

a man-made thing; Paul's glory issues from God, is a divine thing.

**3. And not only so, but let us also boast in our tribulations.** This verse draws out more sharply the contrast suggested above. So great and glorious is the hope of Paul, it hallows every thorny step of the way that leads to it. Trial is welcomed with joy because it works out endurance, and the ability to endure gives one a sense of approval, and this successful enduring is a foretaste of final triumph.

**7. For scarcely for a righteous man will one die: for peradventure for the good man some one would even dare to die.** Did Paul desire to express any difference by the terms "a righteous man" and "the good man?" Some reply in the negative, and say, after Paul has said that one will hardly die for a righteous man, he wishes to add, by way of confirmation, that cases of the undertaking such a death might possibly occur; and expresses this in the form, "For perhaps for the good man one even takes it upon him to die." But the changed order and the changed terms, the presence of the article and the emphatic "even" which is added in the second case, go to prove that his thought is moving in climactic order. The following better expresses Paul's thought: "Hardly for a righteous man will one risk his life; perhaps for the good man [the benefactor, the philanthropist] one would even dare to die."

**8. But God commends his own love to us.** Early impressions are deep-rooted and permanent. Oliver Wendell Holmes is quoted as saying, "The false notions of Deity impressed upon me in childhood have warped all my religious thinking, and will continue with me to the end." There is no question as to the depth of Paul's early religious convictions. We know, too, that these convictions were not disturbed until he had reached manhood. Christianity did not cross his pathway until he was a Pharisee of the Pharisees. Radical as was the transformation that made Saul the Pharisee Paul the Christian, there was, of necessity, much of Saul left in Paul. The God of Saul and the God of Paul were logical contradictions, yet there can be no doubt that the bulk of Paul's thinking was an effort to reconcile the two. The form and method of his thought were Pharisaic; his logic was often rabbinic, but his spirit was Christian to the core. It is the delicate task of criticism, as it deals with Pauline writings, to determine where and to what extent Paul is yet in the bondage of the letter, and his thought tinged, if not molded, by his early training. There are but few passages in his writings more thoroughly permeated with the spirit and thought of Christ than the one we are studying. Here, as by Christ in the gospels, God is revealed as a Father: salva-

tion is a gift; its process is a coming home. A love beyond all human love awaits the returning prodigal. It is this thought that meets us in the first line, when he says, "Since we are made right by faith, let us be at peace with God." It is this that greets us in the last, when he puts forward as the climax of all his boasting, "God, through whom we are receiving reconciliation."

### The Lesson Council.

**Question 1.** Does "justified" mean "declared righteous" or "made righteous?" In other words, is justification legal or vital?

We are not "justified" until we have become righteous. Our own declaration of righteousness does not meet God's approval, and he stands aloof until we find out our mistake, which we surely will. Therefore we think it of vital importance to be justified by faith through our Lord Jesus Christ. Justification may be legal when we are justified by the fulfillment of God's law.

**Question 2.** What is the nature of justifying faith? Is it active or passive? Is it intellectual, emotional, or volitional?

Justifying faith signifies that a person, on account of true and living faith in Christ manifested by good works, will be delivered from his sin. Justifying faith is simply taking God at his word. It is active faith that saves the soul from sin (Acts 16, 30, 31). Faith, to be justifying, must also be intellectual, recognizing the records of God as true relating to his Son, his death, and his resurrection (1 Thess. 4, 14). God's spirit working in us by his word, we are led to do his will, and as the result our emotions are stirred in us (1 Thess. 2, 18; Psalm 103, 1, 2).

**Question 3.** In what sense is the Holy Ghost given unto us?

The language of the New Testament concerning the Holy Spirit is that he is a gift which may become our personal possession. 1. He enters into and dwells within us (Rom. 8, 9, 11; 1 Cor. 8, 16). 2. He is the source of life (Rom. 8, 2). 3. He is our helper in prayer (Rom. 8, 26; Eph. 6, 18). In many other ways it is shown that the gift is an actual possession, and that the Spirit's presence is a real presence.

### Analytical and Biblical Outline. The Believer's Privileges.

#### I. JUSTIFIED.

*Justified by faith.* v. 1.

"The just shall live by faith." Heb. 10, 38.

"Went down to his house justified." Luke 18, 14.