13) Why shall those who have the law be condemned if they break it? *Ans.* Because the possession of the law is not sufficient to justify us before God.

Why does Paul say *hearers* instead of *readers* of the law?

What does the phrase just before God mean?

Who does Paul say shall be justified?

Does he here teach that men are justified by works?

What then is the principle he means to teach?

(14) What is the design of this and the following verse? *Ans.* To show that those who have no written revelation, have a rule of duty by which they may be judged.

What is this rule?

How does Paul prove that the Gentiles have such a rule?

What is meant by their doing the things contained in the law?

How are they led to do what is right?

What is meant here by *nature*?

(15) What is the force of the word *which* in this connexion? *Ans.* They are the law unto them, *because* they show, &c.

What do they show?

What is meant by the work of the law? *Ans.* That which the law produces, viz. a knowledge of right and wrong.

Why is this knowledge said to be written on their hearts?

What farther proof is there that the Gentiles are a law unto themselves?

To what do their consciences bear witness?

In what does this testimony of their consciences consist? *Ans.* In the approving and disapproving judgments of their own minds.

What is meant here by their thoughts?

(16) With what is this verse to be connected? *Ans.* With verse 12.

When are men to be judged?

What are then to be judged?

By whom are men to be judged? John 5: 22. Acts 17: 31.

What does Paul say is according to the gospel? *Ans.* The fact that men are to be thus judged by Jesus Christ.

Doctrines.

What is the leading doctrine of this section?

What do verses 2, 3 teach of the dependence which men are so disposed to place on their connexion with the church?

What effect is the goodness of God adapted to produce, and what will be the result of the abuse of that goodness? vs. 3—5.

What do vs. 6—10 teach as to the destiny of men?

What account is given in v. 7 of the nature of that goodness which is acceptable to God?

What doctrine is taught in vs. 9, 10 concerning future rewards and punishment?

What doctrine do vs. 11, 13 teach respecting the heathen?

What does v. 14 teach respecting conscience?

What evidence does v. 16 contain of the divinity of Christ?

Remarks.

What lesson do vs. 1—3 teach respecting censoriousness?

What effect does the goodness of God produce on us?

What does v. 4 teach as to the nature of genuine repentance?

What test of the truth of any doctrine is suggested in vs. 3—10?

If God is just, how is his wrath to be escaped?

What effect ought the certainty of a future judgment, and the fact that Jesus Christ is to be our judge, to have upon us? v. 16.

CHAP. 2: 17—29.

¹⁷Behold thou art called a Jew, and retest in the law, and makest thy boast of God, ¹⁸and knowest *his* will, and approvest the things that are more excellent, being instructed out of the law; ¹⁹and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, ²⁰an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. ²¹Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? ²²Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that

abhorrest idols, dost thou commit sacrilege? ²³Thou that makest thy boast of the law, through breaking the law dishonourest thou God? ²⁴For the name of God is blasphemed among the Gentiles through you as it is written.

²⁵For circumcision verily profiteth, if thou keep the law, but if thou be a breaker of the law, thy circumcision is made uncircumcision. ²⁶Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? ²⁷And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision do transgress the law? ²⁸For he is not a Jew, which is one outwardly; neither *is that* circumcision which is outward in the flesh: ²⁹but he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise *is* not of men, but of God.

Analysis.

Of how many parts does this section consist? *Ans.*

Two, vs. 17—24, containing an application of the foregoing principles to the case of the Jews; and vs. 25—29, relate to the nature and design of circumcision.

What were principal grounds of dependence among the Jews?

What ground of confidence is referred to in v. 17?

What ground of confidence is referred to in vs. 18—20?

Were their sins the less offensive to God on this account? vs. 21, 22.

How did their peculiar connexion with God aggravate their guilt? vs. 23, 24.

On what condition would circumcision profit the Jews? v. 25.

Will the want of circumcision, if the law be obeyed, prevent a blessing? vs. 26, 27.

What does all this prove? *Ans.* That an external rite can, in itself, have no saving power.

Why? *Ans.* Because God regards the heart, vs. 28, 29.

Commentary.

(17) What ground of confidence does Paul here refer to?

What does the word *Jew* here amount to? *Ans.* One of the people of God, vs. 28, 29. Rev. 2: 9.

What is meant by resting in the law?

How did the Jews thus rest in the law?

What law is here meant?

How did the Jews make their boast in God?

(18) What was the Jews' second ground of confidence?

In what did their superior knowledge consist?

What is meant by approving the things that are excellent?

Whence did the Jews derive this superior knowledge?

(19, 20) What effect did it produce upon them?

Who are intended by the blind, the foolish, and babes in these verses?

What is meant by having the form of knowledge and truth in the law? *Ans.* Having a perfect representation in the law of what truth and duty are.

What do the words knowledge and truth here mean?

Ans. True knowledge, or knowledge of the truth.

(21, 22) Did they act agreeably to their knowledge?

Do these verses contain an assertion that the Jews were guilty of the crimes mentioned?

If men are to be judged according to their works, could the wicked Jews escape?

What is meant by abhorring idols?

Did the Jews abhor idolatry ?

What is sacrilege ?

In what sense were the Jews guilty of sacrilege ?

Mal. 3: 8.

(23, 24) What was the result of the wicked conduct of the Jews ?

What is meant by the name of God being blasphemed ?

Where in their own prophetic writings is this charge made against them ? Ezek. 36: 20, 23.

(25) What is the force of *for* at the beginning of this verse ? *Ans.* The wicked Jew cannot escape, *for* circumcision is of no use unless the law be kept.

What is the design of vs. 25—29 ?

In what light was circumcision regarded by the Jews ?

Ans. Both as a rite efficacious in itself, and as a seal of a covenant.

Does Paul admit that it had any inherent efficacy ?

With what covenant was it connected ? *Ans.* Both with the national covenant, and that spiritual covenant of which the righteousness of faith was the condition, ch. 4: 11.

On what did its value depend ?

What is meant by circumcision being made uncircumcision ?

(26) If circumcision is in itself of no use, will the want of it render obedience of no avail ?

What is meant by the uncircumcision ?

What does keeping the righteousness of the law mean ?

What is meant by circumcision being counted for uncircumcision ?

(27) What does the expression "which is by nature" here mean ?

What is meant here by judging ? Matt. 12: 41, 42.

How is the Jew here described ?

What is meant by the word *letter* here ? *Ans.* What is written, i. e. the law, v. 29. ch. 7: 6. 2 Cor. 3: 6.

What does *by* the letter, &c. here mean? *Ans.* With the written law, i. e. possessed of it.

(28) Why is the external rite of circumcision of so little avail?

How do vs. 28 and 29 differ? *Ans.* The one expresses the sentiment negatively, which the other expresses affirmatively.

What is the meaning of the word *Jew* here? v. 17.

What is meant by being a Jew outwardly?

What circumcision is it that Paul says is not the true circumcision?

(29) Who is a genuine Jew, or child of God?

What is meant here by *inwardly*?

What circumcision does Paul commend? compare Deut. 10: 16. 30: 6.

What does *in the spirit* mean?

What does *in the letter* mean? *Ans.* According to the letter, literal.

To what does the word *whose* here refer?

What is meant by saying, his praise is not of men, but of God?

Doctrines.

What doctrine is taught in v. 17 as to the value of church-membership?

What do vs. 18—20 teach as to the value of knowledge considered as the ground of confidence towards God?

What is the effect of superior knowledge in relation to the guilt of sin? vs. 18—20.

What do vs. 22—24 teach as to the sins of the professing people of God?

What does v. 25 teach as to the nature of a sacrament?

What do vs. 26, 27 teach of the efficacy of sacraments?

What is taught in vs. 28, 29, as to the nature of true religion?

Remarks.

What practical lesson should v. 17 teach us ?

What effect ought knowledge to produce upon us ?
vs. 18, 19.

How ought the doctrine implied in vs. 23, 24 to affect us ?

What warning ought we to derive from the dependence of the Jews on circumcision ?

How are the sacraments of the church to be regarded ?
vs. 26, &c.

What value ought we to set on the approbation of men ? v. 29.

 CHAPTER III.

OF how many parts does this chapter consist ? Three, vs. 1—8, a brief refutation of the objections of the Jews ; vs. 9—20, confirmation from scripture of the universal guilt of men ; vs. 21—31, an exposition of the gospel method of justification.

CHAP. 3: 1—8.

¹What advantage then hath the Jew ? or what profit *is there* of circumcision ? ²Much every way : chiefly, because that unto them were committed the oracles of God. ³For what, if some did not believe ? Shall their unbelief make the faith of God without effect ? ⁴God forbid : yea, let God be true, but every man a liar ; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. ⁵But if our unrighteousness commend the righteousness of God, what shall we say ? *Is* God unrighteous, who taketh vengeance ? (I speak as a man.) ⁶God forbid :

for then how shall God judge the world? ⁷For if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner? ⁸And not *rather*, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

Analysis.

What is the first objection of the Jew? v. 1.

What does the apostle say to this objection? v. 2.

What is the second objection? *Ans.* That God having promised to save the Jews, their unfaithfulness, if admitted, would not make the promise of God of no effect, v. 3.

How does Paul answer this objection? *Ans.* He admits that God will be faithful to his promise, but shows that the principle on which the Jews expected the divine favour is false, vs. 4, 5.

How does he show this? *Ans.* By showing that if it was correct God would not punish even the Gentiles, vs. 5—7; and that it leads to the absurdity that we may do evil that good may come, v. 8.

Commentary.

(1) What inference did the Jew draw from Paul's reasoning?

Who supposed that this was the result of his doctrine?

Is there any difference in the meaning of the two questions contained in this verse?

(2) How does Paul answer the objection presented in the first verse?

What was the chief advantage of the Jews?

What is meant by the oracles of God? Acts 7: 38.
Heb. 5: 12.

(3) Does this verse express the sentiment of the apostle, or of an objector?

What is the objection?

What is here meant by the words *did not believe* and *unbelief*?

To what were the Jews unfaithful?

What does this include?

What does the expression "faith of God" here mean?

What is meant by the faithfulness of God to his promise being made of no effect?

(4) How does Paul answer the objection presented in v. 3.

Does he admit that the promise of God to the Jews would be broken if they are condemned?

How ought the words rendered *God forbid* to be translated? *Ans.* Let it not be; far from it.

In what sense are the words *true* and *liar* to be here taken? *Ans.* Faithful and unfaithful.

What is the sentiment expressed by this passage? *Ans.* That the fidelity of God must be admitted, whatever be the consequence.

With what view does Paul quote Ps. 51:4? *Ans.* Simply to show that David had expressed the same sentiment.

What is the meaning of God's being justified in his sayings?

What does his overcoming when he is judged mean?

(5) What do the words *unrighteousness* and *righteousness* here mean?

What does the word *commend* mean? see ch. 5: 8.

Who supposed that because the unfaithfulness of men makes God's fidelity the more conspicuous, it would be unjust in God to punish them?

Does this verse then express the sentiment of the apostle or of an objector?

What does Paul mean by saying I speak as a man? ch. 6: 19. 1 Cor. 9: 8. Gal. 3: 15.

Why does he use this expression here ?

(6) How is this verse an answer to the preceding one ?

What is meant by the *world* here ?

What does the word *judge* here mean ?

Were the Jews prepared to admit that God would punish the wicked Gentiles ?

(7) What is the purport of this verse ? *Ans.* It is a repetition in a more definite form of the objection presented in v. 5.

What is meant by the expressions "the truth of God," and "my lie?"

What is the meaning of "hath abounded?" *Ans.* Is rendered the more conspicuous.

What does *unto his glory* mean ?

In what sense is the word *judged* here used ?

(8) How does Paul answer the preceding objection ?

Ans. By showing that it leads to an absurdity.

What absurdity does it lead to ?

How does it lead to this absurdity ?

What word must be supplied at the beginning of this verse ? *Ans.* *Say*, 'Why not *say* at once, Let us do evil, &c.'

What is meant by "slanderosly reported?"

Whose condemnation does Paul say is just ?

What general principle of conduct is taught in this verse ?

What did Paul design to prove by all his argument ?

Ans. That the Jews could not expect exemption from punishment on the ground of being God's peculiar people ?

Doctrines.

What do vs. 1, 2 teach us as to the advantage of being connected with the church of God ?

What is the great advantage of Christian over heathen countries ? v. 2.

What does v. 2 teach as to the authority of the Jewish scriptures ?

What do vs. 3, 4 teach ?

How will the sins of men be made to promote the glory of God ? vs. 5, 6.

What test of the truth of any doctrine is suggested by v. 8 ?

Remarks.

What lesson do vs. 1, 2 teach as to the responsibility of those who have the word of God ?

What criterion of piety is suggested by vs. 4, 5 ?

What common dependence of sinners is shown, by vs. 6, 7, to be false ? *Ans.* That God will not be strict to mark iniquity.

CHAP. 3: 9—20.

⁹What then ? are we better *than they* ? No, in no wise : for we have before proved both Jews and Gentiles, that they are all under sin : ¹⁰as it is written, There is none righteous, no, not one : ¹¹there is none that understandeth, there is none that seeketh after God. ¹²They are all gone out of the way, they are together become unprofitable ; there is none that doeth good, no, not one. ¹³Their throat is an open sepulchre ; with their tongues they have used deceit ; the poison of asps is under their lips : ¹⁴whose mouth is full of cursing and bitterness. ¹⁵Their feet are swift to shed blood : ¹⁶destruction and misery are in their ways : ¹⁷and the way of peace have they not known : ¹⁸there is no fear of God before their eyes. ¹⁹Now we know that what things soever the law saith, it saith to them who are under the law ; that every mouth may be stopped, and all the world may become guilty before God. ²⁰Therefore by the deeds of the law there shall no flesh be justified in his sight : for by the law is the knowledge of sin.

Analysis.

What is the connexion between this passage and the preceding one ?

What conclusion does the apostle draw in v. 9 ?

How does he confirm this conclusion ?

What are these passages from the Old Testament designed to prove ?

What conclusion does the apostle draw in v. 19 from the whole discussion ?

What is the necessary consequence, as stated in v. 20, of the universal guilt of men ?

Commentary.

(9) What is the force of the question *What then ?*

Who are intended by *we* in the next clause ?

What is meant by the question, Are we better than they ? *Ans.* Are we better off? are we more favourably situated ?

Why are not the Jews more favourably situated than the Gentiles as regards their justification ?

What charge had the apostle sustained against both Jews and Gentiles ?

What is meant by being under sin ?

(10) How does Paul confirm this charge ?

Do the passages here quoted occur in any one place in the Old Testament ? Ps. 14 and 53. Ps. 5: 9. Ps. 10: 7. Isa. 59: 7, 8. Ps. 36: 1.

To whom do these passages refer in the Old Testament ?

How do they establish the doctrine that all men are under sin ? *Ans.* Because one portion of them describe human nature, and the other refer to specific sins only as proof that this nature is corrupt.

What is meant by saying there is none righteous ?

(11) What is meant by the word *understandeth* in this place ? compare ch. 1: 21. Prov. 4: 1, 5, 7.

What does seeking after God mean ?

How does seeking God flow from understanding divine things ?

(12) What is meant by going out of the way ?

What way is here intended ?

What is the consequence of this apostasy ?

What is meant by *unprofitable* ? Ps. 14: 3.

(13, 14) To what class of sins do these verses relate ?

What is the point of the comparison in the expression
“their throat is an open sepulchre ?” Ps. 5: 9.

What sins are intended in the two latter clauses of this
verse ? v. 13.

Why is slander compared to the poison of asps ?

What is meant by cursing and bitterness ?

(15—17) What class of sins is referred to in these
verses ?

What sin is referred to in v. 15 ?

What is meant by destruction and misery being in their
way ?

What is meant by the way of peace ?

In what sense is the word *known* here used ? Ps. 1: 6.

(18) What is meant by the fear of God ? Prov. 1: 7.
Job 28: 28.

What does the phrase *to be before the eyes* mean ?

(19) What does the word *law* mean ? *Ans.* Rule of
duty. The corresponding Hebrew word means *in-*
struction.

What law is here intended ?

Who are intended by the expression “those under the
law ?”

What conclusion has the apostle now arrived at ?

What is meant by every mouth being stopped ?

In what sense is the expression *the whole world* to be
taken ?

What is meant by being guilty before God ?

(20) What conclusion does Paul draw from the uni-
versal guilt of men ?

What is meant by no flesh ?

What is the meaning of the word *justified* ?

How does Paul say men cannot be justified ?

How does this follow from their being guilty ?

What law is here intended ? *Ans.* The universal rule of duty, ch. 7: 7, 12.

How can this be proved ?

What works are here intended ? *Ans.* All works which the law prescribes ; whether performed before or after regeneration, 2 Tim. 1: 9. Tit. 3: 5.

If the law cannot justify, what is it designed for ?

What is meant by the knowledge of sin ?

How does the law produce conviction of sin ?

Doctrines.

In what respect does v. 9 teach that all men are upon a level ?

What doctrine do vs. 10—18 teach as to the applicableness of the declarations of scripture respecting the character of men, to men in all ages of the world ?

What is the doctrine of scripture as to the moral state of men ? v. 19.

What is taught in vs. 10—12 as to the connexion between piety and morality ?

What is the proper office of the law ? v. 20.

Remarks.

What lesson should v. 9 teach us ?

In what light ought we to view the scriptures, and how ought we to read them ? vs. 10—18.

What is necessary in order to the proper reception of the gospel ? v. 20.

CHAP. 3: 21—31.

²¹But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets ; ²²even the righteousness of God, *which is by*

faith of Jesus Christ, unto all and upon all them that believe : for there is no difference ; ²³for all have sinned, and come short of the glory of God ; ²⁴being justified freely by his grace, through the redemption that is in Christ Jesus : ²⁵whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God ; ²⁶to declare, *I say*, at this time, his righteousness : that he might be just, and the justifier of him which believeth in Jesus. ²⁷Where *is* boasting then ? It is excluded. By what law ? of works ? Nay ; but by the law of faith. ²⁸Therefore we conclude that a man is justified by faith without the deeds of the law. ²⁹*Is he* the God of the Jews only ? *is he* not also of the Gentiles ? Yes, of the Gentiles also : ³⁰seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith. ³¹Do we then make void the law through faith ? God forbid : yea, we establish the law.

Analysis.

What is the design of this section ? *Ans.* To exhibit the gospel method of justification.

What is taught respecting its nature in vs. 21, 22 ?

Ans. It is not by works, but by faith.

What else does v. 22 teach respecting its nature ? *Ans.*

It is applicable to all men.

What is taught in v. 24 as to this point ? *Ans.* That it is entirely gratuitous.

What is the ground of the justification which it proposes ? *Ans.* The sacrifice of Christ.

What is the object of this method of justification ? *Ans.*

To reconcile the exercise of mercy with the divine justice, v. 26.

What are its results ? *Ans.* It humbles man, vs. 27,

28. It presents God in his true character, and lays the foundation for an universal religion, vs. 29, 30.

It establishes the law, v. 31.

Commentary.

(21) What is the force of the words *but now* in this verse? see v. 26.

What is meant by righteousness of God here? *Ans.* That righteousness which God gives and which is acceptable to him, ch. 1: 17. Phil. 3: 9.

What is meant by this righteousness being without the law?

What is the meaning of the word *witnessed* in this verse?

What is meant by the law and the prophets? Matt. 5: 17. 7: 12. Acts 13: 15.

What are the two particulars respecting the righteousness of God taught in this verse?

(22) What is meant by this righteousness being by faith?

Who is the object of this faith?

What word must be supplied before the expression *unto all*? *Ans.* Revealed, or comes, or some equivalent term.

Is there any difference between *unto all*, and *upon all*? *Ans.* No; it is revealed to all, absolutely all, without exception.

Why is this righteousness suited to all? *Ans.* Because there is no difference in the relation of men, as sinners, to God.

(23) Why is there no difference in this respect among men?

What is meant by their coming short of the glory of God? John 12: 43, or Rom. 5: 2.

(24) As all men are sinners, how are they justified?

Ans. 1. Freely; 2. through the redemption of Christ.

What is meant by "freely by his grace?"

What is the ground of our justification?

What is the proper meaning of the word *redemption*?

Ans. Deliverance effected by the payment of a ransom.

In what sense is it used when spoken of the work of Christ? Eph. 1: 7. Heb. 9: 15. 1 Tim. 2: 6. Matt. 20: 28. 1 Pet. 1: 18.

What is meant by the phrase "that is in Christ Jesus?" *Ans.* Which has been made by him.

(25) What is the design of this verse?

What is meant by God's *setting forth* Christ?

In what light was Christ publicly exhibited? *Ans.* As a propitiatory sacrifice.

What are the connexion and meaning of the clause "through faith in his blood?" *Ans.* A sacrifice which is effectual through faith in his blood.

What office is here assigned to faith as connected with our justification?

What is the object of the atonement of Christ?

What is meant here by the word *declare*?

What does the whole phrase "to declare his righteousness" mean? see v. 26.

What other objects was Christ's death designed to answer? see Eph. 3: 10, 11. Tit. 2: 14. Eph. 2: 15, 16. Gal. 1: 4, &c. &c.

What does the phrase "*for* the remission of sins" here mean? *Ans.* *On account* of their having been remitted.

What class of sins is intended by "sins that are past?" *Ans.* Sins committed under the former dispensation. Heb. 9: 15; see the next verse.

What is meant by "through the forbearance of God?" *Ans.* During the time of God's forbearance; compare Acts 17: 30.

What is the meaning of this whole verse?

(26) What is meant here by the words *at this time*? compare v. 25.

With what is the second clause of this verse in sense connected? *Ans.* With the first clause of v. 25.

What is meant by God's being just ?

How is God seen to be just in the justification of believers ?

How is the justice of God reconciled with his mercy in the pardon of those that believe ?

What is the force of *and* here ? *Ans.* Although.

(27) What result of the gospel plan of salvation is here mentioned ?

What is meant by boasting ?

How is this excluded ?

What is the meaning of the phrase "law of faith?"

Ans. That law or rule which prescribes faith.

What is meant by the law of works ?

(28) What is the connexion of this verse with the preceding ?

What is meant by a man's being justified without the works of the law ?

(29, 30) In what sense was God the God of the Jews ?

What is meant by his being the God of the Gentiles ?

How does it appear that he stands in the same relation to all classes of men ? *Ans.* Because he justifies all on the same terms.

What result of the gospel method of salvation is presented in these verses ?

Is there any difference in the import of the expressions *by* faith and *through* faith ?

(30) What result of the plan of justification is here mentioned ?

In what sense is the word *law* to be here taken ?

How does the gospel establish the law ?

Doctrines.

What is taught in vs. 24—26 respecting justification ?

What is the ground of a sinner's justification before God ? v. 25.

What does v. 25 teach as the great end of God in all his works ?

What does v. 26 teach as to the nature and design of the atonement of Christ ?

What is the tendency of all true religion ? v. 27.

In what relation do vs. 29, 30 represent God as standing to all men ?

What may be learnt from v. 30 as to the nature of the divine law ?

Remarks.

What does v. 25 teach us is the first duty of sinners who hear the gospel ?

What effect must the justice of God produce on us before we can sincerely embrace the offer of pardon ?

What ought we to make the great end of all our actions ? v. 25.

What effect ought the doctrine of atonement to have upon us ? vs. 25—31.

How does it appear that the gospel does not destroy our obligation to obey the law ? v. 31.

CHAPTER IV.

OF how many parts does this chapter consist ? *Ans.*
Two, vs. 1—17, a confirmation of the doctrine of justification by faith ; and vs. 18—25, an illustration from the faith of Abraham.

CHAP. 4: 1—17.

¹What shall we say then that Abraham, our father, as pertaining to the flesh, hath found ? ²For if Abra-

ham were justified by works, he hath *whereof* to glory ; but not before God. ³For what saith the Scripture ? Abraham believed God, and it was counted unto him for righteousness. ⁴Now to him that worketh is the reward not reckoned of grace, but of debt. ⁵But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. ⁶Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, ⁷saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. ⁸Blessed is the man to whom the Lord will not impute sin. ⁹Cometh this blessedness then upon the circumcision *only*, or upon the uncircumcision also ? for we say that faith was reckoned to Abraham for righteousness. ¹⁰How was it then reckoned ? when he was in circumcision or in uncircumcision ? Not in circumcision, but in uncircumcision. ¹¹And he received the sign of circumcision ; a seal of the righteousness of the faith which *he had*, yet being uncircumcised ; that he might be the father of all them that believe, though they be not circumcised ; that righteousness might be imputed unto them also : ¹²and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had*, being yet uncircumcised. ¹³For the promise that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith. ¹⁴For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect : ¹⁵because the law worketh wrath : for where no law is, *there is no transgression*. ¹⁶Therefore *it is* of faith, that *it might be* by grace ; to the end that the promise might be sure to all the seed ; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all, ¹⁷(as it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead,

and calleth those things which be not as though they were.

Analysis.

- What is the first argument in favour of the doctrine of justification by faith? *Ans.* The example of Abraham, vs. 1—5.
- How does Paul prove that Abraham was justified by faith? *Ans.* By two arguments, v. 2 and v. 3.
- What is the design of vs. 4, 5. *Ans.* To show that to be justified by faith is tantamount to being justified gratuitously.
- What is the second argument for the doctrine of justification by faith? *Ans.* Ps. 31: 1, 2, where David speaks of the gratuitous acceptance of the unworthy.
- What is the design of the third argument, vs. 9—12? *Ans.* To show that circumcision is unnecessary.
- What is the third argument? *Ans.* The nature of the covenant formed with Abraham, vs. 13, 14.
- What is the fourth? *Ans.* The nature of the law, vs. 15—17.

Commentary

- (1) What is the point of the question contained in this verse? *Ans.* How was it with Abraham? Was he justified by works?
- With what are the words *as pertaining to the flesh* to be connected? *Ans.* With the word *found*.
- What do they here mean? *Ans.* As to, or by means of the flesh.
- What is meant in this case by the flesh? *Ans.* All legal obedience; see the next verse, and Gal. 3: 3, 6: 12. Phil. 3: 3, 4.
- (2) To what does *for*, at the beginning of this verse, refer? *Ans.* To the negative answer which must be supplied to the question in the first.

How does Paul prove that he was not thus justified ?

What is meant by his having whereof to glory ?

What assumption does this argument rest upon ?

(3) What other argument does Paul advance to show that Abraham was not justified by works ?

What was imputed to Abraham ?

1 What is the meaning of the word impute ? Lev. 17: 18. 2 Sam. 19: 19. Ps. 32: 2. 2 Cor. 5: 19. Rom. 4: 6, 10.

For what purpose was faith imputed to him ? *Ans.*

For righteousness, i. e. in order that he might become righteous, or be justified ; compare ch. 10: 4, 10.

Is faith itself the ground of our justification ?

Why not ?

What is that ground ? ch. 3: 25. 5: 19. Phil. 3: 9.

(4, 5) What is the design of these verses ?

What is meant by the expression "he that worketh?"

What does the phrase "is not reckoned of grace" mean ?

What does "reckoned of debt" mean ?

Who is meant by the phrase "he that worketh?"

What is the condition of acceptance, if works are not ?

What is meant by believing on him that justifieth the ungodly ?

How can the ungodly be justified ?

Does justification, of itself, change the moral character of men ?

What is the personal character of those who are accepted for Christ's sake ?

To what does the last clause of v. 5, "faith is imputed for righteousness," stand opposed ? *Ans.* To the reward being of debt in v. 4.

What does this prove ? *Ans.* That to be justified by faith is to be justified gratuitously.

(6) What is the apostle's second argument in favour of justification by faith ?

Where is this testimony of David recorded? Ps. 32.

How does this passage prove the apostle's doctrine?

Ans. Because it speaks of gratuitous acceptance.

What is meant by imputing righteousness?

To whom does the Psalmist say God imputes righteousness? *Ans.* To those who have no works

(7) Whom does the Psalmist pronounce blessed?

(8) What is meant by not imputing sin?

(9) What is the third argument against justification by works?

How far does this argument extend?

What is meant by the phrase "cometh this blessedness upon?"

What is the purport of the apostle's question?

Does he mean to ask whether the Jews alone are to be justified, or, whether circumcision is necessary to justification?

(10) How does Paul prove that Abraham was not justified on account of his circumcision?

In what condition was Abraham when he was justified?

(11) If circumcision was not designed to secure justification, what was its design?

How was circumcision a seal?

What was it a seal of?

What is meant by the righteousness of faith? see Phil. 3: 9.

What was the result of Abraham's being justified before he was circumcised?

What is meant by his being the *father* of uncircumcised believers? Gen. 4: 20.

What is the connexion between the last clause of this verse and the former part of it? *Ans.* He is their father, *since* they also are justified by faith.

(12) Is Abraham the father of uncircumcised believers only ?

Of what other class of persons is he the father ?

On what condition is he their father ?

What is meant by walking in the steps of Abraham's faith ?

(13) What is the fourth argument for justification by faith ?

Where else does Paul present this same argument ? Gal. 3: 18, &c.

On what condition was the promise made to Abraham and his seed ?

What is meant by "through the righteousness of faith?"

What does "through the law" mean ?

What does the word *heir* here mean ? Heb. 1: 2. 6: 17.

In what sense are Abraham and his seed to be heirs of the world ? Gen. 12: 3. Gal. 3: 9, 16, 39.

(14) How does Paul prove that those who are of the law are not heirs ?

What is meant by being of the law ? Gal. 3: 10.

What does the expression "faith is made void" mean ?

How is the promise made of no effect if legal obedience be made the condition of acceptance ?

(15) What is the fifth argument for Paul's doctrine ?

With what is this verse to be connected ? *Ans.* Not immediately with the 14th ; it bears on the general proposition of the chapter that justification is not by works.

How does the nature of the law prove that justification cannot be by works ?

How does the law work wrath ? Gal. 3: 10.

Why does the law thus work wrath ?

Why cannot there be transgression where there is no law ? ch. 5: 13.

(16) What conclusion does Paul draw from his previous reasoning ?

To what does the word *it*, in the phrase "*it* is not of faith," refer? see v. 13.

What are the consequences of the promise being of faith?

To whom is the promise thus rendered sure?

How are the two classes of Abraham's seed here described? Acts 10: 45. Gal. 3: 7.

(17) What passage does Paul quote in proof that Abraham's seed was to be so numerous? Gen. 17: 5.

Who are intended in this passage by Abraham's seed?

With what are the words *before whom* to be connected?

What do these words mean?

In whom did Abraham believe?

How is God here described?

What is the reason that Paul here describes God as quickening the dead, &c.?

Is the omnipotence or omniscience of God principally intended in this description?

Doctrines.

What doctrine is to be inferred from the fact that the best men of old did not rely on works for acceptance with God? vs. 2, 3.

On what truth is Paul's argument in v. 3 founded?

Why cannot the two methods of justification be united? vs. 4, 5.

What doctrine do vs. 5, 6, 11 teach as to the nature and effect of the imputation of righteousness, and the light in which men are viewed in themselves when God justifies them?

In what light are the sacraments to be viewed? v. 10.

What does v. 13 teach as to the future prospects of the church?

On what does v. 16 represent the secure possession of God's promise as depending?

What renders the gospel suited to all classes of men ?
v. 16.

What is the proper object of faith ? v. 17.

Remarks.

What is taught in vs. 1—5 as to the evil of a legal spirit ?

What do vs. 7, 8 represent as the true source of happiness ?

What lesson is taught in vs. 9—12 as to the folly of depending on external rites ?

What must be thought of those whose hopes are founded on the law ? v. 15.

What encouragement to the exercise of faith is presented in v. 17 ?

CHAP. 4: 18—25.

¹⁸Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. ¹⁹And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: ²⁰he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; ²¹and being fully persuaded that what he had promised, he was able also to perform. ²²And therefore it was imputed to him for righteousness. ²³Now it was not written for his sake alone, that it was imputed to him; ²⁴but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; ²⁵who was delivered for our offences, and was raised again for our justification.

Analysis.

What is the object of this section ?

What was the object of Abraham's faith ? v. 18.

How does Paul illustrate its strength? vs. 19, 20.

What was the ground of Abraham's confidence?
v. 21.

What was the result of his faith? v. 22.

What inference does Paul draw from this history of Abraham?

What are we called upon to believe? vs. 23—25.

Commentary.

(18) What is meant by believing against hope?

What does believing in hope mean? Acts 2: 26. 1 Cor. 9: 10.

What is the meaning of the latter part of this verse, "that he might become, &c.?"

What promise was the object of Abraham's faith?
Gen. 15: 5.

How does it appear that this promise did not refer to the number of his natural descendants alone? see v. 16. Gal. 3: 14, 16.

How can it be proved that Abraham understood these promises as including that of the Messiah? John 8: 56.

(19) What circumstances rendered the event which God had promised, in itself improbable?

What is meant by Abraham's not considering these circumstances?

(20) What does the expression "he staggered not at the promise" mean?

Why did he not thus stagger?

What is meant by his giving glory to God?

(21) On what was Abraham's confidence founded?

(22) What was the result of his faith?

(23, 24) On what account was the record respecting Abraham's faith made?

In what respect is our situation similar to that of Abraham?

In whom did he believe ?

In whom are we required to believe ?

How does it appear that the promise which Abraham believed is the same in substance as that which we must believe ?

What is implied in our believing that God has raised Christ from the dead ?

(25) To what was Christ delivered ?

For what purpose was he delivered unto death ? Isa. 53: 5, 6. Heb. 9: 28. 1 Pet. 2: 24.

For what purpose was Christ raised from the dead ?

What is meant here by the words *for our justification* ?

How is Christ's resurrection connected with our justification ?

Doctrines.

What is taught in vs. 18, 20 as to the nature of faith ?

On what is genuine faith founded ? vs. 20, 21.

How does it appear that the method of salvation has always been the same ? vs. 24 and 17.

In what light does v. 25 present the resurrection of Christ ?

Remarks.

What does v. 19 teach as to the method of gaining strength of faith ?

Why does not the strength of faith depend upon the nature of the thing promised ? vs. 20—25.

Why is unbelief so great a sin ? vs. 20, 21.

In what light ought we to view the history of God's people as recorded in his word ? v. 23.

What are the two great truths of the gospel ? v. 25. Rom. 10: 9.

How ought a denial of the propitiation of Christ to be viewed ? v. 25.

CHAPTER V.

WHAT is the object of this chapter from vs. 1 to 11 inclusive ?

What is the design of vs. 12—21.

CHAP. 5: 1—11.

¹Therefore being justified by faith we have peace with God through our Lord Jesus Christ: ²by whom also we have access by faith into this grace wherein we stand and rejoice in hope of the glory of God. ³And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; ⁴and patience, experience; and experience, hope; ⁵and hope maketh not ashamed: because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us. ⁶For when we were yet without strength, in due time Christ died for the ungodly. ⁷For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. ⁸But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us. ⁹Much more then, being now justified by his blood, we shall be saved from wrath through him. ¹⁰For if, when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled we shall be saved by his life. ¹¹And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement.

Analysis.

What is the first consequence derived from justification by faith ? v. 1.

What is the second ? v. 2

What is the third ? vs. 3—5.

What is the fourth ? vs. 6—10.

On what grounds does the apostle argue for the certainty of the final salvation of believers ? vs. 6—10.

In what respect is salvation a present good ? v. 11.

Commentary.

(1) What is meant by peace with God ?

How does this flow from justification by faith ?

To whom are we indebted for this peace ?

For what further benefit are we indebted to Jesus Christ ?

Into what state have we access through Christ ?

What does grace here mean ?

What is meant by the clause "wherein we stand ?"

What is the consequence of believers being in this state of favour with God ?

What is meant by the glory of God ?

(3) What other result flows from our acceptance with God ?

What is meant by glorying in tribulations ? Rom. 8: 18. 2 Cor. 4: 17, 18.

Why does the Christian rejoice even in tribulations ?

What is the effect of the Christian's trials ?

What does patience here mean ?

(4) What does patience produce ?

What is meant by experience ?

How does this produce hope ?

What kind of hope is thus produced ?

What is the foundation of this feeling of confidence ?

What does the expression "the love of God" here mean ?

How is this shed abroad in the heart ?

What does that mean ? compare ch. 8: 16. 2 Cor. 1: 21, 22. Eph. 1: 14.

(6) What is the design of vs. 6—10 ?

With what view does Paul here make this exhibition of the freeness and greatness of the love of God ?

How is the freeness of this love shown ?

How does its greatness appear ?

What is meant by our being without strength ?

What is meant by the words *in due time* ? Isa. 60: 22.

Mark 1: 15. Gal. 4: 4.

What is meant by Christ's dying *for* the ungodly ?
v. 7. Matt. 20: 28. 1 Tim. 2: 6.

(7) What illustration does Paul here use to show the greatness of the love of God ?

What is here meant by the word *righteous* ?

What is meant by the word *good* ?

(8) What does the word *commend* here mean ? ch. 3: 5.

What inference does Paul draw from the love of God ?

What is meant by being justified by the blood of Christ ? ch. 3: 25. Eph. 2: 13. Heb. 12: 9.

What does *wrath* here mean ? Matt. 3: 7. 1 Thess. 1: 10.

What is here ascribed to Christ ?

How does Christ thus save us ? ch. 8: 34. Heb. 4: 14, 15. 7: 25. Jude v. 24. 1 John 2: 1.

(10) How does this verse differ from the preceding ?

What is meant by being reconciled to God ? Matt. 5: 24. Heb. 2: 17 ; see also 1 Sam. 29: 4. Eph. 2: 16.

How does it appear that it expresses the idea of God's displeasure towards us being removed ?

What is meant by the expression "his life ?"

How does the life of Christ secure that of his people ?
John 14: 19. Heb. 7: 25. Eph. 1: 2.

(11) What is the force of the words *not only so* ?

What present benefits do Christians enjoy ?

What is meant by joying in God ?

What is meant by receiving the atonement ?

What is intended by saying that we have *now* received reconciliation ?

To whom are we indebted for all these blessings ?

Doctrines.

What is taught in v. 1 respecting the foundation of peace with God ?

What does this section teach as to the connexion of the various blessings of redemption ? compare ch. 8: 30.

What is taught respecting the Holy Spirit in v. 5 ?

What is the foundation of assurance ? vs. 4, 5.

To what is the final perseverance of the saints to be ascribed ? vs. 6—10.

How is the redemption of Christ effected ? vs. 9, 10.

What is the primary object of the death of Christ ? vs. 9, 10. Heb. 2: 17.

Remarks.

In what light does this section present the Lord Jesus ?

What marks of Christian character are presented in vs. 1—5 ?

How are the fruits of reconciliation with God to be obtained ? v. 1, &c.

What is the character of the Christian's hope ? v. 5.

What effects does assurance produce ? vs. 8—10.

What are the peculiar motives to holy obedience presented in vs. 9, 10 ?

Why is joy characteristic of true religion ? vs. 2, 11.

CHAP. 5: 12—21.

¹²Wherefore, as by one man sin entered into the world, and death by sin ; and so death passed upon all men, for that all have sinned. ¹³(For until the law, sin was in the world : but sin is not imputed when there is no law. ¹⁴Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of

him that was to come : ¹⁵but not as the offence, so also *is* the free gift. For if through the offence of one many be dead ; much more the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many. ¹⁶And not as it *was* by one that sinned, *so is* the gift : for the judgment *was* by one to condemnation ; but the free gift *is* of many offences unto justification. ¹⁷For if by one man's offence death reigned by one ; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ :) ¹⁸therefore, as by the offence of one *judgment came* upon all men to condemnation ; even so by the righteousness of one *the free gift came* upon all men unto justification of life. ¹⁹For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. ²⁰Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound : ²¹that as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord.

Analysis.

What is the design of this section ? *Ans.* To illustrate the doctrine of justification on the ground of the merit of Christ, by a reference to the condemnation of men for the sin of Adam.

How does this appear ?

What is the connexion of this passage, as indicated by the word *wherefore*, with the preceding part of the epistle ?

What is the course of the apostle's argument ?

What position is assumed in v. 12 ? *Ans.* On account of one man death has passed on all men.

How is this position proved in vs. 13, 14 ?

On what principle is this argument founded ? v. 13.

What inference is drawn from the fact that all men are subject to penal evils ? v. 13.

- How is the universality of death to be accounted for?
 Can it be accounted for on the supposition that all men have violated the law of Moses? v. 14.
 Can it be accounted for on the supposition that all have violated the law of nature? v. 14.
 Are not mankind subject to penal evils prior to any personal sins of their own? v. 14.
 How then is this universality of punishment to be accounted for?
 What inference does Paul draw from this conclusion?
 In what respect is Adam a type of Christ?
 What is the design of vs. 15, 16, 17?
 What is the first point of difference between the case of Adam and that of Christ? v. 15.
 What is the second? v. 16.
 What is the third? v. 17.
 What is the design of vs. 18, 19?
 How is the comparison commenced in v. 12 here resumed and carried out?
 If men are justified for the obedience of Christ, for what purpose is the law? v. 20.
 What is the design of v. 21?

Commentary.

- (12) What is the force of *wherefore*? *Ans.* It follows from what has been said.
 What is meant by the clause "by one man sin entered into the world?" *Ans.* One man was the occasion of all men becoming sinners.
 How does it appear that this is its meaning? compare the corresponding expressions in vs. 15, 16, 17, 18, 19.
 In what sense did we become sinners on account of one man? compare v. 19.
 What does the expression "death by sin" mean?
 What does *death* here mean? Gen. 2: 17. Ezek. 18: 4. Rom. 6: 23. 8: 13, &c. &c.

What is meant by death passing upon all men ?

What is the force of the words *and so* ? *Ans.* Hence it is. By one man men became sinners, and so, on account of this one man, death passed upon all.

What do the words *for that* here mean ?

How are the words *all have sinned* to be understood ?
Ans. All are regarded and treated as sinners. Death has passed on all men on account of one man, because on his account all are regarded as sinners.

How does it appear that this interpretation is correct ? compare, for the sense of the words, Gen. 44: 32. 43: 9. 1 Kings 1: 21 ; and for their meaning here, vs. 18, 19, and also vs. 15, 16, 17.

(13) What are this and the following verse designed to prove ? *Ans.* That all men are subject to death on account of one man.

How do they prove this position ?

What is meant by *death* in this verse ? *Ans.* Penal evil of any kind.

What is meant by *until the law* ?

What does the expression "sin was in the world" mean ? compare the last clause of v. 12.

What does the expression "sin is not imputed" mean ? ch. 4: 8.

What general principle is here advanced ?

(14) What is the connexion and force of this verse ?
Ans. Though sin is not punished where there is no law, yet we see that those are subject to penal evils, who have never violated either the law of Moses or the law of nature.

What is meant by death reigning from Adam to Moses ?

What is the force of the word *even* here ?

What is meant by the clause "who have not sinned after the similitude of Adam's transgression ?"

How did Adam sin ?

How did those sin who lived before the time of Moses ?

How then did those sin, who are here distinguished from the general class of men who lived without any express revelation of the law of God?

What is meant by the word *figure* here?

Of whom was Adam the type? Matt. 11: 3.

What is the point of resemblance between Adam and Christ? *Ans.* Each stood as the head and representative of all connected with them.

(15) What is the design of vs. 15, 16, 17?

What is the point of difference between the case of Adam and that of Christ referred to in this verse?

What is meant by the offence?

What does the free gift mean?

Why is not the one like the other?

Who are intended *by the many*? compare vs. 18 and 19.

What does *dead* here mean?

On what account are all said to be subject to death?

What is meant by *through* the offence of one? compare the corresponding clauses in the following verses.

What is meant by the grace of God and the gift by grace?

On what ground does Paul say that if we die on account of the offence of Adam *much more* shall we live on account of the righteousness of Christ?

What is meant by the expression "which is *by* one man, Jesus Christ?"

What does the phrase "hath abounded unto many" mean?

Who are intended by *the many*? see v. 18.

(16) What word must be supplied in the first clause of this verse?

What is the point of difference between Christ and Adam here pointed out?

What is meant by judgment to condemnation?

On what ground is this condemnatory sentence passed?

On whom is it passed? see v. 18.

To what do the words *by one* refer; is it *by one man*, or *by one offence*?

What is meant by saying a sentence is *by* an offence?

Ans. That it is on account of the offence; compare Gal. 2: 16. Tit. 3: 5.

What is meant by the free gift? see v. 17.

What is intended by saying that the gift of pardon or justification is of many offences?

What is the sentiment of this verse?

(17) What is the point of difference between the fall and redemption here referred to?

What does the first clause of this verse mean? see v. 15.

How do the two expressions "abundance of grace," and "the gift of righteousness" stand related to each other? *Ans.* The latter is explanatory of the former.

What is meant by the gift of righteousness? see vs. 15, 16.

What is meant by receiving this gift?

What does reigning in life mean?

Who shall thus reign in life?

(18) What is the force of the word *therefore* here?

What does Paul say comes on all men?

On what account was this sentence passed on them?

What is meant by the expression "*by* the offence of one?" see v. 12, "death *by* sin;" v. 18, "*by* the righteousness of one;" v. 19, "*by* the obedience of one," &c. &c.

What is meant by the phrase 'gift unto justification?'
Ans. The free gift of justification.

On what account is this sentence of justification passed?

What is meant by justification of life?

Who are intended by the all men in the first clause of this verse? *Ans.* All connected with Adam.

Who are meant by the all men in the second clause?
Ans. All connected with Christ.

How does it appear that such is the correct interpreta-

tion ? compare v. 17, the all who are to reign in life, are all who receive the gift of righteousness. Compare what is said of the two classes, here spoken of, in vs. 15, 16, 17, 18, 19 ; and see the analogous passage, 1 Cor. 15: 22.

What is then the doctrine taught in this verse ?

(19) What is the relation of this verse with the 18th as indicated by *for* ?

How are the many to be made righteous ?

What is meant by the obedience of Christ ?

What is the meaning of the expression are made sinners ? *Ans.* Are regarded and treated as sinners.

How can this interpretation be established ? compare the similar expressions to make clean, to make just, to make guilty. Compare the opposite phrase in this verse, " shall be made righteous : " see 2 Cor. 5: 21.

What is meant by the expression " shall be made righteous ? " see 2 Cor. 5: 21.

(20) What is the design of this verse ?

What law is here intended ?

What is meant by the word *entered* ?

With what design was the law thus superinduced ?

What is meant by the clause " that sin might abound ? "

What is meant by grace abounding much more than sin ?

(21) What is meant by sin reigning unto death ?

What does the word *righteousness* here mean ?

What is meant by righteousness (*i. e.* justification) unto eternal life ? see v. 16, " justification of life. "

What is meant by *through* here ? *Ans.* With, in connexion with.

To whom are we indebted for this justification ?

In what respects does grace *much more* abound than sin ?

Doctrines.

What is the leading doctrine of this passage ? *Ans.*

The doctrine of imputation ; that is, that in virtue of

the union, representative and natural, between Adam and his posterity, his sin is the ground of their condemnation; and that in virtue of the union between Christ and his people, his righteousness is the ground of their justification; see vs. 12, 15, 16, 17, 18, 19.

What is the death or penal evil which is inflicted on all men for the sin of Adam? *Ans.* The judicial withholding of the Holy Spirit, the lost of original righteousness and the consequent corruption of nature.

When had the human race its probation?

In what relation does this passage represent men as standing to Adam and to each other?

On what ground does it place our acceptance with God? vs. 18, 19.

In what light does it present sin?

How does it represent God as bringing good out of evil? vs. 20, 21.

Remarks.

What effect should the doctrine of the fall produce upon us? vs. 12, 15, 16.

What effect ought the redemption of Christ to produce? v. 17.

What can those expect who reject the gift of righteousness?

What ground of hope does this passage afford with regard to those who die in infancy?

What lesson does it teach as to the danger of committing even *one* sin?

In what light does it present our obligations to Christ?

What effect ought the law to produce on us? v. 20.

What prospects as to the future does it open to us? v. 21.

CHAPTER VI.

WHAT is the design of this and the following chapter ?
Of how many parts does this chapter consist? *Ans.*

Two, vs. 1—11, and vs. 12—23.

What objection does the apostle answer in the first part ?

What is the purport of the second part ?

CHAP. 6: 1—11.

¹What shall we say then ? Shall we continue in sin, that grace may abound ? ²God forbid. How shall we, that are dead to sin, live any longer therein ? ³know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death ? ⁴therefore we are buried with him by baptism into death ; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. ⁵For if we have been planted together in the likeness of his death, we shall be also *in the likeness of his* resurrection : ⁶knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin. ⁷For he that is dead is freed from sin. ⁸Now if we be dead with Christ, we believe that we shall also live with him : ⁹knowing that Christ, being raised from the dead, dieth no more ; death hath no more dominion over him. ¹⁰For in that he died, he died unto sin once : but in that he liveth, he liveth unto God. ¹¹Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Analysis.

What is the leading idea of this section ? *Ans.* That union with Christ, instead of leading to the indulgence of sin, is necessary to holiness.

What is the objection presented in v. 1 ?

How does Paul treat it in v. 2 ?

What is the design of vs. 3, 4 ? *Ans.* To show the nature and design of Christianity.

What is the apostle's object in vs. 5—7 ? *Ans.* To show that, if united to Christ, so as to receive the benefits of his death, we must be conformed to his life.

In what respects is our life to be conformed to that of Christ ? vs. 8—11.

Commentary.

(1) What is the import of the first question in this verse ?

From what doctrine of the apostle's were men disposed to draw the inference that they might continue in sin ?

(2) What does Paul say to this objection ? *Ans.* That it involves a contradiction.

What is meant by being dead to sin ? Gal. 2: 19. 1 Pet. 2: 24, &c.

(3) How does Paul prove that the Christian is dead to sin ? *Ans.* By showing that the very design of the gospel is to deliver men from sin, and, therefore, if embraced at all, it must be with a view to this object and with this result.

What is the meaning of being baptized into Jesus Christ ? Matt. 28: 19. 1 Cor. 1: 13. 10: 2.

What is meant by being baptized into death ? compare Matt. 3: 11. Mark 1: 4. 1 Cor. 12: 13.

(4) What is the connexion of this verse with the preceding ?

What is meant by baptism unto death ? *Ans.* That we should die ; compare Matt. 3: 11.

What is meant by our being buried ? compare vs. 5, 8.

To what does baptism here refer ?
 With what view are we united to Christ in his death ?
 What is meant by walking in newness of life ?
 How was Christ raised from the dead ?
 What is meant by the glory of the Father ?

(5) What is the design of this verse ?
 What is the force of *for* in this case ?
 What is meant by being *planted together* ?
 In what respect are we thus intimately united with Christ ?
 What is meant by likeness of his death ?
 What is the consequence of our union with Christ in his death ?
 What is meant by our being united with him in the likeness of his resurrection ?

(6) In what connexion does this verse stand with the 5th ?
 What is meant by our old man ? Eph. 4: 22. Col. 3: 9.
 What is meant by the expression "was crucified with him ?" compare v. 8. Gal. 2: 20.
 What is the object of our being united with Christ in his death ?
 What is meant by the body of sin ? Col. 2: 11.
 How does the destruction of sin result from the death of Christ ? v. 14. ch. 8: 3, 4, 9.
 What is the design and consequence of this destruction of the power of sin ?
 What is Paul's argument in vs. 5, 6 ?

(7) What is the general import of this verse ?
 In what connexion does it stand to the preceding ?
 What is to be supplied after the word *dead* ? *Ans.* With Christ ; see vs. 6, 8.
 What does the expression "is free from sin" properly mean ? *Ans.* The original means, is justified from sin, Acts 13: 39.
 What is the nature of the apostle's argument here ? compare Gal. 2: 19, 20. 6: 14. 1 Pet. 4: 1.

(8) What is the purport of vs. 8—11 ?

What is meant by being dead with Christ ?

What is the force of the expression "we believe?"

What are the two prominent ideas included in the expression "we shall live with him?"

What is the life here referred to? John 3: 36. 5: 24.

Is Paul simply running a parallel between the death and resurrection of Christ and the spiritual death and resurrection of believers ?

(9) In what respects is our life to be conformed to that of Christ ?

What does Paul teach in this verse respecting the life of Christ? *Ans.* That it is perpetual.

With what view does he present this idea? compare ch. 5: 10. John 14: 19.

(10) In what connexion does this verse stand to the preceding ?

In what sense did Christ die *unto* sin? compare ch. 4: 25. Gal. 1: 4.

Why is Christ's dying once sufficient? Heb. 9: 28. 10: 10, 14.

What is meant by Christ's living unto God ?

(11) What inference is here drawn from the preceding verses ?

In what sense are we to regard ourselves as dead unto sin? compare vs. 5, 6, 7, 8.

What is meant by being alive unto God ?

Through whom is our dying unto sin and living unto God effected ?

Doctrines.

What test of the truth of any doctrine is suggested by vs. 1, 2 ?

Why cannot a man be a Christian who lives in sin ? v. 2

What is to be thought of Antinomianism? vs. 2, 3, 4.

- What do vs. 3, 4 teach as to the design of baptism ?
 What is the great design of Christianity ? v. 3.
 What is the source of holiness ? vs. 4, 6.
 What inference may be drawn from the fact that Christ lives ? v. 8.
 What is the only sufficient evidence of union with Christ ?

Remarks.

- What lesson does this section teach as to the necessity of holiness ?
 In what light ought the conduct of those professors of religion to be viewed who live in sin ?
 In what relation do holiness and pardon stand to each other ? v. 4, &c.
 How is sin to be conquered ? vs. 6, 8.
 What ground of confidence for the believer is presented in v. 8, &c. of final salvation ?

CHAP. 6: 12—23.

²Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. ¹³Neither yield ye your members *as* instruments of unrighteousness unto sin : but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God. ¹⁴For sin shall not have dominion over you : for ye are not under the law, but under grace. ¹⁵What then ? Shall we sin, because we are not under the law, but under grace ? God forbid. ¹⁶Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey ; whether of sin unto death, or of obedience unto righteousness ? ¹⁷But God be thanked, that ye were the servants of sin : but ye have obeyed from the heart that form of doctrine which was delivered you. ¹⁸Being then made free from sin, ye became the servants

of righteousness. ¹⁹I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity, unto iniquity; even so now yield your members servants to righteousness, unto holiness. ²⁰For when ye were the servants of sin, ye were free from righteousness. ²¹What fruit had ye then in those things whereof ye are now ashamed? for the end of those things *is* death. ²²But now being made free from sin, and become servants to God, ye have fruit unto holiness; and the end everlasting life. ²³For the wages of sin *is* death; but the gift of God *is* eternal life, through Jesus Christ our Lord.

Analysis.

What exhortation is addressed to believers in vs. 12, 13?

What encouragement to contend against sin is presented in v. 14?

What important principle is laid down in v. 14?

Does this principle lead to the indulgence of sin? v. 15.

How does Paul show that it does not? vs. 16—23.

In what state were believers before their conversion?

In what state are they after it?

What is the consequence of the service of sin?

What is the consequence of the service of holiness?

Commentary.

(12) What is the foundation of this exhortation?

What is meant by sin reigning?

What is meant by mortal body here?

In what relation do the two clauses of this verse stand to each other?

To what does the word *thereof* refer? *Ans.* To the body.

(13) What is the meaning of the phrase *to yield unto*?
 What is meant by the words *your members*? Col. 3: 5.
 What is the meaning of the expression "instruments
 of unrighteousness?"

What is meant by yielding ourselves to God?

In what sense are believers alive from the dead? Eph.
 2: 5, 6.

In what relation does the latter clause of this word
 stand to the former?

What is meant here by unto God?

(14) In what connexion does this verse stand to the
 preceding?

Why shall sin not have dominion over the believer?

What is meant by being under the law? Gal. 4: 2, 4;
 compare Rom. 3: 9.

How does it appear that the law here is not merely the
 Mosaic law?

What is meant by being under grace?

What important practical truth is contained in this
 verse?

(15) Is it a fair inference from v. 14 that the believer
 may continue in sin?

(16) Why not?

What illustration of his subject does the apostle here
 employ?

What is the point of this comparison? *Ans.* As a
 slave is under an influence which secures obedience
 to his master, so is he who serves sin, and he who
 serves holiness.

What is the import of the first part of this question?

Ans. Know ye not that a servant is one who is under
 a constraining influence to obedience?

What is meant by the expression "servant of sin unto
 death?"

What is meant by servant of obedience?

In what sense are the words *unto righteousness* to be
 taken?

(17) For what does Paul give thanks ?
 To what were believers formerly servants ?
 To what are they now obedient ?
 What is the character of this obedience ?
 What is meant by form of doctrine ?
 What is meant by this form of doctrine being delivered
 unto them ?

(18) From what are believers emancipated ?
 To what have they become obedient ?
 What is the illustration here intended ?

(19) What is meant by the expression, "I speak after
 the manner of men ?"
 Why did Paul borrow this illustration from the common
 affairs of life ?
 What is meant by the infirmity of your flesh ?
 What is there incongruous in this illustration, which
 led the apostle to state why he used it ?
 With what is the second clause to be connected ? *Ans.*
 With v. 18.

What is meant by the expression "iniquity unto ini-
 quity ?"
 What is meant by "righteousness unto holiness ?"

(20) How is this verse to be understood ?
 In what sense were believers, before conversion, free
 from righteousness ?

(21) What considerations are used in this and the
 following verse in support of the exhortation in
 v. 19 ?

In what sense is the phrase "to have fruit" to be here
 taken ?

What are the things of which believers are ashamed ?
 Why do they regard them with shame ?
 To what result do they tend ?
 What is meant by death ?

(22) What is the general meaning of this verse ?
 What is the result of the service of God ?

What is the meaning of the phrase "fruit unto holiness?"

To what result does holiness lead?

(23) Why does sin lead to death?

Why does holiness lead to life?

What is the nature of the connexion between sin and death?

What is the nature of the connexion between obedience and eternal life?

To whom are we indebted for the gracious reward of obedience?

Doctrines.

What is the leading doctrine of this section respecting sanctification?

Does Paul teach merely that it is obligatory on the Christian to renounce sin, or that he does actually renounce it? vs. 15—18.

In what light is religion presented in v. 12, &c.?

What do vs. 21, 22 teach of the nature and effects of sin?

Does eternal life follow as a natural consequence of any thing in us? v. 23.

Remarks.

What practical instruction does this passage afford as to the method of cultivating holiness?

In what light ought despondency, in connexion with piety, to be viewed?

In what light are sinners represented in vs. 12, 13, 16?

How is it that those who were the servants of sin become the servants of holiness? v. 17.

Under what delusion do vs. 20—22 represent the sinner as acting?

With what feelings should a Christian look back on his former life? v. 21.

CHAPTER VII.

WHAT is the object of the first section, vs. 1—6?

Ans. To show that the believer is indeed free from the law.

What is the object of the second section, vs. 7—25?

Ans. To show the true operation of the law.

Into how many parts is this latter section to be divided?

Ans. Two, vs. 7—13, and vs. 14—22.

CHAP. 7: 1—6.

¹Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? ²For a woman which hath an husband is bound by the law to *her* husband, so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. ³So then, if while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. ⁴Wherefore, 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. ⁵For when we were in the flesh, the motions of sins, which were by the law, did work in our members, to bring forth fruit unto death. ⁶But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.

Analysis.

What is the design of this section?

What general fact is stated in v. 1?

What illustration of this general truth is given in vs. 2, 3?

What application of this illustration is made to the case of believers in vs. 4, 6?

How are we freed from the law? v. 4.

To whom are we then united? v. 4.

What is the result of our being under the law? v. 5.

What is the result of our union with Christ? v. 6.

Commentary.

(1) Who are here intended by those who know the law?

What is it that they are supposed to know?

What is meant by the law having dominion over a man as long as he lives?

(2) What is the force of *for* at the beginning of this verse?

How is this verse an illustration of the general remark contained in v. 1?

How long is a woman bound by the law to her husband?

What frees her from this obligation?

What is meant by the expression "law of her husband?"

(3) How does it appear that the woman is bound to her husband as long as he lives?

How does it appear that his death frees her from this obligation?

(4) What is the application which Paul makes of this illustration?

From what is the believer freed?

To whom may he be united?

How does Paul express the idea that we are freed from the law?

Why does he not say that the law is dead, instead of saying we are dead to the law?

What is meant by our being dead to the law? v. 6.
Gal. 2: 19.

How are believers freed from the law?

What is meant by the body of Christ? Eph. 2: 13, 15,
16. Col. 1: 22.

With what view are we freed from the law?

Why is Christ here spoken of as he who arose from
the dead?

What is the object of being united to Christ?

What is meant by our bringing forth fruit unto God?

(5) Why is it necessary that we should be freed from
the law?

What is meant by being in the flesh? compare ch.
8: 8. Gal. 3: 3. Rom. 4: 1. Phil. 3: 4—6.

What does the expression "motions of sins" mean?

In what sense are these sinful emotions *by* the law?
see v. 8.

What is meant by "did work in our members?"

What was the result of this influence of sin?

What is meant by bringing forth fruit unto death?

(6) How does Paul describe the state of a Christian?

What is meant by being delivered from the law?

How are we delivered from the law? By its dying, or
by our dying to it? *Ans.* The true reading proba-
bly is, "we being dead in respect to that by which
we were formerly held."

In what sense were we formerly held by the law?

With what view are we freed from the law?

What is meant by "serving in newness of spirit?"
2 Cor. 3: 6.

What is meant by "oldness of the letter?" ch. 2: 27.
2 Cor. 3: 6.

Doctrines.

What is the leading doctrine of this section?

How is deliverance from the law effected? v. 4. ch.
10: 4.

What is the design of redemption? v. 4, &c.

What is the effect of striving after holiness in a legal spirit? v. 5.

What is the characteristic feeling of those who are free from the law? v. 6.

What doctrine concerning marriage is taught in vs. 2, 3.

Remarks.

What lesson does the doctrine of this passage teach us as to the necessity of faith in Christ?

What is the only evidence of union with Christ? v. 4.

What is the nature of conversion? v. 6.

What caution is suggested by vs. 2, 3, as to entering upon a marriage contract?

On what grounds is it right to grant divorces?

CHAP. 7: 7—13.

⁷What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. ⁸But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law, sin *was* dead. ⁹For I was alive without the law once: but when the commandment came, sin revived, and I died. ¹⁰And the commandment, which *was ordained* to life, I found *to be* unto death. ¹¹For sin, taking occasion by the commandment, deceived me, and by it slew *me*. ¹²Wherefore the law *is* holy; and the commandment holy, and just, and good. ¹³Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

Analysis.

- What is the design of this section ?
 How is it connected with the preceding passage ?
 Why is deliverance from the law necessary ? Is it
 because the law is evil ?
 What effect does the law produce ?
 What effect is ascribed to it in v. 7 ?
 What in v. 8 ?
 What is the design of vs. 9—11 ?
 What inference is drawn in v. 12 ?
 What in v. 13 ?

Commentary.

- (7). What is the import of the first question asked in this verse ?
 What is meant by the question, "Is the law sin ?"
 How does Paul show that the law is not evil ?
 What two effects does he ascribe to it ?
 How does the law produce the knowledge of sin ?
 What is the force of *for* here ?
 In what sense is the word *lust* to be taken ?
 What is the meaning of the command, Thou shalt not covet ?
- (8) In what relation does this verse stand to the preceding ? *Ans.* It is part of the answer to the question, Is the law evil ?
 In what sense is the word *sin* to be taken ?
 What is the meaning of the phrase "taking occasion ?"
 How are the words *by the commandment* to be connected ? compare vs. 11, 13.
 How did sin work by the commandment ?
 What effect is here attributed to the law ?
 How does Paul show that the law arouses sin ?
 What is meant by saying sin was dead ?
- (9) What is the design of vs. 9—11 ?

What does Paul mean by saying he was alive without the law ?

What is meant by the commandment coming ?

What effect did the knowledge of the law produce on Paul ?

What does he mean by saying sin revived ?

What is meant by saying "I died?"

(10) In what sense was "the commandment unto life?"

In what sense was it "unto death?"

(11) How is it that the law being good was thus productive of evil ?

How are the words *by the commandment* to be here connected ?

How did sin deceive him by the commandment ?

In what sense did sin slay him by the commandment ?

(12) What conclusion does Paul draw from this exhibition of the operation of the law ?

How do the words *holy, just, and good*, differ in meaning ?

(13) How is the law the cause of evil ?

What is meant by the phrase "made death unto me?"

What was the cause of death or misery to the apostle ?

How did sin work death ? *Ans.* By means of that which is good, *i. e.* by the law.

What was the consequence of this ?

What is meant by sin becoming exceeding sinful ?

Doctrines.

What important doctrine is here taught respecting the law ? vs. 7, 8.

What is taught respecting conviction of sin ? v. 9.

What is taught of the character of the law in vs. 9, 12 ?

In what light is the nature of sin presented ? v. 13.

What is the effect of sin ? vs. 10—13.

Remarks.

What is the condition of those who are under the bondage of a legal spirit? vs. 7—13.

How ought the law to be preached? vs. 7, 8.

What instruction may be derived from this passage as to the nature of evangelical religion? vs. 7, 13.

In what light does this passage present self-complacency? vs. 12, 13.

What test of religious experience does the passage afford?

CHAP. 7: 14—25.

¹⁴For we know that the law is spiritual; but I am carnal, sold under sin. ¹⁵For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I. ¹⁶If then I do that which I would not, I consent unto the law, that *it is* good. ¹⁷Now then it is no more I that do it, but sin that dwelleth in me. ¹⁸For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not. ¹⁹For the good that I would, I do not; but the evil which I would not, that I do. ²⁰Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. ²¹I find then a law, that when I would do good, evil is present with me. ²²For I delight in the law of God after the inward man: ²³but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. ²⁴O wretched man that I am! who shall deliver me from the body of this death? ²⁵I thank God, through Jesus Christ our Lord. So then, with the mind I myself serve the law of God, but with the flesh the law of sin.

Analysis.

What is the design of this passage? *Ans.* To show the operation of the law on the renewed mind in order to prove that it cannot produce holiness.

Why cannot the law effect our sanctification? v. 14.

What is the nature of the bondage to sin of which Paul complains? v. 15.

What inference is drawn from the character of this bondage? v. 16.

What other inference is drawn from it in v. 17?

What is the design of vs. 18—20?

What is the conclusion from this exhibition of the effect of the law? v. 21.

What is the design of vs. 22, 23? *Ans.* They are an explanation of v. 21.

In what state does the law leave us? v. 24.

Where must we look for deliverance? v. 25.

Commentary.

(14) What is the connexion between this verse and the preceding?

What is meant by the word *spiritual*?

What is the meaning of *carnal*? compare 8: 5. Gal. 5: 13. John 3: 5, 6.

What is the meaning of the expression "sold under sin?"

(15) What is the design of this verse? *Ans.* To explain the nature of the bondage to sin spoken of in v. 14.

What is the meaning of the phrase "I allow not?"

What is meant by the expression "what I would?"

What then is the nature of this bondage to sin?

How does it appear that a Christian can adopt the language of this verse?

(16) What inference does Paul here draw from what is said in v. 15?

Where lies the blame of the law's being insufficient for sanctification?

What is meant by consenting to the law?

(17) Is the bondage of which Paul spoke in v. 15 compatible with the Christian character?

How does it appear that it is so?

What is the force of the words *now then*?

What is meant by "sin that dwelleth in me?"

What is meant by saying "It is no more I that do it?"

What is the object of the apostle in this verse?

(18) What is the design of vs. 18—20?

Why is there such a contradiction between the better feelings of the Christian and his conduct?

In what sense does Paul say there was no good in him?

What is meant by "in my flesh?"

How does Paul illustrate the power of indwelling sin?

What is meant here by the phrase "to will?"

In what sense was this *present* with the apostle?

What is it that the apostle says he found not?

What is meant by the words *I find not*?

(19) In what relation does this verse stand to the preceding? *Ans.* It is an illustration and confirmation of what had just been said.

In what sense is the expression "I would" to be taken here? compare v. 15 or 18.

(20) What conclusion is here drawn from v. 19? compare v. 17.

(21) What then is the real state of the Christian as described in this verse?

In what sense is the word *law* to be taken here?

What law did Paul find himself subject to?

(22) What is the design of verses 22, 23? *Ans.* They are an explanation of v. 21.

What is meant by the expression "I delight in the law?"

What is meant by the inward man? compare vs. 23, 25, and the similar passages, ch. 8: 13. Gal. 5: 17.

(23) What is meant by the law in the members?

To what is this law opposed?

What is meant by the law of the mind?

What is the result of this conflict?

What is meant by the law of sin?

(24) What effect did this conflict produce on the apostle?

From what did he desire to be delivered?

What is meant by body of death?

Why is sin so called?

(25) By whom is the deliverance of the believer from sin effected?

In what condition does the law leave the Christian?

What is meant by the expression "with the mind?"

What is meant by "with the flesh?"

Doctrines.

Is the latter part of this chapter to be considered as descriptive of the experience of a believer?

What argument in favour of the affirmative of this question may be derived from the use of the first person throughout the passage?

Is there any thing here asserted inconsistent with Christian experience?

Is there nothing inconsistent with the scriptural account of unrenewed men? see vs. 15, 16, 22, 25.

What argument may be derived from the parallel passage, Gal. 5: 17, 18.

What argument can be derived from the context?

What doctrine as to the perfection of Christians in this life is here taught?

In what light is the law of God to be viewed?

What effect has the mere exhibition of truth on the heart?

- How is inability consistent with accountability?
v. 18. Gal. 5: 17.
- Are the emotions and affections under the control of
the will? vs. 16, 18, 19, 21.
- How is victory over sin to be obtained?

Remarks.

- What test of Christian character is afforded by this
passage?
- In what light does this passage present the power and
evil of sin?
- Can the power of sin be urged as an excuse for the
sinner?
- What effect does the consciousness of his sinfulness
produce on the Christian?

CHAPTER VIII.

- WHAT is the theme of this chapter? *Ans.* The secu-
rity of believers.
- What argument to prove this point is presented in
vs. 1—4? *Ans.* They are delivered from the law.
- What argument is presented in vs. 5—11? *Ans.*
They are already possessed of the Holy Spirit who
is the author of life.
- What is the third argument? vs. 12—17. *Ans.* They
are children and heirs of God.
- What is the fourth? vs. 18—28. *Ans.* Afflictions
are not inconsistent with their filial relation to God.
- What is the fifth? vs. 29, 30. *Ans.* They are pre-
destinated to eternal life.
- Whence is the fifth derived? vs. 31—34 *Ans.* From
the gift of the Son of God.

What is the sixth ? vs. 35—39. *Ans.* The unchangeable love of God.

CHAP. 8: 1—11.

¹*There is*, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit. ²For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. ³For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: ⁴that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. ⁵For they that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. ⁶For to be carnally minded *is* death; but to be spiritually minded *is* life and peace: ⁷because the carnal mind *is* enmity against God; for it is not subject to the law of God, neither indeed can be. ⁸So then they that are in the flesh cannot please God. ⁹But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. ¹⁰And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness. ¹¹But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

Analysis.

What is the position assumed in v. 1 ?

What reason is assigned in v. 2 for the safety of believers ?

How has the deliverance of the believer from the law been effected ? vs. 3, 4.

- What argument is presented in the following verses ?
 How does Paul show in vs. 5—7 that the indwelling
 of the Spirit is connected with life ?
 How does he show that to be carnally minded is
 death ?
 What inference is drawn from these premises in vs.
 9—11.

Commentary.

- (1) Whence is the conclusion indicated by the word
therefore drawn ?
 What is the force here of the word *now* ?
 What is the meaning of the clause "there is no con-
 demnation ?"
 To whom is there no condemnation ?
 What is meant by *in Christ* ? 2 Cor. 5: 17. John 15:
 4. 1 John 2: 5.
 In what relation does the second clause of this verse
 stand to the first ?
 What is meant by walking after the flesh ?
 What is meant by walking after the Spirit ?
- (2) Why is there no condemnation to believers ?
 What is meant by the law of the Spirit of life ?
 In what other passage is the gospel called *a law* ? see
 ch. 3: 27.
 Why is it said to be *of* the Spirit ?
 Why is the Spirit called the Spirit of life ?
 How are the words *in Christ Jesus* to be connected and
 explained ?
 What is meant by the law of sin and death ?
 Why is the law of God so called ? see ch. 7: 5, 13.
 In what sense is the believer freed from the law ?
- (3) Why is it necessary that he should be thus freed ?
 Why is the law inadequate to effect our salvation ?
 What is meant by its being weak through the flesh ?
 How is the end which the law could not attain accom-
 plished ?
 What is meant by the expression *his own Son* ?

How did God send his Son ?

What is meant by the likeness of sinful flesh

What does the phrase "for sin" mean ? *Ans.* As a sacrifice for sin, Heb. 10: 6. Ps. 40: 6.

What is the meaning of the expression "he condemned sin ?"

What do the words *in the flesh* here mean ?

(4) What was the immediate design of the sacrifice of Christ ?

What does the righteousness of the law mean ?

How are the demands of the law fulfilled in us ? compare 2 Cor. 5: 21.

What is the design of the latter clause of this verse ?

(5) What is the immediate object of this and the following verses ?

What is the force of the word *for* here ? *Ans.* We must walk after the Spirit, *for* those who walk after the flesh, &c.

What is meant by being after the flesh ?

What is meant by minding the things of the flesh ?

What is the meaning of the other phrases "they who are after the Spirit," and "mind the things of the Spirit ?"

(6) What is the force of *for* in this verse ?

What is meant by being carnally minded ? see v. 5.

What is the consequence of this state of mind ?

What is meant by death ?

What is meant by being spiritually minded ? see v. 5.

What is the consequence of this state of mind ?

What is meant by life and peace ? compare v. 13.

(7) Why is death the consequence of being carnally minded ?

What is meant here by the carnal mind ? see vs. 5, 6.

What is meant by the expression "enmity against God ?"

Why is the carnal mind an object of the divine displeasure ?

What is meant by its not being subject to the law of God ?

Why can it not be thus subject ?

(8) What consequence does Paul here deduce from the preceding verses ?

What is meant by the expression "cannot please God ?"

(9) What is the design of vs. 9—11 ?

How are Christians here described ?

What is meant by the Spirit of God dwelling in them ?
comp. Eph. 2: 22. 1 Cor. 3: 16. 6: 19.

In what sense are the words *Spirit of Christ* to be here understood ?

Why is the Holy Ghost called the Spirit of Christ ?
see John 3: 34. Acts 10: 38, and John 1: 33. 15: 26, &c.

What does Paul say of those who have not the Spirit of Christ ?

What is meant by the expression "if Christ be in you ?"

(10) What consequence does Paul say follows if Christ is in us ?

What is the meaning of the clause "the body is dead because of sin ?"

In what sense is the word *body* to be taken ? see v. 11.

In what sense is the word *spirit*, in the next clause, to be understood ?

What is meant by saying "the soul is life because of righteousness ?"

In what sense is the word *righteousness* to be here taken ?

(11) What farther consequence follows from the indwelling of the Spirit ?

How is God here described ?

Why is he thus described ?

What is meant by the clause "shall quicken your mortal bodies?"

How shall our mortal bodies be quickened?

Doctrines.

What doctrines, taught in the previous part of the epistle, are repeated in vs. 1, 3, 4?

What arguments for the final salvation of believers are contained in this passage?

What arguments for the divinity of Christ are contained in vs. 3, 9, 11?

What doctrine respecting Christ is taught in v. 3?

How is the justification of believers secured? v. 4.

What do v. 5—11 teach in reference to Antinomianism?

What is taught in v. 6 respecting the necessity of holiness?

In what state do vs. 6, 8 represent unrenewed men as being?

What do vs. 5—8 teach as to the source of all good in man?

How does it appear that the redemption of Christ extends to the bodies of believers?

Remarks.

In what light ought we to view union with Christ?

What is the nature of the liberty wherewith Christ hath made us free? vs. 2, 5.

In what state of mind ought Christians to be in view of this liberty? vs. 4—8.

What test of character is presented in v. 5?

Why is misery always connected with sin? vs. 6, 7.

Why are the guilt and danger of those described in vs. 7, 8 so great?

What is the great distinction of the Christian?

What effect ought the belief that the Holy Spirit dwells in us to produce?

How ought we to regard our bodies? v. 11.

CHAP. 8: 12—28.

¹²Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. ¹³For if ye live after the flesh, ye shall die ; but if ye through the Spirit do mortify the deeds of the body, ye shall live. ¹⁴For as many as are led by the Spirit of God, they are the sons of God. ¹⁵For ye have not received the Spirit of bondage again to fear ; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. ¹⁶The Spirit itself beareth witness with our spirit, that we are the children of God : ¹⁷and if children, then heirs ; heirs of God, and joint-heirs with Christ ; if so be that we suffer with *him*, that we may be also glorified together. ¹⁸For I reckon that the sufferings of this present time *are* not worthy to be *compared* with the glory which shall be revealed in us. ¹⁹For the earnest expectation of the creature waiteth for the manifestation of the sons of God. ²⁰For the creature was made subject to vanity, not willingly, but by reason of him who had subjected *the same* in hope ; ²¹because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. ²²For we know that the whole creation groaneth and travaileth in pain together until now. ²³And not only *they* but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body. ²⁴For we are saved by hope : but hope that is seen, is not hope : for what a man seeth what doth he yet hope for ? ²⁵But if we hope for that we see not, *then* do we with patience wait for *it*. ²⁶Likewise the Spirit also helpeth our infirmities : for we know not what we should pray for as we ought ; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. ²⁷And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according *to the*

will of God. ²³And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

Analysis.

What two additional arguments in favour of the safety of believers does this section contain? vs. 12—17, and vs. 18—28.

What inference as to the duty of believers is drawn in v. 12?

What motive for obedience is presented in v. 13?

What ground of confidence that believers shall live is presented in v. 14?

How is the sonship of believers proved in vs. 15, 16?

What inference is drawn in v. 17 from the fact that believers are the sons of God?

How does the apostle show that the sufferings of Christians are not inconsistent with their being the sons of God?

What is the special design of vs. 18—23?

How are believers sustained under their afflictions? vs. 24, 25, and vs. 26—28.

Commentary.

(12) Whence is the inference contained in this verse drawn?

What is meant by the expression “debtors to the flesh?”

(13) How does Paul enforce the necessity of living after the Spirit?

What will be the consequence of living after the flesh?

What is meant by mortifying the deeds of the body?

What is intended by “deeds of the body?”

How is the destruction of sin to be effected?

What will be the consequence of the mortification of sin?

(14) What is the force of *for* at the beginning of this verse?

What is meant by being led by the Spirit of God?
 In what sense are believers the sons of God? Matt. 5:
 9, 45. Rom. 9: 26. John 1: 12. 1 John 3: 2

(15) How does Paul prove that believers are the sons
 of God?

What is meant by the expression "spirit of bondage?"

What is the force of the expression "again to fear?"

What is meant by the spirit of adoption?

How does this spirit manifest itself?

What does the word *Abba* mean?

Why are the words *Abba* and *Father* both used?

(16) What evidence of adoption is referred to in this
 verse?

What is meant by "the Spirit itself?"

What is the meaning of the phrase "beareth witness
 with our Spirit?"

To what does the Spirit thus bear witness?

What is the nature of this testimony of the Spirit? see
 ch. 5: 5. 2 Cor. 1: 22. Eph. 1: 16.

(17) What inference does Paul draw from our adoption?

What is meant by being heirs of God? see Gal. 3: 29.
 4: 7. Col. 3: 24.

In what sense are Christians joint heirs with Christ?
 Matt. 25: 21. Rev. 3: 21.

How are Christians said to suffer with Christ?

(18) What is the force of *for* at the beginning of this
 verse?

How does Paul show that the sufferings of Christians
 are not inconsistent with their adoption?

What renders these sufferings insignificant?

What is meant by the glory that shall be revealed in us?
 2 Cor. 4: 17. Eph. 3: 10.

(19) What is the design of vs. 19—23?

What is meant by the earnest expectation of the crea-
 ture?

For what does the creation thus earnestly wait?

What is meant by the manifestation of the sons of God?
1 John 3: 2.

(20) Why does the creature thus anxiously wait?
In what sense is the word *vanity* to be understood?
Ps. 26: 4. Eph. 4: 17.

How came the creature to be thus subject to frailty and corruption?

What is meant by the expression "not willingly?"

How is the clause "by reason of him that subjected the same" to be understood?

What is meant by the words *in hope*?

(21) How does Paul show that this subjection is not hopeless?

From what is the creation to be delivered?

Into what state is it to be introduced?

What is meant by the glorious liberty of the children of God?

(22) With what is this verse to be connected?

In what state is the creation here represented?

What is the force of the word *together*?

What is the force of the words *until now*?

(23) Whom does Paul represent as joining with the whole creation in its sense of present bondage?

What is meant by the first fruits of the Spirit? Eph. 1: 14.

Why are the present influences of the Spirit called first fruits, or earnest?

Who are intended by the expression "even we ourselves?"

For what do Christians so anxiously wait?

What is meant by the adoption?

What is meant by the redemption of the body?

What is meant by the creature in this passage?

In what sense can the irrational creation be said to long for the manifestation of the sons of God? compare Is. 55: 12.

In what sense is the irrational creature subject to vanity?
Gen. 3: 17. Isa. 24: 6.

How can the creation be said to share in the liberty of
the sons of God? Isa. 35: 1. 29: 17. 2 Pet. 3: 7—13.

How does the passage, according to this interpretation,
bear on the apostle's argument?

(24) What is the design of vs. 24, 25?

What is the connexion of this verse with v. 23? *Ans.*
Believers wait for the adoption, *because* salvation is
not a present, but a future good.

What is the meaning of the expression "we are saved
by (in) hope?" *Ans.* Salvation is yet only in pros-
pect.

In what sense is the word *hope* used in the next clause?
Col. 1: 5. Heb. 6: 18.

What is the design of the latter clause of the verse?

(25) What conclusion is drawn in this verse from the
fact that salvation is yet future?

How do believers wait for salvation?

What is there in the nature of hope to produce patience?

(26) What is the force of the words *not only so*?

What other present support besides hope has the be-
liever?

What is meant by the Spirit's helping our infirmities?

What example of the aid of the Spirit does the apostle
give?

Why is it necessary that the Spirit should teach us how
to pray?

What is meant by the Spirit's making intercession for
us? John 14: 26. 15: 26. 16: 7.

What is intended by the phrase "groanings that cannot
be uttered?"

(27) To whom are these inward desires known?

In what sense is the word *know* here used? Ps. 1: 6.

What is meant by the mind of the Spirit?

Why do the feelings excited by the Spirit secure the
approbation of God?

- (28) What is the design of this verse ?
 What is meant by the expression *all things* in this verse ?
 For whose good shall these things work together ?
 How are Christians here described ?
 What is meant by their being *called* ? see 1 Cor. 1:
 24. Jude 1: 1, &c.
 What is the foundation of this call ? 2 Tim. 1: 9. Eph.
 1: 11.
 What is meant by the purpose of God ?

Doctrines.

- What is taught in v. 14 as to the relation of believers
 to God ?
 In what relation does God stand to believers ? v. 15.
 What is taught respecting assurance in v. 16 ?
 In what light are afflictions presented in vs. 17—25 ?
 What view is presented in vs. 19—23 of the future
 blessedness of believers ?
 What is taught in v. 23 respecting the influences of the
 Spirit ?
 In what light is hope presented in v. 24 ?
 What is taught respecting the Holy Spirit in v. 26 ?
 What is taught as to the nature of acceptable prayer in
 v. 27 ?
 What is taught respecting the conversion of men in
 v. 28 ?

Remarks.

- What duty is enjoined in vs. 12, 13 ?
 What criterion of Christian character is given in v. 15 ?
 By what kind of a spirit is true religion characterized ?
 v. 15.
 What is the duty of Christians as it regards the assu-
 rance of salvation ?
 In what light ought Christians to regard afflictions ? vs.
 17, 18.

In what view should the doctrine taught in vs. 19—22 lead us to look on the present life ?

In what way do Christians regard the things of heaven? v. 22.

What effect ought the hope of heaven to produce on us? v. 24, 25.

How ought we to regard the Holy Spirit? vs. 26, 27.

What ground of confidence is presented in v. 28 ?

CHAP. 8: 29—39.

²⁹For whom he did foreknow, he did also predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. ³⁰Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. ³¹What shall we then say to these things? If God be for us, who can be against us? ³²He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? ³³Who shall lay any thing to the charge of God's elect? *It is* God that justifieth. ³⁴Who is he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. ³⁵Who shall separate us from the love of Christ? *Shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? ³⁶As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. ³⁷Nay, in all these things we are more than conquerors, through him that loved us. ³⁸For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, ³⁹nor 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.

Analysis.

What arguments in favour of the safety of believers are presented in this section? vs. 29, 30, and 21—29.

On what principle does Paul's first argument depend?

Ans. On the unchangeableness of the divine purposes.

What is the foundation of the second argument? vs. 31—34. *Ans.* The greatness and constancy of the love of God.

What conclusion is drawn from all these arguments in vs. 35—39?

Commentary.

(29) What is the connexion of this verse with the preceding one?

In what sense is the word *foreknow* to be here understood? see ch. 11: 2. 1 Pet. 1: 20; compare Acts 2: 33. 1 Pet. 1: 2.

What is the next step, in the order of salvation, after the selection of the objects of mercy?

What is meant by predestination? compare Acts 4: 28. Eph. 1: 5, 11. 1 Cor. 2: 7.

To what are believers predestinated?

In what respects are they to be like Christ? see Eph 1: 4, 5. 1 Cor. 15: 49. Phil. 3: 21.

In what relation does Christ stand to believers?

What is the meaning here of the term *first-born*? Ps. 89: 27. Col. 1: 15.

(30) What is the next step in the order of our salvation?

What is meant by the expression "he called?" see v. 28. 1 Cor. 1: 24. 7: 15, 18. Heb. 9: 15.

What blessings are certainly consequent on our being thus called?

What is meant here by the terms *justified* and *glorified*?

- (31) What is the import of the first question in this verse ?
 What is the argument in this verse for the security of believers ?
 What is included in the declaration that God is for us ?
- (32) To what manifestation of the love of God does the apostle here refer ?
 What inference does he draw from the fact that God has given his Son for us ?
 What is the meaning of the expression "his own Son?" see ch. 1: 4. Heb. 1: 5.
 To what did God deliver his Son ? Isa. 53: 6.
 For whom was he thus delivered ?
 What is here intended by the *all things* which God will give us ?
- (33) What is the design of this and the following verse ?
 What is the meaning of the question here asked ?
 Who are intended by God's elect ? Matt. 24: 22. Col. 3: 12. Tit. 1: 1. 1 Pet. 1: 2.
 Why can nothing be laid to the charge of God's elect ?
- (34) What is the purport of the question here asked ?
 Why cannot believers be condemned ?
 How does Christ's death secure their justification ?
 How does his resurrection secure the same end ? see ch. 4: 25. Acts 17: 31. Heb. 4: 14. 7: 25.
 What is meant by Christ's being at the right hand of God ? Ps. 110: 1. Eph. 1: 20. Rev. 3: 21.
 What farther ground of confidence is presented in this verse ?
 What is meant by Christ's making intercession for us ? see v. 26. Heb. 9: 24. 1 John 2: 1.
- (35) What ground of confidence is presented in this verse ?
 What is meant by "the love of Christ ?"
 What is the meaning of the latter part of this verse ?
- (36) With what view does Paul quote Ps. 44: 22 ?

- (37) With what is this verse to be connected ?
 What is meant by our being more than conquerors ?
 To whom are we indebted for this victory ?
- (38, 39) What is the design of these verses ?
 What is it that Paul says nothing can accomplish ?
 What is meant by life and death here ?
 In what sense are the terms *angels, principalities, and powers* to be here understood ? see Eph. 1: 21. Col. 1: 16.
- What does the clause "neither things present, nor things to come" mean ?
 In what sense are the words *height and depth* to be understood ?
 What is the meaning of the clause "nor any other creature ?"
 What is meant here by the love of God ?
 Through whom is this love exercised ?

Doctrines.

- What doctrine is taught as to election and predestination in v. 29 ?
 What is taught as to the perseverance of believers in v. 30 ?
 What is the evidence of our election ? vs. 29, 30.
 What is the proper ground of the confidence of final pardon ? vs. 31—39.
 On what should our hope of acceptance with God rest ? v. 34.
 In what light ought trials and afflictions to be viewed ? v. 35.
 In what relation do all created things stand to the Christian ? vs. 29—38.
 What is taught of the love of God in this passage ?

Remarks.

- How does the plan of redemption tend at once to produce confidence and to repress presumption? vs. 29—39.
- How are the Christian graces mutually connected? vs. 29, 30.
- In what relation do Christians stand to Christ, and to each other? v. 29.
- In what light do vs. 30—39 place want of confidence in God?
- How ought the wonderful love of Christ to affect us? v. 32.
- How can despondency be most effectually prevented? v. 34.
- What is the practical effect which the doctrine of this whole chapter ought to produce on us?

 CHAPTERS IX. X. XI.

- What subject does Paul enter upon in this chapter?
Ans. The calling of the Gentiles, and the rejection of the Jews.
- How far does the consideration of this subject extend?
Ans. To the end of the 11th chapter.
- What is his object in the first part of the 9th? *Ans.* To show that God can consistently call the Gentiles, vs. 1—24.
- What is the design of vs. 25—29? *Ans.* To show that such was his revealed purpose.
- What annunciation is made in vs. 30—33? *Ans.* That the Gentiles are called and the Jews rejected.
- What is the design of ch. 10.? *Ans.* To show the necessity of the rejection of the Jews, and the propriety of extending the preaching of the gospel to all nations.
- What is the design of ch. 11? *Ans.* To show that the rejection of the Jews is neither total nor final.

CHAPTER IX.

What is the design of vs. 1—5 ?

How does the apostle prove his doctrine respecting the calling of the Gentiles, in vs. 6—24 ?

What argument is presented in vs. 25—29 ?

What is the design of vs. 30—33 ?

CHAP. 9: 1—5.

I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, ²that I have great heaviness and continual sorrow in my heart. ³For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: ⁴who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; ⁵whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen.

Analysis.

What is the design of vs. 1—3 ?

What is the apostle's object in vs. 4, 5 ?

Commentary.

(1) How are the words *in Christ* to be understood ? see ch. 16: 3, 7. 1 Cor. 7: 39. Rom. 16: 22. Phil. 2: 1.

Why does Paul use both expressions, "I say the truth," and "I lie not ?" see Isa. 38: 1. John 1: 20.

To what does Paul say his conscience bore witness ?

How are the words *in the Holy Ghost* to be connected and explained ?

(2) What is it that Paul so solemnly asserts ?

(3) What is the design of this verse ?

What is the meaning of the word *accursed* or *anathema* ? see Lev. 27: 28, 29. Deut. 7: 26. Josh. 6: 17. Acts 23: 14. 1 Cor. 12: 3. 16: 22. Gal. 1: 8, 9.

What is the force of the words *from Christ* ?

What is the meaning of the expression "I *could* wish?"

For whom does Paul express this strong affection ?

What is the meaning of the phrase *according to the flesh* ?

(4) What is the design of vs. 4, 5 ?

What is the import of the term *Israelites* ? see Gen. 32: 28. Hos. 12: 3.

In what sense is the word *adoption* to be understood ? Ex. 4: 22. Deut. 14: 1.

What is meant by the *glory* ? see Ex. 29: 43. 1 Kings 8: 11. Isa. 6: 4.

What is meant by the *covenants* ? Gal. 3: 16, 17. Eph. 2: 12.

What is meant by "the giving of the law?"

What is meant by the *service* ?

What is meant by the *promises* ? Gal. 3: 16.

(5) What other privileges are here referred to ?

Who are intended by the fathers ?

What is the antecedent of the relative *whom* here ?

In what sense was Christ a descendant of the Israelites ?

What is the meaning of the phrase "as to the flesh?"

In what other view is Christ here presented ?

Who is said to be over all ?

What is meant by that expression ? Eph. 4: 6.

Who is called "God blessed for ever?"

How can it be proved that this refers to Christ ?

Why may it not be understood as a doxology referring to God ?

What is the form of the doxologies in the Old Testament ? see Ps. 31: 21. 72: 18.

Doctrines.

What is taught respecting the Holy Spirit in v. 1 ?

What doctrine as to benevolence is taught in v. 3 ?

How does it appear that Paul does not teach in v. 3 that it is right to be willing to be damned for the good of others ?

In what light is church-membership presented in v. 4 ?

What doctrine is taught in v. 5 respecting Jesus Christ ?

Remarks.

What practical lesson is taught in v. 1 ?

What test of character is suggested by vs. 2, 3 ?

What lesson should the rejection of the Jews, notwithstanding all their privileges, teach us ?

How ought a pious parentage to be regarded ?

How ought the fact that Christ is at once God and man to affect us ? v. 5

What lesson may be derived from these five verses, considered as the introduction to the following discussion ?

CHAP. 9: 6—24.

⁶Not as though the word of God hath taken none effect. For they *are* not all Israel which are of Israel : ⁷neither, because they are the seed of Abraham, *are they* all children : but, In Isaac shall thy seed be called.

⁸That is, they which are the children of the flesh, these *are* not the children of God : but the children of the promise are counted for the seed. ⁹For this *is* the word of promise, At this time will I come, and Sarah shall have a son.

¹⁰And not only *this* ; but when Rebecca also had conceived by one, *even* by our father Isaac ;

¹¹(for *the children* being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth ;) ¹²it was said unto her, The elder shall serve the younger ; ¹³as it is written, Jacob have I loved,

but Esau have I hated. ¹⁴What shall we say then? *Is there* unrighteousness with God? God forbid. ¹⁵For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. ¹⁶So then *it is* not of him that willeth, nor of him that runneth, but of God that showeth mercy. ¹⁷For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth. ¹⁸Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth. ¹⁹Thou wilt say then unto me, Why doth he yet find fault? for one who hath resisted his will? ²⁰Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed *it*, Why hast thou made me thus? ²¹Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? ²²*What* if God, willing to show *his* wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction; ²³and that he might make known the riches of his glory on the vessels of mercy, which he afore prepared unto glory. ²⁴Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

Analysis.

What subject does Paul here introduce?

What is the immediate design of this section? *Ans.*

To show that God is at perfect liberty to call the Gentiles into his kingdom.

What is his first argument in support of this point? vs. 6—13.

What is his second argument?

What is the objection to the divine sovereignty presented in v. 14?

How does Paul answer it? vs. 15, 16, and vs. 17, 18.

What is the second objection? v. 19.

How does Paul answer it? vs. 20, 21, and vs. 22—24.

Commentary

(6) What opinion did the Jews entertain respecting the promise of God to Abraham and his seed?

What is the force of the words *not as though*?

What had Paul said which seemed to imply that the word of God had failed?

What is meant by the word of God in this place?

How does he show that the promise of God, even admitting the rejection of the Jews, was not broken?

What is the meaning of the expression "all are not Israel that are of Israel?"

(7) What is the design of this and the following verse?

Who are here intended by the seed of Abraham?

Who are intended by his children?

What is the meaning of the clause "in Isaac shall thy seed be called?"

(8) What is the force of the words *that is*?

Does Paul intend simply to explain the bearing of the fact mentioned in v. 7?

What analogy is there between the case of Ishmael and Isaac and that of the natural and spiritual seed of Abraham?

What is meant by the expression "children of the promise?" see Gal. 4: 23, 28.

What is the meaning of the expression "are counted for seed?"

(9) What is the design of this verse?

Why was Isaac called a child of promise?

What is implied in this declaration of Scripture?

(10) How are the words *not only this* to be explained?

What is the case of Rebecca and her two children cited to prove?

What renders this case stronger than that of Isaac and Ishmael?

(11) What is the force of *for* here?

When was the choice between Jacob and Esau announced?

Why was it made before they were born?

What is the meaning of the clause "neither having done good or evil?"

What is the meaning of the word *purpose*? see ch. 8: 28. 2 Tim. 1: 9.

How are the words *according to election* to be explained?

What is meant by saying that this election or purpose is not of works? compare ch. 11: 6. Gal. 2: 16.

(12) With what is this verse to be connected?

With what design is this passage from the Old Testament quoted? *Ans.* Simply to show that God chose Jacob in preference to Esau?

In what sense did Esau serve Jacob?

Is this passage to be understood of Jacob and Esau personally, or of their descendants?

(13) With what view is this passage from Malachi 1: 2, 3, quoted?

Does this passage refer to Jacob and Esau, or to their descendants?

In what sense is the word *hate* to be here understood? see Gen. 29: 33. Luke 14: 26.

What doctrine is taught in this and the preceding verses?

What objections are commonly urged against this doctrine? see v. 14, and v. 19.

(14) What objection to the sovereignty of God is here presented?

What is the meaning of the word *unrighteousness*?

(15) How does Paul answer this objection?

What is the force here of the word *for*?

What is the meaning of the expression "I will have mercy on whom I will have mercy?"

(16) What inference does Paul draw from the preceding declaration ?

To what does the word *it* refer ?

What is meant by the expressions "of him that will-eth" and "of him that runneth?"

On whom does the attainment of the divine blessing depend ?

(17) With what is this verse to be connected ?

What additional answer to the objection in v. 14 does it contain ?

What did God say to Pharaoh ?

For what purpose did God raise him up ?

How is the expression "I have raised thee up" to be understood ?

What is the meaning of the latter clause of this verse ?

(18) What conclusion does the apostle draw in this verse ?

From whence is this conclusion drawn ?

In what sense is the clause "whom he will he harden-eth" to be understood ? Isa. 6: 10. Deut. 2: 30. Rom. 1: 24, 28.

(19) What objection to the divine sovereignty is presented in this verse ?

What is meant by the expression "why doth he yet find fault?"

In what sense is the clause "who hath resisted his will" to be understood ?

(20) How does Paul answer this objection ?

On what is the objection under consideration founded ?

On what principle is Paul's answer to it founded ?

What design had the apostle in this passage, besides answering the objection in question ?

What is the purport of the last clause of this verse ?

(21) What is the design of this verse ?

What is the meaning of the word *power*? Matt. 21: 23
1 Cor. 9: 5.

- What is intended in this passage by the *lump* ?
- What is meant by the phrases "vessel unto honour" and "unto dishonour" ?
- What is the point of this illustration ?
- (22, 23) What is Paul's second answer to the objection contained in v. 19 ?
- What is the design of the punishment of the wicked ?
- What is the design of the salvation of the righteous ?
- What is meant here by *wrath* ? ch. 1: 18.
- How is the power of God manifested in the destruction of the wicked ?
- How does God treat even wicked men ?
- What is meant by the expression "vessels of wrath" ?
- How is the expression "fitted for destruction" to be understood ?
- What is meant by the phrase "riches of his glory" ?
- What is meant by the expression "vessels of mercy" ?
- In what sense is the phrase "afore prepared" to be understood ? compare Eph. 2: 10. Acts 13: 48.
- (24) Who are intended by the words *even us* ?
- What is meant by the *calling* here spoken of ? ch. 8: 28, 30.
- With what special view does Paul here mention that Gentiles as well as Jews are called ?

Doctrines.

- What is taught in vs. 6—12 as to the connexion with pious parents, as a ground of confidence towards God ?
- What doctrine respecting election does Paul here teach ?
- How may it be proved that this election is to eternal life ? see vs. 15, 16, 18.
- How may it be proved that it is a choice of individuals ?
- What is the foundation of this election ?
- How may it be proved that it is a sovereign choice ? see vs. 11, 16, 18 ; comp. 2 Tim. 1: 9.
- What are the two leading objections against this doctrine ? vs. 14, 19.

How does Paul answer them? vs. 15—23.

How do men become the children of God? v. 8.

How is v. 11 to be reconciled with the doctrine of original sin?

What is taught in vs. 17, 22, 23, as to the design of God in all his works?

How is the necessity of the use of means to be reconciled with the doctrine of the apostle in this passage?

How are men, considered as the objects of election, regarded?

What is the doctrine of reprobation as taught in vs. 18, 22, and ch. 1: 24, 28?

Remarks.

What practical effect ought the doctrine of God's sovereignty to have upon us?

What is the proper method of answering objections to the articles of our faith? vs. 15, 17.

What first principle of theological knowledge is suggested in vs. 15—19?

In what light does v. 20 present cavilling against God?

What duty in reference to the divine dispensation is suggested by vs. 20—24?

What ought we to make the end of our desires and pursuits? vs. 17, 22, 23.

What effect ought the fact that God often gives up the wicked to a reprobate mind to produce upon the impenitent?

CHAP. 9: 25—33.

⁵As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. ²⁶And it shall come to pass, *that* in the place where it was said unto them, *Ye are* not my people; there shall they be called the children of the living

God. ²⁷Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved. ²⁸For he will finish the work, and cut *it* short in righteousness: because a short work will the Lord make upon the earth. ²⁹And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodom, and been made like unto Gomorrha. ³⁰What shall we say then? that the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. ³¹But Israel, which followed after the law of righteousness; hath not attained to the law of righteousness. ³²Wherefore? Because *they sought it* not by faith, but as it were by the works of the law: for they stumbled at that stumbling-stone; ³³as it is written, Behold, I lay in Sion a stumbling-stone and rock of offence: and whosoever believeth on him shall not be ashamed.

Analysis.

At what conclusion had the apostle arrived at the close of the previous section?
 How does he confirm this conclusion?
 What are vs. 25, 26 designed to prove?
 What truth are vs. 27—29 intended to establish?
 What inference is drawn from these promises in vs. 30, 31?
 What is the ground of the rejection of the Jews? vs. 32, 33.

Commentary.

(25) What is the first part of the general conclusion contained in v. 24?
 How does Paul confirm this conclusion?
 To what class of persons does the passage in Hosea 2 23, refer?
 On what principle is it applicable to Paul's object?

(26) What is the second passage, quoted from Hosea 1: 10?

How does this apply to the apostle's argument?

(27, 28) What is the second part of the conclusion contained in v. 24?

How is this confirmed?

What is the purport of the passage quoted from Isa: 10. 22, 23?

How does it apply to the apostle's argument?

What is the meaning here of the expression "he will finish the work?"

What is the meaning of the expression "cut it short in righteousness?"

What is the meaning of the clause "for a short work will the Lord make in the earth?"

(29) What is the second passage quoted from Isaiah 1: 9?

What is the object of this quotation?

What is the meaning of the word *Sabaoth*?

What is the meaning of the phrase "Lord of hosts?"

Ans. Lord of the universe; compare 1 Kings 22: 19. Ps. 148: 2. Jer. 33: 22.

(30) What inference is drawn from the preceding arguments in this verse?

How are the Gentiles here described?

What is meant by their not following after righteousness?

In what sense is the word *righteousness* to be understood? Gal. 2: 21. 3: 21.

What is meant by the expression "have attained to righteousness?"

What is meant by "the righteousness which is of faith?"

(31) How are the Jews here described?

What is meant by the phrase "law of righteousness?"

In what sense did the Jews follow after righteousness?

(32) What was the reason that the Jews did not attain justification?

How did they seek it ?

What is the force of the words *as it were* ?

What is meant by the last clause of this verse ?

(33) Where had it been predicted that the Jews would reject the Messiah ? Isa. 8: 14. 28: 16.

Who is intended by the expressions "stumbling-stone" and "rock of offence" ?

Why is Christ so called ?

What is the meaning of the passage in Isa. 28: 16 ?

How is it applicable to the apostle's object ? compare 1 Pet. 2: 6. Matt. 21: 42. Acts 4: 11.

What is the meaning of the passage Isa. 8: 14 ?

How can it be shown to refer to Christ ? compare Ps. 118: 22, and the passages just referred to.

Doctrines.

How does it appear from vs. 25, 26, that those excluded from the pale of the visible church are not beyond the reach of God's mercy ?

What do vs. 27, 28, 29, teach as to the proportion between the nominal and sincere people of God in the ancient church ?

What do vs. 30, 31, teach as to the evil of error on the subject of religion ?

On what ground are men to be condemned ? v. 32.

In what way has Christ been regarded by unrenewed men ? v. 33.

Remarks.

What ground of thankfulness to God is presented in vs. 25, 26.

What motive to caution is suggested in vs. 27—29 ?

What form of error is most destructive ? v. 32.

What test of character is presented in v. 33 ?

CHAPTER X.

What is the general design of this chapter ?

CHAP. 10: 1—10.

¹Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. ²For I bear them record, that they might have a zeal of God, but not according to knowledge. ³For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. ⁴For Christ is the end of the law for righteousness to every one that believeth. ⁵For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. ⁶But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven ? (that is, to bring Christ down *from above* :) ⁷or, Who shall descend into the deep ? (that is, to bring up Christ again from the dead.) ⁸But what saith it ? The word is nigh thee, *even in thy mouth*, and in thy heart: that is, the word of faith which we preach ; ⁹that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. ¹⁰For with the heart man believeth unto righteousness ; and with the mouth confession is made unto salvation.

Analysis.

What is the object of verses 1, 2 ?

On what ground were the Jews rejected ? vs. 3, 4.

What is the character of the legal method of justification ? v. 5.

- What is the character of the gospel method of justification? vs. 6—10.
- With what view does Paul compare and contrast these two methods?

Commentary.

(1) Why does Paul again assure his brethren of his affection?

Who are intended here by Israel?

What was Paul's earnest desire respecting them?

(2) What is the object of this verse?

What is meant by the phrase "zeal of God?" compare John 2: 17. Acts 21: 20. 22: 3.

In what respect was their zeal defective?

What is meant by the expression "not according to knowledge?"

(3) How does Paul prove that their zeal was not enlightened?

Of what were they ignorant?

What is meant by the righteousness of God? see ch. 1: 17. 3: 21. Phil. 3: 9.

What is meant by their own righteousness?

How is the whole phrase "going about to establish their own righteousness" to be understood?

What was the consequence of this?

What is meant by their not submitting to the righteousness of God?

(4) What is the connexion of this verse with the preceding?

In what sense is the word *end* to be here understood?

In what sense is Christ the end of the law? Eph. 2: 15. Col. 2: 14. Gal. 3: 13.

For what purpose has Christ fulfilled and abolished the law?

What is the meaning of the expression "for righteousness?"

To whom does Christ thus secure righteousness or justification ?

(5) What is the connexion between this and the preceding verse ?

With what design does Paul introduce a description of the legal method of justification ?

What is meant by the phrase "righteousness of the law ?"

How is the passage quoted from Moses to be understood ?

In what sense is the expression "shall live" to be understood ?

(6, 7) What is meant by "the righteousness of faith ?"

What is the import of the expression, "speaketh on this wise ?"

What is the general design of these verses ?

What is intended by saying a thing is "high," or "afar off," or "in heaven ?" *Ans.* That it is inaccessible ; see Job 11: 7, 8. Ps. 139: 6. Prov. 24: 7.

What then is implied in the question "who shall ascend into heaven ?"

In what sense is the word *deep* here used ? Job 28: 14. Ps. 139: 8. Amos 9: 2.

What is implied in the question "who shall descend into the deep ?"

How are the clauses "that is, to bring Christ down," and "that is, to bring up Christ again from the dead," to be explained ? *Ans.* They are explanatory substitutes for the passages quoted from the Old Testament. 'The gospel does not require impossibilities. It does not tell us to ascend to heaven, that is, it does not tell us to provide a Saviour,' &c.

Where does the passage quoted by Paul occur ? *Ans.* Deut. 30: 10—14.

How is the passage in Deuteronomy to be understood ?

(8) If the gospel does not require us to ascend into heaven, what does it require ?

What is meant by saying a thing is "nigh," "in the

mouth," and "in the heart?" *Ans.* That it is accessible, easy, well known.

What is the meaning of the phrase "the word of faith?"

(9) What is the connexion of this verse with the preceding?

What are the two requisites for salvation here mentioned?

What is it that we are required to confess? Acts 11: 20. 1 Cor. 12: 3. Phil. 2: 11.

How is this confession to be made? *By the mouth*

Why is the open confession of Christ thus necessary? compare Matt. 10: 32. Luke 12: 8. 1 John 4: 15

What is the second requisite?

What is that we are required to believe?

What is involved in believing that God raised Christ from the dead? ch. 1: 4. 4: 25. Acts 13: 32, 33. 1 Cor. 15: 14.

What is the nature of this faith?

(10) What is the design of this verse?

What is the meaning of the expression "unto righteousness?"

What is the nature of the confession which we are required to make?

How is faith connected with justification?

How is confession connected with salvation?

Doctrines.

What is taught concerning zeal in v. 2?

In what light is the doctrine of justification presented in v. 3?

What does v. 3 represent as the foundation of false hopes of the divine favour?

What is the first and immediate duty of the sinner? v. 3.

What is the immediate ground of condemnation of those who perish under the sound of the gospel? v. 3.

In what light does the doctrine of v. 4 present the Lord Jesus?

In what respects is Christ the end of the law ?

What is taught respecting the legal method of justification in vs. 5—7 ?

In what light is the gospel method of salvation presented in vs. 6—9 ?

What is taught in vs. 9, 10, respecting the confession of Christ ?

What is taught in v. 10 respecting faith ?

Remarks.

What practical lesson respecting zeal may be derived from v. 2 ?

What caution is suggested by v. 3

What test of the truth of any doctrine is suggested by v. 4 ?

How should the conduct of those persons be regarded who are depending on their own righteousness ? vs. 5—7.

In what light do vs. 8, 9, present the sin of rejecting the gospel ?

What is to be thought of those who are ashamed to confess Christ ? vs. 9, 10.

CHAP. 10: 11—21.

¹¹For the Scripture saith, Whosoever believeth on him shall not be ashamed. ¹²For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. ¹³For whosoever shall call upon the name of the Lord shall be saved. ¹⁴How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? ¹⁵and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the the gospel of peace, and bring glad tidings of good things! ¹⁶But they have not

all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? ¹⁷So then, faith *cometh* by hearing, and hearing by the word of God. ¹⁸But I say, Have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world. ¹⁹But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by *them that are* no people, *and* by a foolish nation I will anger you. ²⁰But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not for me. ²¹But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gain-saying people.

Analysis.

What was Paul's object in contrasting the two methods of justification?

What two points are established by the quotation in v. 11?

What is the design of vs. 12, 13?

What inference does Paul draw from the fact that the gospel is adapted to all men? vs. 14—17.

What is the design of vs. 18—21?

Commentary.

(11) With what view is this passage quoted?

What are the points which it is designed to establish?

(12) What is the connexion of this verse with the preceding?

Why is the same plan of salvation adapted to all men? compare ch. 3: 22.

In what respect is there no difference between the Jew and the Gentile?

How does Paul prove that there is no difference between them?

Does the word *Lord* here refer to Christ or to God? —

- What is meant by the clause "the same Lord over all!"
In what sense are the words *is rich* to be understood?
What is meant by the phrase "who call upon him!"
Gen. 4: 26. Isa. 64: 7. Acts 2: 21. 1 Cor. 1: 2.
- (13) What is this passage designed to prove?
What is the meaning of the passage in Joel 2: 28, 32?
How does it bear on the apostle's object?
- (14) How does Paul here argue that the gospel should
be preached to all?
Why is faith necessary to invocation?
- (15) With what view does Paul quote Isa. 52: 7?
- What is the meaning of this passage as it stands in
Isaiah?
What is meant by the expression "gospel of peace?"
What is meant by "glad tidings of good things?"
What is meant by saying the feet of such messengers
are beautiful?
- (16) Is this verse the language of Paul or of an objector?
Is it immediately connected with the context, or is it a
parenthesis?
With what view is the passage from Isaiah quoted?
- In what sense is the word *report* to be understood?
- (17) With what is this verse to be connected? *Ans.*
With vs. 14, 15.
In what sense is the word *hearing* to be taken?
How does faith come by hearing?
How is "hearing by the word of God?"
- (18) What is the design of this verse? *Ans.* To show
that, in conformity with the will of God, the gospel
had already been widely preached.
Who are intended by the word *they* in the question
"have they not heard?"
With what view does Paul quote the 19th Psalm?
Does that Psalm refer to the preaching of the gospel?
What is meant by the expression "their sound went
into all the earth?"

(19) What does Paul mean to say that the Jews knew ?

How does he prove that the calling of the Gentiles might be known by them ?

To what does the word *first* here refer ?

What is the meaning of Deut. 32: 21, as it stands in the Old Testament ?

How does it bear upon the object of the apostle ?

What is meant by the expression "them that are no people ?"

In what sense is the word *foolish* to be understood ?

(20, 21) What other passage does Paul quote ?

What is meant by the expression "is very bold and saith ?"

To what does this passage refer as it stands in Isaiah ?

Who are here intended by those 'who did not seek God ?' *Ans.* The Gentiles.

In what sense did God manifest himself to the Gentiles ?

With what view is the passage in v. 21 recited ? *Ans.*

To show that Isaiah predicted the rejection of the Jews.

What is meant by the expression "I have stretched out my hands ?"

How did the Jews treat the invitations of God ?

Doctrines.

What is taught as to the nature of Christianity in vs. 11—13 ?

What does v. 12 teach respecting the relation in which all men stand to God ?

What is taught in v. 13 as to the universality of the offer of salvation ?

What do vs. 14, 15, represent as the great means of salvation ?

What doctrine do vs. 14, 15, teach on the subject of missions ?

What do vs. 11, 12, 15, teach as to the evangelical character of the Old Testament ?

Remarks.

What spirit should vs. 11—13 lead Christians to cultivate ?

What duty does v. 12 suggest ?

What important duty may be inferred from vs. 14, 15 ?

In what light does v. 17 present the importance of the ministry of the gospel ?

What effect ought the fact that few believe the gospel to have upon us ? v. 16.

What important practical truth is taught in v. 19 ?

What truth is taught in v. 20 ?

In what light does v. 21 present the dealings of God with the impenitent ?

What caution to us is administered by v. 21 ?

CHAPTER XI.

Of how many parts does this chapter consist ? *Ans.* Two, vs. 1—10, and vs. 11—36.

What is the design of the first part ? *Ans.* To teach that the rejection of the Jews is not total.

What is the design of the second part ? *Ans.* To show that this rejection is not final.

CHAP. 11: 1—10.

I say then, Hath God cast away his people ? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. ²God hath not cast away his people which he foreknew. Wot ye not what

the scripture saith of Elias? how he maketh intercession to God against Israel, saying, ³Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. ⁴But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image* of Baal. ⁵Even so then at this present time also, there is a remnant according to the election of grace. ⁶And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work. ⁷What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded ⁸(according as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear) unto this day. ⁹And David saith, Let their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them: ¹⁰let their eyes be darkened, that they may not see, and bow down their back alway.

Analysis.

- How does Paul prove that the rejection of the Jews is not total? *not total? not final.*
- To what analogous fact in their history does he refer in vs. 2—4?
- To what is the salvation of this remnant to be referred? vs. 5, 6.
- What is the state of the case as to the Jew? v. 7.
- What is the design of vs. 8—10?

Commentary.

- (1) What difficulty is obviated in this verse?
Whence would the objection here presented naturally arise?
How does Paul answer the objection?

In what sense are the words *his people* to be understood ?

How is the question in this verse to be understood ?

What example does Paul cite to show that all the Jews were not rejected ?

What is meant here by the expressions "Israelite" and "of the seed of Abraham?"

Why is Paul thus particular in mentioning his descent ?

(2) How is this verse to be understood ?

Does it refer to the external or to the spiritual people of God ?

How does it appear that the latter are here intended ? compare vs. 5—7, and ch. 9: 6—8.

— How is the expression "whom he foreknew" to be explained ? see ch. 8: 29.

What is the meaning of the words *wot ye not* ?

What is meant here by *of* or *in* Elias ? *Ans.* In the section which treats of Elias ; compare Mark 12: 26.

What does the expression "to make intercession against" mean ?

(3) To what passage does Paul here refer ? 1 Kings 19: 10.

To what defection of the Jews does it relate ?

What is the point to which Paul has special reference ?

(4) What answer did God give to the prophet's complaint ?

What is the meaning of the words *answer of God* ?

How is the faithful portion of the Jews here described ?

What is meant by bowing the knee to Baal ?

What is the meaning of the word *Baal* ? *Ans.* Lord.

What heathen deity is here intended ?

— (5) What is the design of this verse ? *Ans.* It contains the application of the illustration in v. 4 to the case in hand.

What is the meaning of the phrase "election of grace ?"

In what sense is this election *gracious* ?

What is meant by saying that this remnant is *according* to a gracious election ? vs. 21, 24.

What bearing has this verse on Paul's object ?

(6) How does this verse stand related to the preceding ?

What is the meaning of the phrase "if by grace?"

What is the meaning of the phrase "it is no more of works?"

On what is the election here spoken of founded ?

To what blessings are those here referred to chosen ?

What is Paul's argument in the latter part of this verse ?

(7) What is the design of this verse ?

What is the import of the question "What then?"

Ans. What is the inference from what has been said ?

Who are intended here by *Israel* ?

What blessings did the Jews seek ? see ch. 9: 30, 31. 10: 2.

Who did obtain this blessing ?

What is here meant by the word *election* ? *Ans.* The chosen portion of the Jews.

What became of the rest ?

What is meant by their being *blinded* or *hardened* ? —

(8) Whence is this passage quoted ? *Ans.* It is made up of several passages ; Isa. 6: 9, 10. Deut. 29: 4. — Isa. 29: 10.

To whom do these passages refer in the Old Testament ?

On what principle are they quoted and applied by the apostle ?

What is meant by the expression "God hath given to them.?" compare ch. 9: 18.

What is meant by the "spirit of slumber?"

In what sense are the expressions "eyes that they should not see," and "ears that they should not hear," to be understood ?

With what are the words *unto this day* to be connected ?

(9, 10) Whence is the next quotation made ? *Ans.* From Ps 69: 22 23.

- How can it be proved that this Psalm refers to Christ? compare v. 9 of the Ps. with John 2: 17, and v. 21 with John 19: 28, 29.
- What is the import of the imperative form in the expression "let their table be?"
- What is the general sense of these figurative expressions? *Ans.* That their blessings shall become a curse.
- What is intended by the expressions in v. 10?
- How are such imprecations as these and others in the Psalms to be reconciled with the spirit of true religion? *Ans.* Because they are not the expressions of a desire of private revenge, but merely one form of denouncing the just vengeance of God against sinners.

Doctrines.

- What is taught in vs. 1, 2, respecting the gifts and calling of God?
- What do vs. 2—4 teach in reference to the apostacy of churches?
- To what is the fidelity of those who remain faithful in the midst of general defection to be referred?
- What is taught in reference to election in vs. 6, 7?
- What does v. 7 teach is the reason that God abandons men?
- What are the consequences of this reprobation? vs. 8—10.

Remarks.

- What practical inferences are to be deduced from vs. 1—4?
- On what does the safety of believers depend? vs. 5, 6.
- How is salvation to be sought? v. 7.
- What effect should our dependence upon God produce upon us? v. 7.

How should the doctrine of vs. 7, 8, lead men to feel and act?

What practical lesson do vs. 9, 10, teach us?

CHAP. 11: 11—36.

¹¹I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy. ¹²Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness? ¹³For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office; ¹⁴if by any means I may provoke to emulation *them which are* my flesh, and might save some of them. ¹⁵For if the casting away of them *be* the reconciling of the world, what *shall* the receiving of them *be*, but life from the dead? ¹⁶For if the first-fruit *be* holy, the lump *is* also *holy*: and if the root *be* holy, so *are* the branches. ¹⁷And if some of the branches be broken off, and thou, being a wild olive-tree, wert grafted in among them, and with them partakest of the root and fatness of the olive-tree: ¹⁸boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. ¹⁹Thou wilt say then, The branches were broken off, that I might be grafted in. ²⁰Well; because of unbelief they were broken off: and thou standest by faith. Be not high-minded, but fear: ²¹for if God spared not the natural branches, *take heed* lest he also spare not thee. ²²Behold therefore the goodness and severity of God; on them which fell, severity; but towards thee, goodness: if thou continue in *his* goodness: otherwise thou also shalt be cut off. ²³And they also, if they bide not still in unbelief, shall be grafted in: for God is able to graff them in again. ²⁴For if thou wert cut out of the

olive-tree which is wild by nature, and wert grafted contrary to nature into a good olive-tree; how much more shall these, which be the natural *branches*, be grafted into their own olive-tree? ²⁵For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. ²⁶And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: ²⁷for this *is* my covenant unto them, when I shall take away their sins. ²⁸As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes. ²⁹For the gifts and calling of God *are* without repentance. ³⁰For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: ³¹even so have these also now not believed, that through your mercy they also may obtain mercy. ³²For God hath concluded them all in unbelief, that he might have mercy upon all. ³³O the depth of the riches both of the wisdom and knowledge of God! How unsearchable *are* his judgments, and his ways past finding out! ³⁴For who hath known the mind of the Lord? or who hath been his counsellor? ³⁵Or who hath first given to him, and it shall be recompensed unto him again? ³⁶For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen.

Analysis.

What is the general design of this section?

What is Paul's object in vs. 11—24? *Ans.* To show that the restoration of the Jews is both desirable and probable.

What is his object in the latter part of the chapter? vs. 25—32. *Ans.* To show that this restoration is actually to occur.

What is the design of the temporary rejection of the Jews? v. 11.

How is the restoration of the Jews shown to be probable and desirable? vs. 12—16.

With what view are vs. 13, 14, introduced?

What is the design of vs. 17—22?

What is the design of vs. 23, 24?

What does Paul prove in vs. 25, 26?

By what arguments is the restoration of the Jews established in vs. 26—29?

What conclusion is stated in vs. 30—32?

What is the design of vs. 33—36?

Commentary.

(11) What is the general meaning of this verse?

What is the difference here between the words *stumble* and *fall*?

What is the force of the word *that*? *Ans.* It expresses the result. ‘They have not so stumbled that they should utterly perish.’

What is the design of the temporary rejection of the Jews?

What is meant by the clause “through their fall salvation is come unto the Gentiles?”

How did the rejection of the Jews facilitate the conversion of the Gentiles? compare Acts 13: 46. 28: 1 Thess. 2: 14, 15.

What effect was the conversion of the Gentiles designed to produce on the Jews?

What is meant by the expression “to provoke them to jealousy?”

(12) What is the general meaning of this verse?

How does it bear upon the apostle’s object?

What is the meaning of the expression “the fall of them?”

What is the equivalent expression in the next clause?
Ans. The diminishing of them.

What does that expression mean? *Ans.* Their loss or inferior condition.

What is meant by the word *fulness*? compare John 1: 16. Eph. 3: 19.

What is the meaning of the expressions "riches of the world," and "riches of the Gentiles?"

How did the ruin of the Jews promote the welfare of the Gentiles?

How will their restoration promote the welfare of the Gentiles?

(13) What is the apostle's object in vs. 13, 14?

How is this verse connected with the preceding?

Why did Paul address the preceding remark to the Gentiles especially?

What is the truth that he wished the Gentiles to bear in mind?

In what sense was Paul the apostle of the Gentiles? compare Gal. 1: 16. Eph. 3: 8.

What is the meaning of the expression "I magnify my office?"

(14) Why did Paul wish to render his ministry successful among the Gentiles?

What is meant by the phrase "to provoke to emulation?"

Who are intended in the expression "them that are my flesh?"

Why did Paul wish to excite the emulation of the Jews?

(15) What is the connexion of this verse with the preceding?

What is meant by the "reconciling of the world?" compare Eph. 2: 11—22.

How was this promoted by the rejection of the Jews?

What is meant by the expression, "the receiving of them?"

What will be the consequence of the restoration of the Jews?

What is the meaning of the expression "life from the dead?"

How is the conversion of the Jews to be the means of so much good ?

(16) What is the general idea expressed in this verse ?

Ans. ' If one portion of the Jewish people is holy, so is the other.'

What two figures does Paul use to express this idea ?

To what custom does he allude in the first figure ?

Num. 15: 20.

Who are intended by the *first-fruits* and *the branches* in this passage ?

Who are intended by the *lump* and the *root* ?

In what sense is the word *holy* to be taken in this passage ? Matt. 4: 5. 1 Cor. 7: 14.

What is the nature of the argument, in favour of the restoration of the Jews, contained in this verse ?

(17) What is the design of vs. 17—24 ? *Ans.* To make such an application of the truths just taught as should prevent the exultation of the Gentiles over the Jews.

What is the purport of this verse ?

Whom does Paul compare to the good olive-tree ?

What is the character of the olive-tree ?

Whom does he compare to the wild olive ?

What kind of a tree was the wild olive ?

Is it customary to graft wild scions into cultivated stocks ?

Who are intended here by the *root* ?

In what sense did the Gentiles partake of the blessings of the ancient patriarchs ?

(18) Against what improper disposition does Paul caution the Gentiles ?

Why ought the Gentiles to abstain from boasting over the Jews ?

(19) What doctrine had Paul taught which the Gentiles would be disposed to make an occasion of boasting ?

(20) What is the design of this verse ? *Ans.* To show

that the rejection of the Jews arose from no partiality for the Gentiles, and therefore afforded them no excuse for boasting.

What was the true reason for the rejection of the Jews?

What inference should the Gentiles draw from the fact that the Jews were rejected on account of unbelief?

(21) What is the design of this verse? *Ans.* To show that the Gentiles had even more reason to fear than the Jews had.

Why was it more probable that God would spare the Jews, than the Gentiles?

(22) What effect ought these dispensations of God to produce upon us?

What attribute of God was manifested in his dealings with the Gentiles?

What attribute was manifested in his dealings with the Jews?

On what condition was the continuance of the divine favour to the Gentiles suspended?

What is meant by the clause "if ye continue in his goodness?"

What was threatened in case of their disobedience?

(23) What prevents the return of the Jews to the church of God?

What is meant by saying "God is able to graff them in again?"

(24) What is the general meaning of this verse?

On what account are the Gentiles compared to a tree wild by nature?

Why is their introduction into the church compared to a thing "contrary to nature?"

What inference does Paul draw from the dealings of God towards the Gentiles?

(25) What future event is predicted in this verse?

How may it be proved that this verse predicts a general conversion of the Jews?

What argument may be derived from the context ?

What argument does Paul's mode of expression furnish ?

What is the meaning of the word *mystery* ? *Ans.* Something hidden : something which can be known only by divine revelation ; compare ch. 16: 25. 1 Cor. 2: 7. 4: 1, where the gospel is called a mystery ; and Eph. 3: 4. 1 Cor. 15: 51, where some particular doctrine is so called.

Why did the apostle wish the Gentiles to be informed of the future conversion of the Jews ?

What is meant by the expression "lest ye should be wise in your own conceits ?"

What is meant by the expression "blindness in part ?"

How long is this blindness of the Jews to continue ?

What is meant by the phrase "fulness of the Gentiles ?"

What is meant by the words *be come in* ?

What event is to follow the conversion of the fulness of the Gentiles ?

(26) In what sense is the word *Israel* to be understood ?

How are we to understand the declaration that *all Israel* shall be saved ?

What passage does Paul cite in support of this doctrine ? Isa. 59: 20.

Who is intended by the deliverer here spoken of ?

What does the prophet predict that he should accomplish ?

How does it appear that this prophecy includes the general conversion of the Jews ?

How is Paul's quotation of Isa. 59: 20, to be reconciled with the passage as it stands in the Old Testament ?

(27) Does this verse contain a quotation from any one passage in the Old Testament ?

What is its general meaning ?

To what does the word *this* refer, in the clause "for *this* is my covenant ?"

What is the meaning of the clause "when I shall take away their sin?"

(28) What is the design of this and the following verse? *Ans.* They contain a recapitulation of what Paul had taught in the previous verses.

To whom are the Jews said to be enemies?

What is here intended by saying they were enemies of God?

What is the meaning of the clause "as concerning the gospel?"

Why were the Jews thus treated as enemies?

In what respect are they yet beloved?

What is meant by saying they were beloved?

What is the meaning of the expression "as touching the election?"

Why does God still regard the Jews with special favour?

(29) How does this verse confirm the statement of v. 28?

What is the general truth which this verse contains?

In what sense is the word *calling* to be here understood?

Does the election here spoken of refer to an election to eternal life, or to external religious advantages?

(30, 31) What do these verses contain?

In what state were the Gentiles formerly?

How did they obtain mercy?

How was the unbelief of the Jews the reason of the salvation of the Gentiles?

In what state are the Jews now?

By what means is their restoration to be effected?

(32) What is the meaning of the words *hath concluded*? see Gal. 3: 22.

In what sense has God given all up to unbelief?

What is the meaning of the latter clause of this verse?

What is the apostle's object in this verse?

- (23) To what does the passage vs. 33—36 relate?
 What are the principal ideas included in it?
 What is the difference here between the words *wisdom*
 and *knowledge*?
 To what exhibition of the divine wisdom and know-
 ledge does Paul here refer?
 What is the meaning of the words *his judgments*?
 What is meant by the words *his ways*?
- (34) What is the force of *for* here?
 What is meant by the "mind of the Lord?"
 In what respect is God here declared to be independent
 of man?
- (35) What is the purport of this verse? *Ans.* That
 no creature can place God under any obligation.
 How does this apply to the doctrines which Paul had
 been teaching?
- (36) What is the reason why no creature can make
 God his debtor?
 What is intended by the expressions "*of him*," "*through*
him," and "*to him*!"
 What led the apostle to the declaration of the all-suffi-
 ciency and sovereignty of God?

Doctrines.

- What is taught in this passage as to a general con-
 version of the Jews? see vs. 11, 31. vs. 12, 15, and
 v. 25.
- What is taught as to the unity of the church in vs.
 17—24?
- What doctrine as to the providence of God is taught in
 vs. 11, 31?
- What doctrine respecting the responsibility of organized
 communities is taught in vs. 11—24?
- On what does the security of every society depend?

What do vs. 16, 28, 29, teach respecting the covenant of God ?

What important truth is taught in vs. 33—36 ?

Remarks.

What effect ought the mutual relation of Christians and Jews to produce on us ?

What lessons should the dealings of God with the Jews teach us ?

In what light ought we to regard a connexion with the covenant people of God ? vs. 16, 27—29.

What solemn admonition does the fate of the Jews suggest ? vs. 19—24.

What is our duty in reference to the restoration of the Jews ? vs. 13, 14.

What duty arises out of the intimate connexion of men as members of the same society ?

What ground of consolation and hope is presented in v. 29 ?

What test of Christian character is suggested by vs. 33—36 ?

What criterion of doctrinal truth do these verses present ?

CHAPTER XII.

Of how many parts does this chapter consist ? *Ans.* Two, vs. 1—8, and vs. 9—21.

Of what does the first treat ? *Ans.* Of piety towards God, and of humility.

What is the subject of the second ? *Ans.* Love.

CHAP. 12: 1—8.

¹I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service. ²And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what *is* that good, and acceptable, and perfect will of God. ³For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. ⁴For as we have many members in one body, and all members have not the same office; ⁵so we, *being* many, are one body in Christ, and every one members one of another. ⁶Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith; ⁷or ministry, *let us wait* on our ministering; or he that teacheth, on teaching; ⁸or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

Analysis.

What is the first deduction drawn from the doctrines which the apostle had been teaching? vs. 1, 2.

What is the second? vs. 3—5.

How ought the various gifts of Christians to be exercised? vs. 6—8.

Commentary.

(1) What is the connexion of this verse with what goes before?

What mercies of God does Paul here especially refer to?

What is the meaning of the expression “*by the mercies of God*?”

What is the duty which Paul thus urges Christians to perform?

How is the expression “that ye present your *bodies*” to be understood?

What is meant by the phrase “living sacrifice?”

In what sense is the word *holy* to be taken?

What is meant here by the word *acceptable*? compare Eph. 5: 2. Phil. 4: 18.

What is the meaning of the expression “*reasonable service*?”

(2) What is the duty enjoined in this verse?

In what sense is the word *world* to be here understood? compare 2 Cor. 4: 4. Eph. 2: 2.

Why is this term used to designate the wicked?

What is the meaning of the word *conformed*?

What is meant by the word *transformed*?

What is the nature of the change here spoken of?

What is meant by the phrase “the renewing of your mind?”

In what sense is the word *mind* to be understood? ch. 1: 28. Eph. 4: 17, 23.

What is the force of the word *that* in the clause “*that ye may be able*?” &c.

What is meant here by the word *prove*?

How are the terms *good*, *acceptable*, and *perfect* to be understood?

What is meant by the words *will of God*?

(3) To what duty are Christians here exhorted?

What seems to have led to this exhortation to humility?

Ans. The abuse among the early Christians of their various spiritual gifts; compare 1 Cor. 12th and 14th chapters.

In what sense is the word *grace* to be understood?

What is meant by the expression “*through the grace*”

given unto me?" *Ans.* In virtue of the authority arising from my office and gifts.

What is the meaning of the word *think* in this place?

What is meant by the phrase "to think of oneself too highly?"

What is the meaning of the expression "to think soberly?"

How is the phrase "according to the measure of faith" to be understood?

Who determines "the measure of faith" which every man receives?

(4, 5) What is the design of the apostle in these verses?

What is the meaning of the expression "one body in Christ?" *Ans.* One Christian body; one in virtue of our union to Christ.

What is the meaning of the expression "every one members one of another?"

What constitutes the body one? *Ans.* The soul.

What constitutes Christians one?

(6) What inference does the apostle draw from the fact that Christians are one body?

What is meant here by the word *gifts*?

What is the origin of the diversity of these gifts? compare 1 Cor. 4: 7. 12: 4, 11.

What is the first gift here mentioned?

What is the meaning of the word *prophet* in the Old Testament? *Ans.* Interpreter, one who explains or delivers the will of another; see Ex. 7: 1.

What is its meaning in the New Testament? see Luke 7: 24—29. John 4: 19. 1 Cor. 14: 29—32.

How did the prophets of the New Testament differ from the apostles?

How did they differ from the teachers?

What then is here to be understood by the gift of prophecy? 1 Cor. 13: 2. 14: 4, 24.

How is this gift to be exercised?

In what sense is the word *faith* to be here understood?
see Gal. 1: 23. 3: 23.

What is the meaning here of the word *proportion*?

What is the meaning of the whole phrase "according to the analogy of faith?" compare 1 Cor. 14: 37, 1 John 4: 1, 6.

(7) In what sense are the words *minister* and *ministering* used in the New Testament? see 1 Cor. 3: 5. Eph. 3: 7. 1 Cor. 12: 5, and also Acts 6: 1—3. 1 Tim. 3: 8—12.

In which of these senses are they to be understood here?

What class of officers is intended by teachers? compare 1 Cor. 12: 28, 29.

How are they distinguished from the apostles and the prophets?

(8) What is the meaning of the first direction contained in this verse?

To what class of persons does the next direction refer?

What is the meaning of the word *simplicity*? see 2 Cor. 1: 12. Eph. 6: 5. Col. 3: 22.

What class of officers are here specially referred to? 1 Tim. 5: 17.

What is the force of the term *diligence* here?

To what class of duties does the next direction refer?

Doctrines.

What important principle is implied in v. 1?

What is the first great duty of redeemed sinners? v. 1.

What is taught of regeneration in v. 2?

Who is the giver of all honours, talents, and graces?
vs. 3, 6.

In what relation do Christians stand to each other? vs. 4, 5.

What is taught in relation to church officers in vs. 6—8?

Remarks.

- What criterion of character is suggested in v. 1 ?
 What does v. 2 teach with respect to conformity to the world ?
 What corrective for ambition and envy is suggested in v. 3 ?
 What effect ought the union of Christians with each other and with Christ to have on them ? vs. 4, 5.
 Wherein does true honour consist ? vs. 6—8.
 What is the duty of men as to remaining in the sphere which God has assigned them ? vs. 6—8.
 What is the duty of all teachers as to adhering to the standard of truth ?

CHAP. 12: 9—21.

⁹*Let* love be without dissimulation. Abhor that which is evil; cleave to that which is good. ¹⁰*Be* kindly affectioned one to another with brotherly love; in honour preferring one another; ¹¹not slothful in business; fervent in spirit; serving the Lord; ¹²rejoicing in hope; patient in tribulation; continuing instant in prayer; ¹³distributing to the necessity of saints; given to hospitality. ¹⁴Bless them which persecute you: bless, and curse not. ¹⁵Rejoice with them that do rejoice, and weep with them that weep. ¹⁶*Be* of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. ¹⁷Recompense to no man evil for evil. Provide things honest in the sight of all men. ¹⁸If it be possible, as much as lieth in you, live peaceably with all men. ¹⁹Dearly beloved, avenge not yourselves; but *rather* give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. ²⁰Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire

on his head. ²Be not overcome of evil, but overcome evil with good.

Analysis.

- What is taught respecting Christian love in v. 9 ?
 What are the results of this love as stated in v. 10 ?
 What results are stated in vs. 11, 12 ?
 What in vs. 13, 14 ?
 What in vs. 15, 16 ?
 What in vs. 17—21 ?

Commentary.

- (9) What *love* is here intended ?
 In what sense are the words *without dissimulation* to be taken ?
 In what sense are the words *evil* and *good* to be here understood ?
- (10) What is the meaning of the words *kindly affectioned* ?
 How is the clause "in honour preferring one another" to be understood ?
- (11) How is the expression "not slothful in business" to be understood ?
 What is meant by being "fervent in spirit ?"
 What is the force of the clause "serving the Lord ?"
- (12) To what duties does this verse refer ?
 What is meant by the expression "rejoicing *in* hope ?"
 What duty is incumbent on Christians under affliction ?
 How does hope tend to produce patience ?
 How are hope and patience to be sustained ? *Ans.* By intercourse with God.
- What is meant by the expression "continuing instant in prayer ?"
- (13) How is the word *distributing* to be here understood ?
 What class of persons is intended by the word *saints* ?

What is meant by the expression “*given to hospitality?*”

What circumstances rendered hospitality so important a duty among the early Christians?

(14) What is the Christian’s duty with regard to those who persecute him?

What is the meaning of the words *to bless?*

(15) What other exercise of love is here enjoined?

(16) How is the command to “be of one mind” to be understood? see 2 Cor. 13: 11. Phil. 2: 2.

What is the meaning of the expression “mind not high things?”

How is the clause “condescend to men of low estate” to be understood?

What species of pride is forbidden in the last clause of this verse?

(17) What is the design of this and the following verses?

What is the meaning of the first clause of this verse?

In what sense is the word *provide* to be here understood? compare 2 Cor. 8: 20.

What is the meaning of this clause?

(18) What duty is enjoined in this verse?

Why does Paul say *if it be possible?*

What is the force of the expression “as much as lieth in you?”

(19) What is the meaning of the command “avenge not yourselves?”

What is the meaning of the expression “give place unto?” see Eph. 4: 27.

Whose wrath are we required to give place to?

Why should we yield to God the office of inflicting punishment?

Where does he claim that it is his prerogative to take vengeance? Deut. 32: 35.

(20) How is the first clause of this verse to be understood?

What is the force of the word *for* before the second clause ?

What is meant by the expression "to heap coals of fire on the head?" *Ans.* To inflict the severest punishment on any one; compare Prov. 25: 22. Ps. 140: 10.

What is the allusion in this figurative expression ?

What is the meaning of the passage in this connexion ?
Ans. Treat your enemy kindly, for this is the most effectual way of subduing him.

(21) What is the meaning of the expression "be overcome of evil?"

How are we to endeavour to subdue our enemies ?

Doctrines.

What is taught in v. 9 concerning Christian love ?

In what relation do Christians stand to each other ? v. 10.

What is the relation between religion and morality ?
v. 11.

What is the source of the Christian's strength and life ?

In what relation do all men stand to each other ? v. 15.

What source of pride is pointed out in v. 16 ?

What rule of duty is presented in vs. 17—21 ?

What is taught concerning revenge in vs. 11—21 ?

Remarks.

In what light do these verses present the importance of moral duties ?

What characteristic trait of the spirit of the gospel is presented in vs. 9—13 ?

What is the nature of true benevolence ? v. 11.

In what light ought the duties of alms-giving and hospitality to be viewed ? v. 13.

What distinguishing trait of Christian character is presented in vs. 19—21 ?

In what light is *goodness* presented in vs. 20, 21 ?

CHAPTER XIII.

What is the leading topic of this chapter ?

What duties are enjoined in vs. 1—7 ?

What is the purport of vs. 8—10 ?

What is the design of vs. 11—14 ?

CHAP. 13: 1—14.

¹Let every soul be subject unto the higher powers. For there is no power but of God : the powers that be are ordained of God. ²Whosoever therefore resisteth the power, resisteth the ordinance of God : and they that resist shall receive to themselves damnation. ³For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power ? do that which is good, and thou shalt have praise of the same : ⁴for he is the minister of God to thee for good. But if thou do that which is evil, be afraid ; for he beareth not the sword in vain : for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil. ⁵Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. ⁶For this cause pay ye tribute also ; for they are God's ministers, attending continually upon this very thing. ⁷Render therefore to all their dues ; tribute to whom tribute *is due* ; custom to whom custom ; fear to whom fear ; honour to whom honour. ⁸Owe no man any thing, but to love one another : for he that loveth another hath fulfilled the law. ⁹For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet ; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. ¹⁰Love worketh no ill to his neighbour ; therefore love

is the fulfilling of the law. ¹¹And that, knowing the time, that now *it is* high time to awake out of sleep : for now *is* our salvation nearer than when we believed. ¹²The night is far spent, the day is at hand : let us therefore cast off the works of darkness, and let us put on the armour of light. ¹³Let us walk honestly, as in the day ; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. ¹⁴But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*.

Analysis.

On what ground is obedience to magistrates enjoined in vs. 1, 2 ?

What motive for the discharge of this duty is presented in vs. 3, 4 ?

What is the motive presented in v. 5 ?

What duties are inferred from the preceding passage in vs. 6, 7 ?

What other duties are enjoined in vs. 8—10 ?

What motive for an exemplary life is presented in vs. 11—14 ?

Commentary.

(1) What is the force of the expression *every soul* ?

In what sense are the words *the higher powers* to be understood ?

Why were the Jews peculiarly indisposed to submit to heathen magistrates ?

Why are we bound to submit to our rulers ?

How is the word *power* to be understood in the first clause of this sentence ?

In what sense is government ordained of God ?

(2) What inference does Paul draw from the doctrine of the first verse ?

What is the meaning of the word *power* here ?

What is the meaning of the expression "resisteth the ordinance of God?"

What will be the consequence of this resistance?

What is the meaning of the word *damnation*?

What is the nature and extent of the obedience here enjoined?

(3) With what is this verse to be connected?

What additional motive for obedience is here presented?

What is the meaning of the expression "is not a terror to good works?"

What is the purport of the latter part of this verse?

Ans. That the proper way to escape the punishment, which magistrates are authorized to inflict, is not by resistance, but by obedience.

(4) What is the design of this verse?

For what purpose are magistrates appointed?

What other purpose, besides the protection of the good, does their appointment contemplate? *Ans.* The punishment of the wicked.

What inference does Paul draw from this?

What is the meaning of the phrase to bear *the sword*?

(5) What motives are presented in this verse?

What is meant by the expression "for wrath?"

What is the meaning of the expression "for conscience' sake?"

(6) What special duty is deduced from the foregoing discussion?

How does Paul enforce the duty of paying tribute?

What is the meaning of the word *ministers*?

To what do the words *this very thing* refer?

(7) What more general inference is here drawn out?

What is the force of the word *therefore*?

What is the difference between the words *tribute* and *custom*?

What is the difference between *fear* and *honour*?

(8) What is the meaning of this verse?

How is the expression "owe no man any thing" to be understood ?

What obligation must ever remain binding ?

Why is love thus perpetually obligatory ?

In what sense is love the fulfilling of the law ?

(9) What is the design of this verse ?

What class of duties is here enumerated ?

What one command includes all these duties ?

What is the meaning of the command "thou shalt love thy neighbour as thyself ?"

(10) What is the design of this verse ?

How does it prove that love is the fulfilling of the law ?

(11) What exhortation is contained in this and the following verses ?

By what consideration is this exhortation enforced ?

What is the force of the words *and that* at the beginning of this verse ? *Ans. The rather* because ye know.

What is the meaning of the expression "knowing the time ?"

What duty is it time to perform ?

What is intended here by the phrase "our salvation ?"

In what sense is our salvation nearer than when we believed ?

How may it be proved that the apostles did not expect the second advent of Christ to occur during their lifetime ? see 2 Thess. 2: 1—3.

(12) What is meant here by the expression "the night is far spent ?"

What is meant by "the day being at hand ?"

What effect ought the nearness of eternity to have upon us ?

What is meant by the works of darkness ?

What is meant by the armour of light ?

(13) In what sense is the word *honestly* to be here understood ?

What are the three classes of sin to which Paul here refers ?

(14) What is the meaning of the expression "to put on Christ?" see Gal. 3: 27.

What is the meaning of the expression "make not provision for?"

In what sense is the word *flesh* to be here understood ?

Doctrines.

What doctrine respecting civil government is taught in v. 2 ?

In what sense is government a matter of divine appointment ? vs. 1—7.

How may it be proved that we are not to render unlimited obedience to civil magistrates ?

What is the design of civil government ?

How does it appear that religion is not within the sphere of the power of the state ?

In what light do vs. 5—7 present all civil and social duties ?

Remarks.

How does the adaptedness of the Christian religion to all states of society, and all forms of government, appear from this passage ?

How does the gospel tend to counteract both tyranny and anarchy ? v. 5.

In what relation is God to be considered as standing to civil rulers and governments ? vs. 1—5.

On what principle are wicked rulers to be obeyed ? vs. 3, 4.

In what light is the duty of love presented in vs. 7, 8 ?

What effect ought the nearness of eternity to produce upon us ? vs. 13, 14.

What comprehensive duty is enjoined in v. 14 ?

CHAPTER XIV.

To what class of duties does this chapter principally refer ?

What is the subject of vs. 1—12 ?

What is the subject of vs. 13—23 ?

CHAP. 14: 1—23.

¹Him that is weak in the faith receive, *but* not to doubtful disputations. ²For one believeth that he may eat all things ; another, who is weak, eateth herbs. ³Let not him that eateth despise him that eateth not ; and let not him which eateth not judge him that eateth ; for God hath received him. ⁴Who art thou that judgest another man's servant ? to his own master he standeth or falleth. Yea, he shall be holden up : for God is able to make him stand. ⁵One man esteemeth one day above another : another esteemeth every day *alike*. Let every man be fully persuaded in his own mind. ⁶He that regardeth the day, regardeth *it* unto the Lord ; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord ; for he giveth God thanks : and he that eateth not, to the Lord he eateth not ; and giveth God thanks. ⁷For none of us liveth to himself, and no man dieth to himself. ⁸For whether we live, we live unto the Lord ; and whether we die, we die unto the Lord : whether we live therefore, or die, we are the Lord's. ⁹For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. ¹⁰But why dost thou judge thy brother ? or why dost thou set at naught thy brother ? for we shall all stand before the judgment-seat of Christ. ¹¹For it is written, *As I live*, saith the Lord, every knee shall bow to me, and every tongue shall con-

fess to God. ¹²So then every one of us shall give account of himself to God. ¹³Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in *his* brother's way. ¹⁴I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him *it is* unclean. ¹⁵But if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. ¹⁶Let not then your good be evil spoken of. ¹⁷For the kingdom of God is not meat and drink; but righteousness, and peace, and joy, in the Holy Ghost. ¹⁸For he that in these things serveth Christ *is* acceptable to God, and approved of men. ¹⁹Let us therefore follow after the things which make for peace, and things wherewith one may edify another. ²⁰For meat destroy not the work of God. All things indeed *are* pure; but *it is* evil for that man who eateth with offence. ²¹*It is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak. ²²Hast thou faith? have *it* to thyself before God. Happy *is* he that condemneth not himself in that thing which he alloweth. ²³And he that doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin.

Analysis.

What duty is enjoined in v. 1?

To what class of scrupulous persons does Paul particularly refer? v. 2.

What is the first argument that he urges in support of his exhortation? v. 3.

What is the second? v. 4.

What is the third? v. 5.

What is the fourth? vs. 6—9.

What inference is drawn from these arguments in vs. 10—12?

What is the second leading topic of this chapter?

What does Paul teach respecting Christian liberty?

Ans. That it is not to be given up or denied.

How is it to be asserted and exercised? *Ans.* In consistency with the welfare of others.

How is this regard for our brethren in this matter enforced? v. 15.

What is the second consideration by which this duty is enforced? v. 16.

What is the third? vs. 17, 18.

What is the fourth? v. 19.

What is the fifth? vs. 20, 21.

What is the sixth? vs. 22, 23.

Commentary.

(1) What is the general direction contained in this verse?

How is the phrase "weak in faith" to be understood?

What is meant here by the word *receive*? ch. 15: 7.

What is the meaning of the expression "not to doubtful disputations?"

(2) What is the design of this verse?

Whence arose the scrupulousness of the early Christians as to meats and days?

(3) What is the general direction contained in this verse? *Ans.* To exercise mutual forbearance.

How are the strong to treat the weak?

How are the weak or scrupulous to treat the strong?

What reason is assigned for the course here enjoined?

What is meant by the expression "God hath received him?"

(4) What farther reason is assigned for this duty?

What is meant by the expression "to his own master he standeth or falleth?"

What is the design of the last clause of this verse ?
 What is meant by saying " he shall be holden up ?"
 What is meant by saying " God is *able* to make him stand ?"

(5) On what other point were the Jewish converts scrupulous ?

How does it appear that this passage does not refer to the observance of the Christian Sabbath ? compare Gal. 4: 10. Col. 2: 16.

What is the general principle which Paul lays down in reference to matters of indifference ?

What is meant by the expression " let every man be fully persuaded in his own mind ?"

(6) What is the fourth argument in favour of mutual forbearance ?

What is meant here by the expression " he that eateth ?"

What is the meaning of the expression " he eateth to the Lord ?"

What evidence does Paul give that the persons referred to acted religiously in this matter ?

What evidence does he give that the other class also acted religiously ?

(7) What is the design of this verse ?

What is meant by the expression " none of us liveth to himself ?"

How is the phrase " no man dieth to himself" to be understood ?

(8) What is the design of this verse ?

In what sense does the Christian live unto the Lord ?

In what sense does he die unto the Lord ?

What inference is to be drawn from this fact ?

What is meant by the expression " we are the Lord's ?"

Who is meant here by " the Lord ?"

What argument for the divinity of Christ does this passage contain ?

(9) How did Christ attain to his universal dominion ?

How did his death and resurrection secure this universal dominion? compare Phil. 2: 8, 9.

In what sense is Christ "Lord both of the living and the dead?"

(10) What is the design of vs. 10—12?

To what class of persons does the command not to judge our brethren refer?

To what class does the command not to set at naught our brethren refer?

What reason is given for these commands?

(11) How does the passage here quoted differ from Isa. 45: 23?

What is the meaning of the expressions "every knee shall bow" and "every tongue confess?"

How is this passage applicable to the apostle's purpose?

What argument does it afford for the divinity of Christ?

(12) At what conclusion does Paul arrive in this verse?

How does it bear on the subject of which he is treating?

(13) What is the second leading topic of the chapter?

In what sense is the word *judge* to be taken in the first clause of this verse?

In what sense is it to be taken in the second clause?

What is the meaning of the words *stumbling-block* and *occasion to fall*?

(14) What is the general purport of this verse?

What is meant by the expression "I am persuaded by the Lord?"

How is the expression "there is nothing unclean of itself" to be understood?

What is the meaning of the last clause of this verse?

What general principle of duty is here taught?

(15) What reason is here assigned for the duty enjoined in the preceding verse?

In what sense is the word *grieved* to be here understood ?

What is the meaning of the expression "destroy not?"

By what motive does Paul enforce his direction ?

(16) What is meant here by the phrase "your good?"

What argument is here presented for the duty of regarding the welfare of others in the use of our liberty?

(17) What is the general meaning of the phrase "kingdom of God" in the New Testament ?

What is its meaning here ?

With what are the words *in the Holy Ghost* to be connected ?

What is their meaning ?

In what does true religion, according to this passage, consist ?

How does this passage bear on the apostle's object ?

(18) What is the design of this verse ?

To what do the words *these things* refer ?

How is the exercise of the graces spoken of in v. 17 a service rendered to Christ ?

What does this prove with regard to the character of Christ ?

What is meant by the expressions "acceptable to God" and "approved of men?"

(19) From what is this verse an inference ?

What is meant by the expression "the things which make for peace?"

What is meant by the expression "the things wherewith one may edify another?"

(20) What do the words *the work of God* here mean ?

What is the purport of the command "for meat destroy not the work of God?"

On what principle is forbearance here urged ?

To what do the words *all things* refer ?

What is the meaning of the expression "to eat with offence?"

(21) What is the meaning of the words *it is good*?
How do the words, *stumbled, offended, made weak* differ?

On what ground did some of the early Christians think it right to abstain from wine?

• Under what circumstances is abstinence from meat, wine, &c. here said to be obligatory?

(22) What is the design of this verse?

What is meant by the question "hast thou faith?"

In what sense is the word *faith* to be here understood?

What is meant by the expression "have it to thyself?"

What is the force of the words *before God*?

What is the meaning of the last clause of this verse?

How is the faith here spoken of a great blessing?

(23) What is the meaning of the word *damned* here?
see ch. 13: 2.

Why is he that doubteth liable to condemnation if he eat?

In what sense is the word *faith* to be here understood?

What is the meaning of the passage "whatsoever is not of faith is sin?"

What bearing has this verse on the design of the apostle?

Doctrines.

What important doctrine as to Christian communion is taught in this passage? vs. 1—12.

What criterion of Christian character is presented in vs. 6—8?

What arguments for the divinity of Christ does this passage afford? see vs. 6—8, 9, 10, 11.

Wherein does true religion consist? vs. 6, 7.

By what rule is the exercise of Christian liberty to be regulated? vs. 15, 20, 21.

What important error in morals do vs. 13—23 teach us to guard against?

What important principle of morals is taught in v. 23?

Remarks.

What duty is enjoined in vs. 1—12 ?

How is a censorious disposition shown to be sinful in vs. 4—10 ?

What obligation does the doctrine of vs. 8, 9, impose on Christians ?

How do vs. 14, 23, teach the great importance of maintaining a conscience free from bondage to human authority ?

Whence does the importance of preserving right views of duty appear ?

On what principle, and to what extent, is concession to the views and welfare of others to be made ?

To what feelings ought we to address motives to excite others to the discharge of duty ? vs. 15, 21.

What duty is deducible from the doctrine of vs. 17, 18 ?

How are the peace and edification of the church to be promoted ? vs. 19, 20.

On what grounds should we labour to obtain an enlightened conscience ?

CHAPTER XV.

Of how many parts does this chapter consist ? *Ans.* Two, vs. 1—13, and vs. 14—33.

What is the design of the first part ? *Ans.* To enforce the duty enjoined in the preceding chapter.

What is the purport of the second part ? *Ans.* It contains a declaration of Paul's object in writing, and a statement of his future plans.

CHAP. 15: 1—13.

¹We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. ²Let every one of us please *his* neighbour for *his* good to edification. ³For even Christ pleased not himself: but, as it is written, The reproaches of them that reproached thee fell on me. ⁴For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. ⁵Now the God of patience and consolation grant you to be like-minded one toward another, according to Christ Jesus; ⁶that ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ. ⁷Wherefore receive ye one another as Christ also received us, to the glory of God. ⁸Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers; ⁹and that the Gentiles might glorify God for *his* mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. ¹⁰And again he saith, Rejoice, ye Gentiles, with his people. ¹¹And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. ¹²And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust. ¹⁵Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

Analysis.

What is the object of vs. 1, 2? *Ans.* It contains a repetition of the command to consult the welfare of others rather than our own gratification.

By what motive does Paul enforce this command in v. 3?

- What is the design of v. 4 ?
 For what does Paul pray in vs. 5, 6 ?
 What is the purport of v. 7 ?
 What is the design of vs. 8—13 ?

Commentary.

- (1) Whence is the inference, indicated by the expression “we *then* that, &c.” drawn ?
 Who are intended here by *the strong* ?
 What is meant by the word *infirmities* ?
 What is intended by the clause “and not to please ourselves ?”
- (2) What is the design of this verse ?
 What object ought we to have in view in seeking to please our neighbour ?
 How is the expression “for good to edification” to be understood ?
- (3) By what motive does Paul enforce the command given in vs. 1, 2 ?
 With what view does Paul quote Ps. 69: 9 ?
 How does it show the disinterestedness of Christ ?
 How does it appear that this Psalm refers to the Messiah ? see John 2: 17. 15: 25. 19: 28.
- (4) What is the object of this verse ?
 How is the expression “through patience and consolation of the Scriptures” to be understood ?
 What is meant by the expression “might have hope ?”
- (5) For what does the apostle here pray ?
 What is the meaning of the phrase “God of patience ?”
 How is the phrase “to be like-minded one towards another” to be understood ?
 What does the clause “according to Jesus Christ” mean ?
- (6) Why is this harmony among Christians necessary ?
 What does the expression “God even the Father of

our Lord Jesus Christ" mean? see 2 Cor. 1: 3. Eph. 1: 3.

(7) What is the duty here enjoined?

To whom is the command specially directed?

By what consideration is it enforced?

How is the clause "to the glory of God" to be explained?

(8) What is the design of this verse?

With what design did Christ come? v. 8, and v. 9.

What is the meaning of the expression "minister of the circumcision?"

How is the clause "for the truth of God" to be explained?

(9) What is the design of this verse?

How is it connected with v. 8?

For what special mercy were the Gentiles to glorify God?

With what view are this and the following passages quoted from the Old Testament?

(10) Whence is this verse taken? compare Deut. 32: 43, and Ps. 67: 3, 5.

(11) Where is this passage found? Ps. 117: 1.

(12) Where does this passage occur? Isa. 11: 1, 10.

What is the import of this prediction?

How does it bear on the apostle's object?

(13) For what does Paul here pray?

What is the meaning of the phrase "God of hope?"

What is the meaning of the expression "joy and peace in believing?"

What is the force of the expression "that ye may abound in hope?"

By whose power are these graces produced?

CHAP. 15: 14—33.

¹⁴And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another. ¹⁵Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God, ¹⁶that I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. ¹⁷I have therefore whercof I may glory through Jesus Christ in those things which pertain to God. ¹⁸For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient by word and deed, ¹⁹through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. ²⁰Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation: ²¹but as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand. ²²For which cause also I have been much hindered from coming to you; ²³but now having no more place in these parts, and having a great desire these many years to come unto you; ²⁴whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your *company*. ²⁵But now I go unto Jerusalem to minister unto the saints. ²⁶For it has pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. ²⁷It hath pleased them, verily: and their debtors they are. For if the Gentiles have been made partakers of their spiritual

things, their duty is also to minister unto them in carnal things. ²⁸When, therefore, I have performed this, and have sealed to them this fruit, I will come by you into Spain. ²⁹And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ. ³⁰Now, I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me; ³¹that I may be delivered from them that do not believe in Judea; and that my service which *I have* for Jerusalem may be accepted of the saints: ³²that I may come unto you with joy by the will of God, and may with you be refreshed. ³³Now the God of peace *be* with you all. Amen.

Analysis.

What is the purport of vs. 14, 15 ?

On what ground does Paul claim the right to speak authoritatively to the Romans ? vs. 15, 16.

What is the design of vs. 17—21 ?

What are the contents of vs. 22—28 ?

What is the purport of vs. 29—33 ?

Commentary.

(14) With what view does Paul express his confidence in the Romans ?

What is the import of the expressions "full of goodness" and "filled with all knowledge ?"

(15) Why then did Paul write to them ?

What is meant by the words *more boldly* ?

What is the meaning of the phrase "in some sort ?"

On what ground did he rest his claims to write freely to them ?

What is meant here by the words *the grace of God* ? see ch. 1: 5.

(16) How is this verse connected with v. 15 ?

In what sense is the word *minister* to be here taken ?
see ch. 13: 6. Deut. 10: 8. Heb. 10: 11.

To whom was Paul particularly sent as an apostle ?
compare Eph. 3: 8.

What is the meaning of the expression "ministering
the gospel of God ?"

With what view did he thus act ?

What is the meaning of the expression "that the
offering up of the Gentiles might be acceptable ?"

How were the Jewish sacrifices prepared for the altar ?

How are Christians rendered acceptable to God ?

(17) What is the force of the word *therefore* ?

What is meant by saying "I have whereof to glory ?"

What is the meaning of the phrase "in things pertain-
ing to God ?"

What is the design of this and the following verses ?

(18) How had God borne witness to the apostleship of
Paul ?

What is the meaning of the clause "I will not dare to
speak," &c. ?

To whom does Paul attribute the success of his labours ?

For what object did Paul labour ?

How did Christ render his labours successful ?

What is meant by the expression "by word and deed ?"

(19) What is the meaning of the first clause of this
verse ?

What is the force of the words *so that* ?

To what extent had Paul preached the gospel ?

Where was Illyricum ?

(20) What farther proof of his apostleship does Paul
give ?

Why did Paul avoid preaching where Christ was al-
ready known ?

What is meant by the clause "lest I should build on
another man's foundation ?"

(21) With what view does Paul quote Isa. 52: 15 ?

(22) What had prevented Paul's visiting Rome ?

(23, 24) What is the meaning of the phrase "having no more place ?"

When did Paul expect to see them ?

Did Paul ever accomplish his purpose of going to Spain ?

What is the meaning of the expression "to be brought on my way ?" see Acts 15: 3, 20: 38.

(25) Where was Paul now about to go ?

For what purpose was he going to Jerusalem ?

What is the meaning of the word *to minister* ? Heb. 6: 10. Matt. 8: 15.

(26, 27) By whom was this contribution made ?

Where are Macedonia and Achaia ?

How does Paul show that it was reasonable that this contribution should be made ?

(28) What did Paul intend doing when he had accomplished his mission to Jerusalem ?

What is meant by the phrase "sealed unto them this fruit ?"

(29) What did Paul expect would be the result of his visit to Rome ?

What is meant by the expression "fulness of the blessing of the gospel ?"

(30) What did Paul beseech them to do ?

By what motives did he enforce this request ?

What is meant by the expression "for the Lord Jesus Christ's sake ?"

What is meant by the expression "for the love of the Spirit ?"

What is the force of the expression "that ye strive together with me ?"

(31) For what did the apostle wish them to pray ?

What reason had Paul to apprehend violence in Jerusalem ? see Acts 21 and 22.

What is the meaning of the word *service* here ?

(32) What does he here direct them to pray for?
What is meant by the phrase "by the will of God?"

(33) For what blessing does Paul pray?
What is meant by "the peace of God?"

Doctrines.

What doctrine respecting the Scriptures is taught in v. 4?

What is taught in vs. 5, 13, respecting the origin of the Christian graces?

What rule for Christian communion is given in v. 7?

What is proved with regard to the authority of the Old Testament by the manner in which it is here quoted?

What is the nature of the ministerial office? v. 16.

How has God confirmed the truth of the gospel? v. 19.

What argument does success in preaching afford of the truth of the doctrines preached? vs. 18, 19.

What doctrine as to prayer is taught in vs. 30, 31?

Remarks.

What is the principal duty inculcated in vs. 1—13?

What duty is taught in v. 2?

In what light ought the character of Christ to be viewed? vs. 4—13.

In what way ought the Scriptures to be used? vs. 4, 5, 13.

What is taught as to dissensions among Christians in vs. 5—7?

What directions for the discharge of the office of a monitor are given in vs. 14, 15?

What admonition is contained in vs. 19, 20?

What duty as to liberality is taught in vs. 26, 27?

What instruction may be derived from v. 21?

What duty as to prayer is taught in v. 33?

CHAPTER XVI.

What are the contents of vs. 1, 2 ?

What are the contents of vs. 3—16 ?

What are the contents of vs. 22—24 ?

What are the contents of vs. 25—27 ?

CHAP. 16: 1—27.

¹I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea ; ²that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you : for she hath been a succourer of many, and of myself also. ³Greet Priscilla and Aquila, my helpers in Christ Jesus : ⁴who have for my life laid down their own necks : unto whom not only I give thanks, but also all the churches of the Gentiles. ⁵Likewise greet the church that is in their house. Salute my well-beloved Epene-tus, who is the first-fruits of Achaia unto Christ. ⁶Greet Mary ; who bestowed much labour on us. ⁷Salute An-dronicus and Junia, my kinsmen and my fellow-prison-ers, who are of note among the apostles ; who also were in Christ before me. ⁸Greet Amplias, my beloved in the Lord. ⁹Salute Urbane, our helper in Christ ; and Stachys my beloved. ¹⁰Salute Apelles, approved in Christ. Salute them which are of Aristobulus' *house-hold*. ¹¹Salute Herodion my kinsman. Greet them that be of the *household* of Narcissus, which are in the Lord. ¹²Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord. ¹³Salute Rufus, chosen in the Lord ; and his mother and mine. ¹⁴Salute Asyncritus, Phle-gon, Hermas, Patrobas, Hermes, and the brethren which are with them. ¹⁵Salute Philologus, and Julia, Nereus,

and his sister, and Olympas, and all the saints which are with them. ¹⁶Salute one another with an holy kiss. The churches of Christ salute you.

¹⁷Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. ¹⁸For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. ¹⁹For your obedience is come abroad unto all *men*. I am glad therefore on your behalf; but yet I would have you wise unto that which is good, and simple concerning evil. ²⁰And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen.

²¹Timotheus my work-fellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you. ²²I Tertius, who wrote *this* epistle, salute you in the Lord. ²³Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother. ²⁴The grace of our Lord Jesus Christ *be* with you all. Amen.

²⁵Now to him that is of power to establish you according to my gospel and the preaching of Jesus Christ, (according to the revelation of the mystery, which was kept secret since the world began, ²⁶but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith;) ²⁷to God only wise, *be* glory, through Jesus Christ, for ever. Amen.

Written to the Romans from Corinthus, *and sent* by Phebe, servant of the church at Cenchrea.

Commentary.

(1) Who was Phebe?

What is meant by the word *servant* in this place?

What were the duties of the deaconesses? 1 Tim. 5: 10.

What is the meaning of the word *commend*?

(2) What did Paul request the Romans to do for Phebe?

What is the meaning of the expression "receive her *in the Lord*?"

Why were they required to receive and aid her?

What is the meaning of the word *succourer*?

(3) Who were Priscilla and Aquila? Acts 18: 2, 18, 26. 1 Cor. 16: 19.

What is the meaning of the expression "my helpers *in Christ Jesus*?"

(4) What special claim had Aquila and Priscilla on the gratitude of Paul and of the Gentile churches?

(5) What is meant by the expression "the church which is in their house?"

What is the meaning of the phrase "the first-fruits of Achaia?"

How is this passage to be reconciled with 1 Cor. 16: 15?

(6) In what sense were Andronicus and Junia Paul's *kinsmen*?

What is the meaning of the expression "who were of note among the apostles?"

(8—15) What is the meaning of the expression "beloved *in the Lord*?"

In v. 9 what is meant by "helper in Christ?"

In v. 12 what is the meaning of the expression "who labour in the Lord?"

(16) In what manner was it customary among the early Christians to salute each other? 1 Cor. 16: 20. 1 Thess. 5: 26.

(17) What duty is here urged on the Roman Christians?

What is meant by the words *divisions* and *offences*?

How are errorists to be treated?

(18) How are these errorists described?

What is meant by the expression "by good words and fair speeches?"

What is the meaning of the word *simple*?

(19) In what sense is the word *obedience* to be here understood?

What reason does this verse assign for the duty urged in v. 17?

What is the meaning of the expression "wise unto that which is good?"

What is meant by the phrase "simple concerning evil?"

(20) Why is God called the "God of peace?"

What is meant by the expression "shall bruise Satan under your feet?"

What argument does the last clause of this verse afford for the divinity of Christ?

(21—24) In what sense did Tertius write this epistle? compare Gal. 6: 11. 1 Cor. 16: 21. 2 Thess. 3: 17.

What is meant by the expression "salute you in the Lord?"

What is the meaning of the word *host*?

What is the meaning of the word *chamberlain*?

(25) What is meant by the expression "to establish you?"

What is the meaning of the phrase "according to my gospel?"

What does the expression "the preaching of Jesus Christ" mean?

What is the meaning of the clause "according to the revelation of the mystery?"

In what sense is the gospel a *mystery*?

(26) How is it now revealed?

What is meant by "the scriptures of the prophets?"

To whom is the gospel now revealed?

For what purpose is it thus revealed?

What is meant by the phrase "for the obedience of the faith?"

(27) Why is God called "the only wise God ?
Does the relative *whom* refer to Christ or to God ?

Remarks.

What duty is taught in vs. 1, 2 ?

How ought Christians to regard each other ?

What may be learned from the conduct of the early female Christians ? vs. 1, 2, 3, 6, 12.

How does it appear that the injunction given in v. 16 is not still binding on us ?

What duty is enjoined in v. 17 ?

What are the general characteristics of false teachers ?
v. 18.

What duty is taught in v. 19 ?

How is the stability of the church to be preserved ? vs.
25, 27.

What is taught concerning the gospel in vs. 25, 26 ?

What feeling ought we to exercise towards God ?

How does it appear that the subscriptions at the end of the several epistles were not written by the apostles ?

THE END.

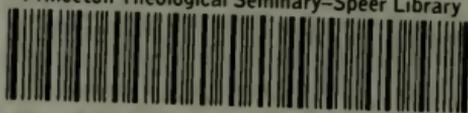
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