

Roaming Through Romans
Second Presbyterian Church
Ladies Bible Study

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Week 1:
Introduction & Overview of Romans 1-3
Memorize Romans 1:16-17

Introduction to Romans

1. Why study the book of Romans?
 - a. Because it is God's _____
 - b. Because it is about the _____
 - c. At the heart of this letter is the doctrine of _____
 - i. Explain what this term means in your own words:

 - d. It teaches us about our _____ & the only way of _____
2. Who wrote the book of Romans?
 - a. _____
3. Why does it matter that he wrote the book of Romans?
 - a. He had been a Pharisee. Pharisee's believed that you were saved your _____
 - b. Romans very clearly teaches that you are saved by God's _____ (Rom. 11:5-6)
 - c. If anyone could be saved by their works it was _____. This book demonstrates the total _____ of man to save himself and it highlights our desperate need to look outside of ourselves to Jesus.
4. What is one of the main reasons Romans is so full of important theology?
 - a. Because Paul hadn't _____ them yet
5. To whom was the book of Romans written?
 - a. To the _____ in Rome
 - b. These churches were filled with two important people groups - _____ & _____.

Overview of Romans 1-3

1. Romans 1:1-4 states the gospel is concerned about _____
 - a. This teaches you that the gospel is not first and foremost about us, it is about Jesus Christ and what He has done for us! The gospel is first a _____ not a _____.
 - b. The reality that the gospel is first a fact and not a feeling is further verified by considering 1 Corinthians 15:1-5. According to this passage what sorts of things did Paul believe were of first importance to the gospel?
 - i. _____.
2. Paul states that he was, “eager to preach the gospel to you also who are in Rome” (Rom. 1:15). What sort of things do you think this means Paul planned to proclaim to those in Rome?
3. Where do you think the thesis of the book of Romans is located?
 - a. Romans 1:3-4
 - b. Romans 1:6-7
 - c. Romans 1:16-17
 - d. Greeks 9153:9-10
4. In your own words what does the following quote mean, “The gospel as the power of God unto salvation is meaningless apart from sin, condemnation, misery, and death” (John Murray, xxiii).
5. What does Paul begin to talk about in Romans 1:18-3:20?
 - a. _____.
6. Why do you think Paul begins to talk about these sorts of things directly after the thesis found in Romans 1:16-17?
 - a. He begins to talk about these sorts of things directly after the thesis found in Romans 1:16-17 so that he can show that humanity needs this _____.
7. What does every sin deserve according to Romans 1:18?
 - a. The _____ of God.

8. God's wrath might be defined as God's _____ reaction to all _____
9. God cannot have wrath toward that which is righteous. Therefore, what do you need to be in God's sight to avoid receiving his wrath?
- a. _____
10. In Romans 1:18-3:20 Paul shows that no one is righteous, no, not one. Therefore, where if anywhere can we look in order to be righteous?
- a. _____ (Jer. 23:6; 33:16).
11. What you and I need is not a human righteousness, but a God-righteousness. What do you think this means?
- a. _____.
12. What must one do in order to receive the righteousness of God that is necessary for salvation (Romans 3:21-22)?
- a. _____.
13. Earlier we mentioned that justification is at the heart of the book of Romans. Let us consider the following:
- a. Do you believe the doctrine of justification is relevant today? _____.
- i. Who determines relevance? _____.
- ii. A child might not think it matters much to him if his diaper gets changed. Does that mean that it isn't relevant to change his diaper? _____.
- iii. Does my standing with God matter? Does having a right relationship with the living and true God matter?
1. _____.
- iv. What if it doesn't feel relevant to me right now in this moment?
1. My feelings don't _____.
- v. I want us to unpack the following quotation:

“Justification is as relevant as ever. Not just in the technical theological debates. We live in a time when people are desperately searching for justification. That’s what Twitter food fights are all about. How do I know that I’m righteous? Usually it is by proving that you’re not righteous” (Kevin DeYoung).

According to DeYoung, how do people usually try to convince themselves that they are righteous?

What’s the problem with trying to convince yourself your righteous by doing this?

DeYoung goes on to state:

“We live in a time where guilt is everywhere. You are guilty for not doing enough to solve world problems. Your guilty maybe because of your skin color. Your guilty maybe because you are a man. Your guilty because of the food that you eat.”

Do you agree with DeYoung that there is a lot of guilt in the world today? _____.

Can you give an example of how you see guilt around you in the world today?

DeYoung goes on to state:

“We have this residual kind of quasi-Christian concept of guilt and original sin and yet we no longer have the Christian mechanism for forgiveness of sin. So, we absolutely need the doctrine of justification... People don’t realize that they are searching for someone in the universe to tell them they’re ok. And that’s the quest, the human quest, to be justified. Left to ourselves we go about that in all the wrong ways. Romans puts us in the right way.”

DeYoung argues that we have some concept of being guilty yet we have no concept of how to be forgiven of our guilt. We know we are sinners but we do not know how to be saved from the punishment our sins deserve. Therefore, the doctrine of justification is EXTREMELY relevant because it solves the problem

of our guilt. We are declared not guilty in Christ Jesus because He has taken our guilt on Himself and given to us His righteousness.

DeYoung states: "People don't realize that they are searching for someone in the universe to tell them they're ok. And that's the quest, the human quest, to be justified. Left to ourselves we go about that in all the wrong ways." What are some of the "wrong ways" people search to be told they are "ok"?

Simple outline of Romans 1-3

Rom. 1:16-17 – The gospel = God's righteousness to us

└ Rom. 1:18-32 – Gentiles are not righteous

└ Rom. 2:1-3:8 – Jews are not righteous

└ Rom. 3:9-20 – Therefore no one is righteous

└ Rom. 3:21-31 – God's righteousness to us in Jesus received by faith

Simpler outline of Romans 1-3

Rom. 1:16-17 – We need to be perfectly righteous

└ Rom. 1:18-3:20 – We are all unrighteous

└ Rom. 3:21-31 – Perfect righteousness provided in Christ & received by faith in Him

Simplest outline of Romans 1-3

Rom. 1:16-17 – Our need

└ Rom. 1:18-3:20 – Our inability

└ Rom. 3:21-31 – God's solution

Week 2:
Romans 1:1-7
Memorize Romans 1:16-17

Romans 1:1-2:

1. The opening greeting of the book of Romans is longer than any of Paul's opening greetings in his other letters. Why did Paul write such a long opening greeting?
 - a. Because _____
 - b. Because _____

2. What two titles does Paul give himself in verse 1? Define each of these titles.
 - a. _____
 - b. _____

3. What is the significance of each of these titles?
 - a. _____

 - b. _____

4. How did Paul get to become an apostle? (1 Cor. 1:1).
 - a. _____

5. Paul was set apart for the gospel of God. What does the word gospel mean?
 - a. The word gospel means _____
 - i. The gospel is first and foremost _____ not _____. It is Good news about what GOD has done not good news about what you have done or must do. J. Gresham Machen captured this well when he wrote, "What I need first of all is not exhortation but a gospel, not directions for saving myself but knowledge of the way God has saved me. Have you any good news for me? That is the question that I ask of you. I

know your exhortation will not help me But if anything has been done to save me, will you not tell me the facts?"

6. Whose gospel was it that Paul had been set apart to proclaim (Gal. 1:11, 15-16).
 - a. The gospel that Paul preached was _____
7. Did the gospel exist before Jesus came and if so where would you learn about it?
 - a. _____
 - b. You would learn about it in the _____
8. Why is the Bible called the "Holy Scriptures" in Romans 1:2? Because they are the most excellent book, they are inspired by the Holy Spirit, and they contain the perfect rule for holiness of life (Thomson, WSC, 67).

Romans 1:3-4:

1. Who is the main character of the gospel?
 - a. _____
2. We learn three things about the main character of the gospel in verses 3-4.
 - a. The gospel has to do with the _____ (1:3a; 8:3, 32; Gal. 4:4). The Son of God did not become the Son of God at His incarnation. Instead, the Second person of the Trinity has always been the Son in relation to the Father. This is important because it shows us that the gospel has to do with "the person who is on the highest plane of reality... It is not only God's gospel but its subject matter is God's eternal Son" (Murray, 5). In other words, you better listen up because this topic is *from* God _____ *about* God _____
 - b. The gospel has to do with the _____ of the Son of God (1:3b; WSC 27)
 - i. In other words, there would be no gospel without the _____
 1. This means that the eternal Son condescended and _____
 2. Did the eternal Son of God become God's Son when He was incarnated? _____

3. Did the eternal Son of God cease to be God when He was incarnated?

a. He became what He was _____ without _____ to be what He _____.

4. Thus, in verse 3 we meet the _____ - _____

c. The gospel has to do with the _____ of the Son of God (1:4; WSC 28)

i. In other words, there would be no gospel without the _____

In conclusion: Verses 3-4 teach us three things about the gospel:

1. The gospel has to do with the _____ Son of God in His preexistence
2. The gospel has to do with the _____ of the Son of God in His incarnation
3. The gospel has to do with the _____ of the Son of God in His resurrection
 - a. "These verses express the heart of the gospel in a nutshell by expressing the *history* of Christ in a nutshell" (Gaffin, 360)

Application:

1. What does this have to do with me?
 - a. The _____ of God
 - b. The _____ of God
 - c. The _____ of Christ
 - d. "Christ was raised from the dead, so you should rise up tomorrow for Him" (McWilliams).

"Man's maker was made man that He, Ruler of the stars, might nurse at His mother's breast; that the Bread might hunger, the Fountain thirst, the Light sleep, the Way be tired on its journey; that Truth might be accused of false witnesses, the Teacher be beaten with whips, the Foundation be suspended on wood; that Strength might grow weak; that the Healer might be wounded; that Life might die" (Augustine).

A Brief Aside from the Margin of my Bible:

1. Verse 1: God owns the gospel
2. Verse 2: The Scriptures Contain the gospel
3. Verse 3: The Son is the content of the gospel

Romans 1:5-6:

1. What two things does Paul mention he received in verse 5?
 - a. _____
2. From whom did Paul receive these things?
 - a. _____
3. For what purpose did Paul receive these things?
 - a. To bring about the _____ of faith. What in the world does that mean? Murray captures it this way, "Faith is regarded as an act of obedience, commitment to the gospel of Christ... *a wholehearted devotion to Christ*" (13).
 - i. "The obedience of faith" or wholehearted devotion to Christ and his gospel is an important theme that bookends Romans (Rom. 16:25-26).
4. Why does Paul want to bring about the obedience of faith?
 - a. _____
 - b. Paul did not want the gospel to go forth for _____
 - c. Paul did not want the gospel to go forth first and foremost for _____
 - d. The most important thing about spreading the gospel is the honor and glory of Christ. As John Piper famously said, "Missions exists because [right] worship doesn't."
 - e. Your goal in life should be the goal of Paul. To be faithful to your master, Jesus Christ. How will this keep you from compromise and capitulation in the world and in the church?
 - i. How do you see churches and professing Christians capitulating to the world instead of being faithful to King Jesus?
5. According to verse 6 what must happen for you to belong to Jesus? _____

6. Do you belong to yourself? Are you your own? What does the text teach?

a. _____

b. What practical results does your answer to the above question have for your life?

Romans 1:7:

1. God did two things for the Christians in Rome to make them different:

a. _____

b. _____

i. So, what made the Christians in Rome different than non-Christians in Rome? (Deut. 7:6-8)

2. We learn here that God called them to be “saints.”

a. What does the word saint mean? _____

b. Do you know any saints? _____ (Eph. 1:1, 6:1)

3. Paul then closes the greeting with “grace and peace from God our Father and the Lord Jesus Christ.”

a. What is grace? _____

i. From where does it come? _____

b. What is peace? _____

i. Implies _____ with God and our _____ with God by God in Christ Jesus (Rom. 5:1-2)

ii. From where does it come? _____

c. These words “grace and peace” cannot be said of the unbeliever. They are underneath God’s wrath and are alienated from God. If these words, “grace and peace” can be said of you it is because Christ Jesus took the penalty of your sins

on Himself. It is because Jesus has been raised from the dead for hell-deserving sinner such as you and me. These are costly words, "grace and peace." Jeff Bezos can't buy them and neither can Elon Musk. Only God can buy these words for His people and it cost more than a million worlds. It cost His infinite, eternal, Son to come down and take on flesh and shed His blood for the sins of rebels who hated Him and wanted nothing to do with Him.... So, let me ask you, are you rich? Do you not have more than every unbeliever in the world put together? You are wealthy if you have Jesus. Do you?

Week 3:
Romans 1:16-24
Memorize Romans 1:16-17

Why are we skipping 1:8-15?

1. Dr. Guy Waters explains the layout of the first chapter of Romans well when stating, “Although Romans 1:16-17 is several verses removed from Romans 1:1-7, Paul intends us to read these two sections closely together. The intervening verses (1:8-15) are an extended thanksgiving section. Romans 1:1-7 has broached some of the themes and concerns that will dominate the letter. It falls to Romans 1:16-17 to concentrate those themes and concerns into a pithy formulation that is widely recognized as the thesis of the epistle” (179). It is our desire in our study this to trace Paul’s main points and arguments in Romans 1-3. While we have no intention of minimizing the value of 1:8-15 these verses are not essential for following Paul’s overall argument in these opening chapters.

Romans 1:16-17:

1. Paul begins by sharing that he is not ashamed of the gospel. Why isn’t he ashamed of it?
 - a. _____
 - b. Despite how they may feel Paul knows that this is what they _____
2. Paul notes four important things about the gospel:

- a. It has in view _____
 - i. This implies that human beings cannot _____ themselves.
 - ii. We need saving from _____ (Rom. 1:18, 5:9), to _____ (Rom. 5:10; 1 Pet. 3:18).
- b. It has in view the _____ power of the Spirit of Christ (1:4)
 - i. Whose power is it according to the text? _____
 - ii. Waters writes, “It is this power that makes the gospel an _____ and saving message” (180)
 - iii. What we need is nothing less than the supernatural omnipotent power of the resurrection to save us.

This is where we are headed!

The gospel has in view the following four important things according to 1:16:

1. Salvation
2. Power
3. Believing
4. Everyone

- c. It is for everyone who _____
 - i. You cannot receive Christ and his benefits if you do not place your _____ in Him
- d. The gospel is for _____
 - i. The gospel is for all _____ of people

3. Paul goes on to talk about the righteousness of God. According to Guy Waters, “The righteousness of God is the righteousness that God attributes to man as opposed to man’s own righteousness. It is what God gives to the sinner in the divine courtroom and thereby alone grounds God’s legal or forensic declaring the sinner to be righteous” (Waters 180-181). What does this mean?

- a. This is proven by Rom. 3:21-22.
- b. We might say the righteousness of God refers to the, “ _____ which His righteousness requires Him to _____.” What does this mean?
 - i. God is righteous and cannot _____ His standard of how righteous a person must be in order to be considered truly righteous in his presence.
 - ii. God’s being righteous seals our _____ because we are not righteous. God’s attributing His righteousness to us seals our _____ because we are counted righteous.
 - iii. Do you think the righteousness of man could ever make it to where God had to accept us? Why or why not? What does your answer to this question teach you that you need?
 - 1. _____
 - 2. _____
 - iv. What comforts and encouragements can you have as a Christian if you are looking to the righteousness of God by faith for salvation and not your own?

4. We read three important things about the righteousness of God in verse 17. Let's consider these three things below:

a. The righteousness of God is _____.

i. Who is it who decides to make the righteousness of God known to us and why is this significant?

_____ (Matt. 11:25-26)

ii. When and where was the righteousness of God revealed?

_____ (Rom 3:21)

b. The righteousness of God is from faith for faith. This means that it is "from faith from first to last" (Waters, 181). Which is just another way of saying that it is through faith _____ for your _____ life.

i. Do you start the Christian life by putting your faith in Jesus but then finish the Christian life by your good works?

_____ (Gal. 3:1-3)

c. The righteousness of God is not _____.

i. How does Paul prove that what he said in Romans 1:1-2 is true in Romans 1:17? _____

5. In Romans 1:1-17 Paul speaks of our _____ of righteousness. He then goes on to prove our _____ of righteousness 1:18-3:20. Then in 3:21-31 we see the _____ of righteousness (Waters 182).

Romans 1:18-25

1. Romans 1:18

a. Paul begins here by showing that God reveals His wrath to all ungodly and unrighteous people. Why would Paul begin this section by talking about wrath, ungodliness, and unrighteousness?

i. Unless we know the _____ news we cannot appreciate the _____ news. What does this have to do with the gospel?

b. Verse 17 and 18 both use the word "revealed". What's revealed in verse 17 and what's revealed in verse 18? _____

This is where we are headed!

The righteousness of God has in view the following three important things according to 1:17:

1. Revealed
2. Received by faith
3. Not new

- c. When we contrast verses 17 and 18 it teaches us something very important. We need God's _____ to be given to us because His _____ is coming for us.
 - d. What does God's wrath mean? As stated in an earlier lesson: God's wrath might be defined as God's _____ reaction to all _____
2. What tense is the verb "revealed" in verse 17 and 18? What does this teach us about every single person alive today? _____ (John 3:36)
3. Why is the order of "ungodliness and unrighteousness of men" significant?
- a. It teaches us that wrong _____ leads to wrong _____. It could also be said that false _____ leads to false _____.
4. What does verse 18 teach us about the unbeliever?
- a. Their unbelief is not _____ but _____. Explain how we see this in the text?
 - b. Their unbelief is called suppression which means that they fight against that which they know to be _____.
 - i. Illustration: The unbeliever is like the kid in the swimming pool trying to suppress the beachball under the water. No matter how hard he tries he cannot keep the beachball submerged. Similarly, the unbeliever tries to suppress his knowledge of God; yet, God keeps revealing Himself to the unbeliever in his heart and through creation.
5. Romans 1:19
- a. Paul goes on to explain how it is that we know unbelievers suppress the truth:
 - i. Because it is _____ to them. How do we know this?
 - 1. Because God has _____ it to them.
 - a. The problem is not a lack of clarity but denial of clarity.
6. Romans 1:20
- a. Paul goes on to explain what God has made known about Himself and how He has made it known:

i. What has He made known?

1. His _____ power & _____ nature. These words at least teach us the following three things:

- a. He has existed _____ all things
- b. All things have come about by His _____
- c. He is divine or supernatural (transcendent not dependent upon the world)

ii. How has He made Himself known?

1. Through _____

iii. According to our verse does anyone have a good excuse for not believing and obeying God? _____

7. Romans 1:21

a. This verse further explains why the unbeliever has no good reason for their unbelief:

i. What does this verse teach us the unbeliever knows?

ii. What does this verse teach us the unbeliever doesn't do?

iii. What does this verse teach us the unbeliever becomes?

8. Romans 1:22-23

a. Do unbelievers typically think that they are foolish and darkened in their thinking? _____

i. Who else claimed that disbelief in God would make you wise? _____

ii. How do you see this in the world around you?

1. "Not _____ here but _____."

iii. Do unbelievers cease to worship when they refuse to worship the one living and true God? _____

1. Because of all of this David McWilliams has said, "There are no real atheists only extremely foolish truth suppressers."

2. Who knows the unbeliever better them or God? Why does this matter?

9. Romans 1:24-25

a. Remember what we said earlier: It teaches us that wrong _____ leads to wrong _____. How do we see that being carried out in the text?

i. God gives them up in verse 24 _____ they will not worship Him in verse 25.

b. The words, "God gave them up are important" (v24, 26, 28). They teach us the following:

i. The punishment of sin is more _____. This is one of the ways God's wrath *is* (v18) revealed now. How do you see this happening in the culture today?

ii. God will not mercifully restrain you forever. He will eventually give you what you want and it will be to your own _____.

iii. You are fully _____ for your actions.

1. Illustration: The chain that restrains a dog is for its good but if the dog fights long enough and hard enough the owner may let the dog go. This will be to the destruction and death of the dog. So it is with those who hate God's good order in their lives. They can fight against it and God will give them what they want knowing that it will be to their destruction. The problem is not with God but rebellious man.

c. Where does evil in a person begin?

i. Evil _____ in the _____.

- d. Do most people today think that wicked desires are sinful? _____
- e. What is the result of these wicked lustful desires?
 - i. Lustful _____.
- f. So we see here that Impurity of heart leads to impurity of life. To put it another way _____ impurity leads to _____ impurity.
- g. Why does all of this happen?
 - i. Because they set aside the God of _____ and replaced Him with a _____ . Does the world do this today? If so, how?

- h. What do people end up worshipping when they set aside God?

- i. How do we see this going on today in our world?

Week 4:
Romans 1:25-32
Memorize Romans 1:16-17

Romans 1:25-32

1. God is the creator and He knows how His creatures are to live. Therefore, what is one of the most grievous ways we can sin against God?

2. Are homosexual desires and actions natural?

3. Is homosexuality a sin? _____
4. Is homosexuality worse than other sexual sins? Why or why not? _____
 - a. It is a reversal of the _____ order. It is not just lusting after someone but lusting after someone of the same sex. This evidences God's _____ (credit to Oliphint on this point).
5. Why is homosexuality listed first here in Romans 1:24, 26-27?
 - a. Because it is a _____ example of God giving people over to their sin.
6. Do you think most people today in our country believe homosexuality is wrong? Why or why not? _____
 - a. Some believe that the state determines morality. Since the civil authorities have largely placed their stamp of approval on homosexuality many professing Christians have too. As Christians we must remember that God, not man, determines _____ & _____.
 - b. Some believe that popular opinion/culture determines morality. If it's what the majority seem to say is right, who are we to disagree? As Christian we must remember that if we have God on our side we are always in the majority.
7. What is the solution to homosexuality?

- a. It is not _____. It is to _____ of your sins and turn to Jesus Christ (1 Cor. 6:9-11).

Romans 1:28-31

1. John Murray begins this section writing, “In the preceding verses the delineation of the retribution meted out to apostasy had been restricted to sexual vice. The reason is very likely that the apostle regarded the homosexual abominations as the most overt evidences of the degeneracy to which God in his wrath gave over the nations” (49).
 - a. This means that while homosexuality is a particularly _____ sin there are many other sins that manifest themselves when an individual and society are given over to God’s wrath.

2. The first sin listed in this section is a sin of the _____ or _____ life.
 - a. They did not think that God was worthy to be contemplated and dwelt upon. Do you see this in the world around you? Do you see this in your own life?

 - b. As a result of their unwillingness to acknowledge God in their minds God removed His restraints and gave them over to a _____ mind.
 - i. Theologians sometimes call this the _____ effects of the fall. This means that sin has tainted not only the actions, but the thoughts of a person. When a person does not believe in God it is not because they are more _____ or scientific than us it is because they cannot think _____ because of their sin.

 - c. Do thoughts in the mind stay in the mind or do they make their way into our actions? How do you see this in your own life and the world around you?

3. What word modifies “unrighteousness” in verse 29 and what does it teach us?

4. Read the list of sins mentioned in verses 29-31. What sins are you most surprised to read in this list? _____

5. What word is used in Romans 1:32 to describes God's decree? _____.
How have unbelievers been describe in 1:18, 29? _____.
- a. God is contrasting His own perfect righteousness with the thoroughly unrighteous thinking and living of unregenerate mankind.
6. According to Romans 1:32 do you think the world obey God if they just knew what He expected of them? _____. If we had better education could it make people obey God? Why or why not? _____
7. If people simply knew that they were going to be judged one day for their actions do you think this would keep them from sinning? Why or why not?
_____.
- a. Read Revelation 16:8-10. What did the people do who were being punished for their sins? _____
8. The repletion of the word "practice" in verse 32 tells you that these people are in the habit of practicing sin, but not of _____ of sin. This is their way of life.
- a. What do such people deserve? _____. If those who practice sinning deserve to die, then why did Christ die?
_____ Rom. 6:23.
9. In what ways do you see the following bolded words happening in the world today: "Though they know God's righteous decree that those who practice such things deserve to die, **they not only do them but give approval to those who practice them**" (Rom 1:32)?

- a. Commenting on these verses John Murray writes, "The most damning condition is not the practice of iniquity, however much that may evidence our abandonment of God and abandonment to sin; it is that together with the practice there is also the support and encouragement of others in the practice of the same. To put it bluntly, we are not only bent on _____ ourselves but we _____ others in the doing of those things that we know have their issue in _____. We hate others as we hate ourselves and render therefore to them the approval of what we know merits damnation. Iniquity is most aggravated when it meets with no inhibition from the disapproval of others and when there is collective, undisenting approbation" (52-53).

b. How do you see the world doing this today? How might you be guilty of congratulating others in their sin against God? _____

Week 5:
Romans 2:1-16
Memorize Romans 1:16-17

Introduction to Romans 2:1-3:8:

Romans 1:18-32 has taught us that the Gentile is totally depraved. All of his faculties are tainted by sin. Total depravity does not mean that man since the fall is as bad as he could be. Total depravity means that every faculty of man since the fall is tainted by sin. His mind, affections, and will are all tainted by sin (1:24, 26, 28). This reality is obvious in the sins of the Gentile listed in 1:18-32, but what about in the Jew? What about in the morally self-confident? Does the Bible teach that your neighbor who goes around and tries to do good for other people is also totally depraved if they do not trust in Christ? The Bible's answer is, "yes". Because they do not live for the _____ of God. They are truth suppressers just like those of Romans 1:18.

What is the truth which they suppress? They are suppressing the truth that they are a _____ who needs Jesus Christ to save them. A denial of your need of Christ to save you is itself sin. This apparently moral looking person is dead in sin and is trusting in self for salvation. Romans 2:1-3:8 addresses this group of people and says they are condemned.

Perhaps we might capture it this way: The religious man without Christ is not _____.

Let me tell you where we are going over the next two lessons. In 2:1-3:8 Paul is going to obliterate anywhere a person might look for righteousness other than the Lord Jesus Christ ALONE for righteousness. He will do this in the following ways:

1. 2:1-5 compare yourself with other people to convince yourself you are righteous and you will be condemned
2. 2:6-11 look to your background to convince yourself you are righteous and you will be condemned
3. 2:12-16 look to your law-keeping to convince yourself you are righteous and you will be condemned
4. 2:17-2:29 look to your religiosity to convince yourself you are righteous and you will be condemned
5. 3:1-8 argue against God's plan of salvation because you don't think it is "just" and you will be condemned.

Romans 2:1-5:

1. It is easy to jump ugly with "them". You know who I'm talking about, don't you? All the nasty sinners like those described in 1:18-32. Throughout that entire section Paul used language like, "they," "their," "them". In chapter 2 there is a shift to the second person, "_____". Ferguson likens this to 2 Samuel 12 when Nathan the

prophet confronts David with the words, “thou art the man.” This is what Romans 2 says to the self-righteous person, “thou art the man.”

- a. I was once asked these painful and humbling words, “Struggle with self-righteousness much?” How often can we be just like the self-righteous people we are about to study throughout this section?
2. In 2:1 What does Paul say about the morally self-confident person? He says they have no _____. He used this same word to describe the Gentile pagans in 1:20. This word means they have no logical defense for their case. The same word used to describe the Gentile pagan (1:20) is used to describe the self-righteous Jew (2:1).
3. Another word that connects 2:1 back to the preceding is _____. This word was used twice in 1:32. The problem was not that the religious self-confident Jew judged other people, it was that he failed to see that he was guilty of practicing the very same things.
4. The point is simply this: You can pass judgment on someone else, while you are guilty of the same sorts of sins. Charles Hodge put it this way, “The deceitfulness of the human heart is strikingly exhibited in the different judgments which men pass upon themselves and others, condemning in others what they excuse in themselves.”
 - a. How can we condemn in others what we excuse in ourselves? When so and so _____ there is no excuse for them to have acted in such a way. When I _____ there is a good excuse for why I did it.
5. In 2:2 we learn that God’s judgment is according to _____. In 2:5 we learn that His judgment is a _____ judgment. This latter point makes clear that God’s judgment is according to the _____ standard of His law.
 - a. In 2:3 we learn that many Jews thought they could _____ the judgment of God. Perhaps they trusted in their circumcision, church membership, or background. Paul is taking away any false sense of security from the self-confident.
6. Some who know that God is kind presume that His kindness means that they do not need to repent of their sins (2:4). They reason as follows: God is rich in kindness and patience; therefore, I do not need to repent of my sins.
 - a. While God is patient and kind, this is meant to lead you to _____

- i. God's character should _____ you to God Himself. Who God is should make you want to turn to Him and live for Him.
 - b. "Do you expect God to set aside his justice and truth because He is good? Would He be _____ if he did so?... A person will say, 'God is good He will not send me to hell!' God is good, but He is also just and He will send law breakers to hell." (McWilliams).
 - c. You need to ask the question, "How do I use the _____ of God in my own life?" Does it lead me to repentance or do I misuse it so that I can live in sin presuming that God will overlook my sin on judgment day?
7. What is the end result of this religious self-confident person who presumes upon God's kindness? Ferguson, commenting on 2:5, put it well, "There is such a thing as compound judgment. Those Paul has in mind assume they are, as it were, 'storing up _____ points' as they condemn others. But in fact they are 'storing up _____'" (47).

Romans 2:6-11:

- 1. Verse 6 shows you that God's judgment is _____ and according to _____ (Murray, 62).
 - a. This will not just be an external judgment according to the standard of man. It will be a judgment of the _____ by the omniscient God 2:16.
- 2. Verse 8 mentions those who are _____ - _____. This is describing even the unbeliever who appears to do good works in service to other people. They do not do these things to the _____ of God. They obey _____ just as did the Gentile heathen (1:18).
- 3. 2:9-11: Do these words mean that some people are going to be saved by their works? You must understand these words in light of _____. He is speaking here _____. If there were doers of the law they would be justified by their perfect obedience to the law.
- 4. "Paul is essentially saying, 'Present your works. Just present them. Your works will damn you. Any of us who relies on them and not on _____ alone will be judged.'"
- 5. Grace without law is meaningless and law without grace is powerless

Romans 2:12-16:

1. Verse 11 concluded saying that God shows no partiality between people; however, religious Jews tended to think they were better than heathen Gentiles because they had the _____ law of God. Paul debunks this way of thinking in verse 12.
2. Verse 12 teaches that all who have sinned without the law will _____ and all who have sinned with the law will _____. Again, God shows no partiality.
 - a. What does it mean to sin without the law? It means to sin without the _____ law. The Jews thought they were better than the Gentiles because they had the Ten Commandments. Paul is making the point that everyone who sins, whether they have the written law of God or not will be judged.
3. Verse 13 affirms once more that possessing the written law of God did not make the Jews better than the Gentiles. Possessing the written law of God did not make the Jews better than the Gentiles because it is not hearing the law of God that is important, but _____ the law of God.
4. According to verse 13 only the doers of the law will be justified (declared righteous in God's court of law).
 - a. Is it true to say that those who obey the law perfectly will be declared righteous on the day of judgment? _____.
 - b. Is it true to say that such people exist who obey the law perfectly and will therefore be declared righteous on judgment day? _____.
 - i. "If a man were able to satisfy the conditions imposed, he would receive the reward promised. Only, this _____ possibility does not *de facto* exist: no man is able to yield the required obedience" (Vos, Shorter Writings, 394).
 - ii. "Now, verse 13 is totally hypothetical. 'For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified.' There are no doers of the law when it comes to justification. Don't you see? That is precisely Paul's point. Verse 13 brings the moral man to despair of himself. Rely on works and they must be perfect works. And there is none of us who has ever done a perfect work of righteousness" (McWilliams).
 - c. While verse 13 is totally hypothetical, it is also making a legitimate point: only those who are doers of the law will be justified. But this raises a question: If only doers of the law will be justified, and I have not been a doer of the law, how will I

ever be justified? The answer to this question takes you right to Romans 3:21-22 where Paul is building.

- i. In what sense can you say that you are saved by works?

- ii. “Paul’s point in Romans 2:13 that ‘the doers of the law will be justified’ then refers to the way that justification works under the law. Although sinners cannot ever fulfill the conditions to be right with God, believers stand before God justified according to works because Christ’s perfect righteousness is imputed to us by faith” (Perkins, Reformed Covenant Theology, 458).

- iii. God does not _____ His standard of righteousness to save you, He _____ His standard of righteousness to save you.

- 5. Verses 14-15 answer a potential objection: How can Gentiles who don’t have the written law of God at Sinai be condemned? How can someone who has never heard the gospel be condemned?

- a. Paul’s answer is that while some may not have heard the gospel they have the _____ law written upon their heart as those who are made in the image of God. Their _____ bears testimony that they are accountable to God.
- b. Commenting on these verses J. Gresham Machen remarks, “Here the Apostle does seem clearly to teach that the voice of conscience, which speaks in the very constitution of man’s nature, is the voice of God. He does not mean that men really obey that law as it ought to be obeyed. On the contrary, he is very clear indeed in teaching that all have disobeyed. They have disobeyed the law, but at least the law is there, in their hearts. Because of their disobedience they are under the condemnation of the law; the law can therefore of itself never give them any hope. But that is not the fault of the law; the moral law is written in the very constitution of their being, and if they do not heed it they are without excuse” (Christian Faith in the Modern World, 21).
- c. Let me give you an example of how the moral law is written even on the pagan’s hearts because he is indeed made in the image of God. McWilliams says, “Even a pagan will recognize, I need to honor my parents. And when he does not honor his parents, his conscience will accuse him, the law, the duty, is written on the heart of man.”

6. Verse 16 makes absolutely clear that no man will be justified by his keeping the law because God judges the _____ of men.

a. What does Paul mean by “according to my *gospel*, God judges the secrets of men...” In what sense is God’s judgment “according to” the gospel that Paul preached?

i. If you are to faithfully preach the gospel you MUST preach the _____ of God.

ii. “According to my gospel, that is to say, I _____ it in my gospel. It's a necessary part of the gospel preaching. God judges the secrets of men by Jesus Christ.”

iii. Can you faithfully preach the gospel if you do not preach God’s judgment against sin? Explain your answer:

Conclusion:

Do you see what Paul has been doing throughout this exploration of Romans 2:1-16? He is trying to show the absolute inability for anyone to save themselves by their law-keeping. He is driving you out of yourself. He is driving you out of what you think you have done. He has told you that God’s judgment will be according to _____, _____, and _____ (v2, 5, 6). He has told you that God’s judgment will be _____, _____, and deal with your _____ (v6, 11, 16).

Why would Paul preach so fully inability of self-salvation? He is wanting to drive every single reader to Christ! He loves you too much to tell you that your good works will save you. He loves you too much to let you go on thinking you can do something to save yourself. He is telling you stop and run to Jesus! He is the only one! Delight in Him! Go to Him!

“Not the labors of my hands
can fulfill thy law's demands;
could my zeal no respite know,
could my tears forever flow,
all for sin could not atone;
thou must save, and thou alone.

Nothing in my hand I bring,
simply to the cross I cling;
naked, come to thee for dress;
helpless, look to thee for grace;
foul, I to the fountain fly;
wash me, Savior, or I die.

Week 6:
Romans 2:17-3:8
Memorize Romans 1:16-17

Romans 2:17-29:

1. Verse 17 external church _____ is not the ground of your acceptance with God.
 - a. They thought they were boasting in God, but they were speaking of God's glory for their own _____.
 - b. Galatians 6:14 says you are to boast in the _____. In what do you boast?
 - c. J. Gresham Machen says, "The Judaism of the Pauline period does not seem to have been characterized by a profound sense of sin, and the reason is not far to seek. The legalism of the Pharisees, with its regulations of the minute details of life, was not really making the Law too hard to keep; it was really making it too easy. Jesus said to his disciples, 'Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.' The truth is, it is easier to cleanse the outside of the cup than it is to cleanse the heart. If the Pharisees had recognized that the Law demands not only the observance of external rules, but also and primarily mercy and justice and love for God and men, they would not have been so readily satisfied with a measure of their obedience, and the Law would then have fulfilled its great function of being a schoolmaster to bring them to Christ. A low view of law leads to _____ in religion. A high view of law makes a man a seeker after _____ (Origin of Paul's Religion, 179).
 - i. McWilliams comments, "When we really understand the spirituality of the law and how it reflects the character of God and His holiness, that high view of the law may well indeed be used of the Spirit of God to cause you to cry out for the grace of God in Christ, without which there is no hope and there is no salvation."
2. Verse 18 _____ of God's word is not the ground of your acceptance with God.
3. Verse 19-20 _____ others is not the ground of your acceptance with God.

4. Verses 21-23 _____ is condemned. They may not be doing these things outwardly, but in their hearts they commit theft, idolatry, and adultery. What was the result of this sort of heart is that the Gentile's _____ God (2:24).
- a. Do you see this in your own heart? Do you see how this hypocrisy is going to negatively impact your witness?
 - b. Verse 23 talks about the _____ of the law. The gospel is good news only to those who see themselves to be sinners.
5. Verse 25-29 _____ is not the ground of acceptance with God.
- a. You could apply the same thing to _____. Circumcision was never meant to save. Circumcision and baptism are not meant to save you; they are meant point you to the one who can _____ you. They missed the entire point of circumcision as many do with baptism. None of these privileges, as real and valuable as they are, save.
 - i. Ferguson says, "The misstep Paul's contemporaries made is always a danger. Christians too can very subtly focus on, and then rely on, externals as the ground for their acceptance with God. We can receive baptism and the Lord's Supper too – and substitute these things for faith and new obedience... being baptized, but not living the baptized life; receiving communion, but not living in communion with the Lord" (Romans, 65).
 - b. Verses 28-29 teach that _____ circumcision/baptism doesn't do a person any good if they are not driven to the _____ significance to which it points. It points to our need of a new heart.
 - i. Circumcision always pointed to the _____ (Deut. 10:16; 30:6; Jer. 4:4, 9:25-26). Ferguson notes: "It was never appropriate to think that a circumcised _____ substituted for a circumcised _____" (Romans, 63).

Romans 3:1-8:

In these verses Paul answers various objections raised by the Jews to what he has just been saying.

1. Verse 1 anticipates an objection, "Paul, you don't think the Jews have any advantages over the Gentiles? You're a heretic!"

- a. Verse 2 answers the objection of verse 1 by stating that the Jews had many advantages, chiefly, they were “entrusted with the oracles of God.” These oracles were “the depositories of God’s _____ revelation” (Murray, 92). The Jews were entrusted with the written word of God.

2. Verse 3 anticipates another objection, “Paul, you claim that many Jews are not believers even though God gave them many advantages (2:25-29, 3:2). If God gave the Jews many advantages and yet many of them do not believe, does that make God unfaithful?”
 - a. Verse 4 answers the objection of verse 3 by stating that God is always _____ to His word. Even if every single person were to be a liar, God would always be faithful. The issue was not that God was unfaithful to the Jews, but that the Jews were unfaithful to _____.

 - b. What does it mean to say that God is always faithful to His word even to those who are outside of Christ? This means that he will be faithful to _____ them justly. God is never unfaithful to His word.

3. Verse 5 anticipates another objection, “If you claim that our unrighteousness shows how righteous God is, he would be unrighteous to condemn us for it!” (Ferguson, Romans, 69).
 - a. Verse 6 answers the objection of verse 5 by saying, “By no means! For how then could God judge the world?”
 - i. When Paul states, “For how then could God judge the world?” He is saying, “We all agree that God is going to judge the world. That is a given. But you suggest that God cannot judge the unrighteousness of the world because when He does it serves as an occasion to display His righteousness. But you and I both know that God is going to judge the world. You cannot deny that God is going to judge the world just because you don’t like the fact that God will show forth His righteousness when He judges the world. God will judge the world, it will show forth His righteousness, and He will not be unrighteous to do this.”

4. Verses 7-8a anticipates another objection, “If God can be glorified even when I sin, why am I still being condemned as a sinner? If I am saved by grace I might as well live however I want!”
 - a. Verse 8b-c answers the objection of verses 7-8a by stating that this is slanderous and those who promote this type of thinking will be _____ .
 - i. Commenting on the words, “Their condemnation is just,” Hendriksen states, “He means, ‘Those who flaunt this slogan [the slogan of antinomianism] will receive their just retribution. The people who so

wickedly misrepresent the doctrine we proclaim will get what they deserve” (Romans, 113).

- ii. Ferguson says, “The suggestion that one should sin in order to promote God’s glory is manifestly false and indeed perverse. There is no more to be said” (Romans, 70).

1. Paul condemns _____.

Conclusion:

“Hide and seek is a children's game. You don't want to attempt that when you're thinking of eternity and thinking of God and how you can be accepted by Him. The salvation of your soul is no small thing. What shall it profit a man if he gain the whole world and lose his own soul? Who is your refuge? How can I have a clean conscience? How can I be ready for the judgment to come? Listen to the writer of Hebrews, ‘For if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctify for the purification of the flesh, how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God.’ Hebrews 9 says, ‘Only the blood of Christ can save you’... So you say, pastor, how do I? How do I? It's done, you don't work for it, you don't earn it, you don't merit it. You simply believe and receive Christ as your Savior and Lord. So Cowper was right when he said, ‘There is a fountain filled with blood drawn from Emmanuel's veins, and sinners plunge beneath that flood, lose all their guilty stains.’

Hiding places? Is there no hiding place? Yes. There is one Jesus Christ who shed his blood for sinners like you and me. So that we could also sing with Toplady, ‘While I draw this fleeting breath, when mine eyelids close in death, when I soar to worlds unknown, see thee on thy judgment throne, rock of ages cleft for me, let me hide myself in thee.’ Yes, there is a hiding place, and it is Jesus Christ, the Rock of Ages, the Savior of sinners” (McWilliams).

Do you see then what Paul has been doing since 2:1-3:8? He is showing there is no place for the Jew or the Gentile to go for salvation but to _____! You are condemned if you think comparing yourself with other people will make you acceptable to God (2:1-5). You are condemned if you think your background or upbringing will make you acceptable to God (2:6-11). You are condemned if you think your law-keeping will make you acceptable to God (2:12-16). You are condemned if you think your religiosity will make you acceptable to God (2:17-29). You are condemned if you think God’s way of salvation is unjust and unreasonable (3:1-8). Paul has destroyed every conceivable refuge but One. Lord willing, we will turn to this One refuge next time.

Week 7:
Romans 3:9-31
Memorize Romans 1:16-17

Romans 3:9-20

1. What is the major theme of these verses?
 - a. All men are _____ and _____ before God.
 - b. Can a person be made righteous in God's sight by their law-keeping? Why or why not? _____
2. Back in 1:18 Paul began making the case that we are sinners underneath the wrath of God. He is now bringing that argument to a close in the words of Romans 3:9-20.
3. The question then arises, "How can we be justified?"

Romans 3:21-26

1. Commenting on verse 21 Martyn Llyod-Jones said, "There are no more wonderful words in the whole of the Scripture than just these two words ' _____ ' _____ ". These two words contrast our dead and hopeful estate outside of Christ with our living and hopeful estate inside of Christ (Rom. 6:21-22, 7:5-6, 16:25-27; Gal. 4:8-9; Eph. 2:11-13, 5:8; Co. 1:21-22, 3:7-8; Heb. 12:26; 1 Pet. 2:10, 1 Pet. 2:25)
 - a. As one person put it, "Imagine you're drowning. Your lungs are burning, your arms are failing, the water is closing over your head. Then a hand breaks through the surface and pulls you up. That first gasp of air, that desperate breath—that's ' _____ ' _____ '. For sixty-two verses, we've been underwater. These two words are the lifeguard."
 - b. How do you think these two words might help you in your fight against sin and the devil?

2. Will a person be accepted by God if they have a lot of faith in the Islamic prophet Muhammad and they are really sincere? Why or why not?

- a. It is the _____ of faith that saves

- b. It important to note that there is much content about this object of faith set forth. It isn't merely saying you have faith in Jesus but knowing _____ He is (1:3-4) and _____ He has done (3:21-26).
3. Will a person be accepted by God if they ever have doubts or weak faith? Why or why not?
- a. It is the _____ of faith that saves
- b. Illustration: In Exodus 12 God promises to inflict judgment on the firstborn of all the Egyptians who enslaved His people. The only way God's people can escape the judgment is by the shedding of blood. They must shed the blood of a lamb and put the blood on the edges of their door. When the angel comes to administer judgment, he will pass over every house where the blood of the lamb is on the edges of the door. Now, "Suppose two families lived side by side. Both have killed the lamb and put the blood on the door. One family is rejoicing in conscious certainty of safety from the destroying plague; the other family is troubled by doubts and worries, questioning and worrying about whether they will really be spared or not. Which of these families is safer? The answer is: _____, though one has assurance the other has doubts. For God had not said, 'When I see a house where the people have no doubts or worries, I will pass over you.'" What God had said was: "when I see *the blood* I will pass over you" (Exodus 12:13). The person who is putting his faith in *the blood*, whatever doubts about himself he may have, is saved in God's sight, belongs with the covenant people of God, and ought to partake of the Lord's Supper" (Johannes Vos, WLC, 498).
4. Was the idea of being declared righteous in the sight of God apart from the law a new idea that God revealed only after Jesus came? (Similar to 1:2 in this regard).
_____.
5. We have seen that we are not righteous but we need to be righteous in God's sight. Thus, William Cunningham defined justification as "the imputation of the _____ which God's righteousness _____ Him to require." This is really the theme of what's before us now.
6. David McWilliams said, "God could not simply say 'forgiven' unless the laws demands were met. God could not say by divine fiat, 'I justify you' and the laws demands not be met." Why couldn't God simply forgive you or justify you by a mere declaration of His will?
- a. God is _____ and until the _____ of the law is satisfied and the perfection of the _____ is met there cannot be justification.

7. Where must we look to be justified?

a. Faith looks away from _____ to _____.

b. F_____ A_____ I T_____ H_____.

8. Does one person deserve to be justified more than another? Why or why not?

9. What good work must a person do to receive God's grace?

a. Grace is here called a _____

10. What does the word redemption mean?

a. _____ by a _____. From what?

i. _____. At what price?

ii. The price of _____. Whose?

iii. The _____ God's

1. It cost an infinite amount for God and is totally free for us

2. How could Jesus pay the infinite debt of our sins in His finite time on earth?

a. Jesus' _____ nature gave to His _____ suffering _____ values.

b. "It wasn't the _____ of Christ's suffering, but the _____ of His suffering that made it sufficient" (Dr. Will).

11. Here Paul answers two important questions:

a. How can we escape God's wrath?

i. Propitiation. What does it mean?

1. Wrath-_____

- a. Do we need God's wrath removed? _____. How can you prove this from something we have already learned in the book of Romans?

2. Could anyone propitiate the wrath of God by shedding their blood for you or did it need to be Jesus? Explain.

3. God the Father sent His Son to be the propitiation for our sins. This means that God the Father is just as _____ in saving us as is His Son.

4. Why did God send His Son as a propitiatory for our sins? First and foremost, He did this to show forth His _____

- b. How can God accept sinners and remain just in the process?

- i. He has not lowered His standard or set His justice aside. He has satisfied His wrath by pouring it out on Christ in our place as a _____

1. "This righteous judge so constituted reality that He can in history substitute Himself in the person of His Son to die in the place of sinners who have broken His law. What a wonderful reality is the gospel. That the judge Himself submitted Himself to be _____" (David McWilliams).

- ii. If you are trusting in Jesus, McWilliams states, "Your sins are as truly punished as if they were consigned to the darkness of hell." What comforts might you receive from this reality as a Christian?

1. Can your sins creep back up and condemn you on the judgment day if you have trusted Jesus? Why or why not?

Romans 3:27-31

1. Is a person justified by faith or by works? _____

- a. Paul uses the word _____ eight times in 3:21-31 and five times in 3:27-31

- b. Is there any type of people (Jews or Gentiles) who are saved in another way? _____
2. Why do you think our boasting is excluded? _____
- a. Illustration: A child would never boast about birthing themselves because they had nothing to do with it. They were there but they didn't contribute at all. They merely received the benefit of a mother who birthed them. So, we cannot boast of our being a Christian. We had nothing to do with it.
3. If you are saved by grace alone through faith alone in Jesus Christ alone do you need to try to obey the law? _____
- a. What does antinomian mean? _____
- b. Do you believe antinomianism is something many professing Christians believe today? _____
- c. How, if at all does this section of Romans prove that antinomianism is a false view? _____
- d. How do you think God's grace in justifying sinners should make you respond?

Conclusion:

These words from James Henley Thornwell beautifully summarize what we have seen in these first three chapters of Romans:

“Is there, then, no hope? Must the whole race of man perish beneath the frown of the Almighty? Shall none be found to ransom or to save?... The grand difficulty is to find a representative who, without the entire destruction of himself, could exhaust the curse of the law.

Whatever glimmering of hope the doctrine of substitution might impart, it would seem, must be instantly extinguished, when we call to mind the severe and arduous conditions, under which alone it could be rendered available to sinners. The justice of God is too formidable to be encountered by created strength — it hangs like a dark cloud over the prospects of man and mocks his most anxious efforts to secure a Redeemer. Whither shall the sinner turn for help? Shall he look to his own brethren, the descendants of Adam's race? As each successive generation comes into being, it passes under the curse; every man has iniquities of his own to bear, and none can by any means redeem his brother, nor give to God a ransom for his soul. Shall he invoke the assistance of the angels above? The law might fitly turn aside from their proffered substitution, as it was man who had sinned and man who must die. Even if this difficulty were vanquished and an angel should become incarnate, where is its power to contend with the justice of God? What created arm could meet the thunder of insulted holiness and endure the storm of eternal wrath? Who can stand when Omnipotence wields the sword

and sin provokes the blow? From the single element of substitution to work out the problem of human redemption, is beyond the depth of angels and arch-angels, Cherubim and Seraphim. We might climb the loftiest heights and explore the utmost bounds of this wide-spread universe, every creature might be summoned in review before us, and heaven, earth and hell laid under tribute, and still not a single being could be found *able* to endure the curse of the law; and yet this is the only conceivable condition on which salvation could be given. God cannot absolutely pardon. He can only transfer the punishment. He cannot set aside the sanction of His law. He can only give it a different direction. Who, then, can save from going down to the pit? It was reserved for the wisdom of the Eternal to answer this solemn question. The sublime idea of the incarnation and death of the Son could only have originated in the mind of Him who is wonderful in counsel and unsearchable in His judgments. In Jesus, the Mediator of the new covenant, we behold a kinsman, who, through the Eternal Spirit, is able to endure the wrath of God — a man who can satisfy justice and yet recover from the stroke — a Being who could die and in dying conquer death. Great indeed is the mystery of godliness, but it is no less glorious than great. Through the infinite wisdom of God a suitable substitute is found who takes the place of the guilty, assumes their burden, and bears it away to a land uninhabited. In the scheme of redemption God visits the transgressions of the sinners in the person of the Son, the law is executed in its utmost rigors, and God is just, perfectly and gloriously just, in justifying those who believe. Their sins have been as truly punished as if they themselves had been consigned to the darkness of hell” (Thornwell, Vol. 2, 253-55).

“God is just and the justifier of the one who has faith in Jesus”
Romans 3:26b