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**THE EPISTLE TO THE ROMANS: STUDIED THROUGH
ITS DEDUCTIVE LOGICAL FORMS.**

SHOWING THE LOGICAL OBLIGATION OF SERVICE.

PART II.

BY MRS. SALLY NEILL ROACH.

(All references marked No., unless otherwise stated, are made to "Elements of Deductive Logic"—Noah K. Davis.)

At the close of Part I, Paul was left upon a mountain-top, enthused and transported by the glories there opened to his vision. But his exaltation has also given him a clearer view of the darker places below. He sees them as he could not while standing in the valley, and their shadows are all the darker by contrast with the splendors of the summit. From the contemplation of the assured condition of those redeemed from sin, the Spiritual Chosen of God, he turns with sadness to the contemplation of the present condition of those redeemed from Egypt, the Earthly Chosen of God—the type of the Spiritual Antitype. Paul belongs to both; he loves both with all the intensity of his intense nature; he sees the glories of both, and the possibilities of both, and the dangers that assail both. But, seeing both in their right relation to divinity, he sees them in their right relation to each other, and, remembering the time when he saw only the Israel of the Type, he knows from personal experience that those whose vision is thus limited mistake the shadow for the substance, the image for the thing. His heart is heavy with the burden of love for Israel's God and for Israel, and he is thereby prompted to the thought of the greatest sacrifice (ix:1-3). The sorrow is that those to whom so much has been given (4-6) should, by the value of that received, be so blinded as to be rendered oblivious to the fact of the Divine Majesty and Sovereignty of the Giver. For, from the contemplation of the gifts Israel

of the flesh had turned not to the contemplation of the Giver, but to the contemplation of herself as the recipient, and glorifying herself by the glory of that given, had detracted from the glory due to her God. In the grievous mistake made by the type the apostle sees the danger that threatens the anti-type, and he would not have the Israel of the Spirit fall into the same snare. For a little space he resorts to inductive logic, using the process of analogy* which he employs so effectively in his epistle to the Hebrews. Having two instances before him (Israel of the flesh—type—and Israel of the spirit—antitype), each representing the common marks, those chosen of God and made the recipients of special promises and blessings secured to them by divine power, he finds in the one instance—in the specific cases of Isaac and Jacob on the one hand, and Ishmael, Esau, and Pharaoh on the other (7-17)—that God accorded His blessings or withheld them prior to the birth of the individual, and thereby chose or rejected those yet unborn and who, therefore, could not possibly have done aught to merit His favor. Expecting to find the same mark in the second instance (by the use of which he may illustrate and emphasize the doctrine affirmed in his fourth syllogism) Paul makes an induction which serves as the major (or first) premise of the sorites, which is the form of the ninth syllogism, the conclusion of which is expressed in verse 18, and the remaining premises of which are self-evident propositions. Thus:

God is He, with regard to spiritual blessings, choosing and rejecting those yet unborn. (Induction)

He, with regard to spiritual blessings, choosing and rejecting those yet unborn, is He exercising a sovereign will in spiritual matters.

He exercising a sovereign will in spiritual matters is He having mercy on whom He will have mercy, and hardening (*i. e.* permitting to harden—for human nature simply left alone hardens through the inheritance of the flesh) whom He will harden.

* Inductive Logic, Noah K. Davis, page 69, No. 42.

Therefore:—God is He having mercy on whom He will have mercy and hardening whom He will harden. *Sovereignty.*

Paul is too thorough in his knowledge of human nature not to anticipate (19) the question that it is sure to ask. But he who asks this question has forgotten the first syllogism with its conclusion of universal, individual *Guilt*. This Paul recalls by his indignant question and the reminder (20-21) that all are alike clay from which the Potter chooses one lump for a vessel of grace and beauty, and permits another lump to be trodden underfoot. The one did not get a whit less, but the other far more than it deserved. It is alike unfitting for the one to complain or the other to boast. But there is yet more. The whole purpose of creation is that God should be glorified by the manifestation of His attributes. To this end it is necessary that His wrath and His power (22-24) should be made known as well as His goodness and His grace; and in order that His wrath may be fully shown, the dishonored vessels, following the bent of their own natures, receive His long-suffering and endurance. The Israel of the spirit, then, has nothing whereof to boast, because each unit is such by the will and grace of God (25-28); and the Israel of the flesh is aroused from her complacent self-contemplation by Isaiah's reminder (29) that only the sovereign will of God stood between the nation and the fate of Sodom and Gomorrah. What is the truth of the case? One lump of clay, claiming nothing for itself, but passive in the hands of the Potter, is made beautiful by His own power, and simply because He willed it—and just so the Gentiles (that is, those claiming no righteousness, but confessing guilt) are adorned with the righteousness of Christ imputed only by grace through faith (30). Another lump—the Jew (that is, each one insisting upon his own righteousness) claiming very much for itself, desires to be so handled and so shaped that its own claim may be made good, and its beauty may be the Potter's acknowledgement of its own intrinsic merit. That this folly may be made fully manifest, the claim is allowed to be insisted upon until its proven falsity shall attest the

worthlessness of the lump (31-33). Both lumps sought beauty of righteousness—but the one sought it in the Potter's way and the other in its own. In Chapter x, Paul goes on applying this same line of thought, using the analogy found in the Israel of the flesh. The Israelites sought righteousness (x:1-3)—sought it zealously, earnestly, and persistently—but in their intense desire to establish their own righteousness they wilfully remained ignorant of God's righteousness and had no desire to submit themselves thereunto. Paul defines God's righteousness (4-5) as that manifested in Jesus Christ who received the reward offered by divinity to perfect righteousness (Leviticus xviii:5), which reward was delivered in the resurrection (Rom. viii:10-11). Then Paul describes (6-10) how faith lays hold of this righteousness—not by questioning the divine power or goodness that delivered the promised reward to Jesus, but by simply rejoicing that the righteousness of the Nazarene perfectly meets God's perfect requirements, by taking God at His word in His promise that it shall be imputed, and by open confession of the same. The heart that believes this *will* tell it; that heart *can not* and *will not* be still. But whenever Paul thinks of the freeness and fulness of salvation by grace, it seems to him almost too good to be true, and, invariably, he falls back (11-13) upon the promise of God to support his own declaration, offering in the broad "whosoever" assurance to both Greek (Gentile) and Jew. Right here the missionary spirit that showed itself dominant in the life of the Apostle Paul asserts itself (14-15) in the plea for preachers who shall be sent to proclaim the Gospel whenever, wherever, to whomsoever they can. But (16-21) there will always be some, who, trying to establish their own righteousness, will not at first hear—as would not Israel of old, and oftentimes the mercy of an infinite God will arouse them from lethargy by passing them over for a time, and startling them into action by the gracious choosing of those who were least expecting to be chosen. So that by God's present severity God's mercy is ultimately manifested. And this thought suggests the next step in Paul's argument.

The point of God's sovereignty having been established, and the charge of self-righteousness made against Israel having been sustained, considering the sad condition of his people and the analogy obviously arising therefrom, Paul is confronted at the opening of Chapter xi with a serious and an important question: Will God, having of His own sovereign will chosen Israel to a great destiny, and having begun to call the nation thereto, now, on account of Israel's obstinate and continued rejection of the divine righteousness manifested in Jesus Christ, change His purpose utterly with regard to election? In other words: Will God's grace—in His abiding purpose having been bestowed without regard to merit—need to be withdrawn because the Almighty is unable to secure its acceptance and continued recognition as grace? To answer this question in the affirmative would be to deny God's omnipotence and to dethrone Jehovah; to prove the uncertainty of God's making good His election by effecting and maintaining repentance in those chosen; and, lastly, to subvert the doctrine of "No Condemnation" by denying the divine ability to maintain a recognition of grace and of imputed righteousness. Paul is not slow to perceive that the removal of the Jews from a place among the nations, the turning of the Gospel preachers to the Gentiles, and Israel's continued indifference to promise, threat, and fulfillment of prophecy imply an affirmative answer to this great question. God's logic is not self-contradictory, and therefore Paul meets the facts of the case fairly, and, under their apparently hostile surface seeks for their hidden truth.

In beginning to study this chapter, in order that the line of argument may be more intelligently followed, it is well to pause for a little reflection and a better understanding of terms. The nation, Israel, is used as a type in three distinct relations: first, of Christ, as God's only begotten Son (Hosea xi:1); second, of the spiritual Israel as a whole (Book of Hebrews, Gal. iv:28); third, and more specifically, of the individual sinner, saved by grace, and owing a personal responsibility to a personal Savior (1 Cor. v:7—x:1-4). In the plan of salvation God deals with the individual, but always with uni-

formity of purpose. Therefore that which inspiration affirms and induction through the process of analogy illustrates and confirms concerning God's purpose as to one of the redeemed, induction, through the process of enumeration of cases,* unhesitatingly declares of the redeemed as a body. Because it is easier to grasp a thought relating to a whole when it has been studied in its relation to the units of which the whole is composed, Paul here considers the nation Israel as representing the individual. This is clear, because (although using the plural form (8-15) when he is considering the acts of individuals out of which the act of the nation grew) he distinctly discusses Israel as a unit (1, 2, 7, 26), and in making his application he not only uses the singular form of the verb, but he expresses the pronoun subject in the second person, thereby rendering it the more emphatic to the individual Greek.† Considering Israel as a unit, representing the individual saved, the acts of the individual Israelites, out of which the act of the nation is composed, would stand for the expression of individual traits (such as pride, humility, covetousness, ambition, love and the like) out of which the sum total of the character of the man is declared. By analogy, then, it is of these traits that God asserts of the elect or redeemed individual—in spite of the testimony of his fellows to the contrary—that there remains "a remnant according to the election of grace" (5-6), and it is against these traits that work the ruin of the individual that the inspired curse is pronounced (8-10). Studying the figures of speech employed by Paul (16-20), Israel had evidence of God's grace in election in permitted service or "first-fruits"; then that from which the "first-fruits" were taken, the "lump", or national existence, must also be "holy" and consecrated to the divine use. Again, the "root", God's sovereign purpose, that bearing and sustaining the branches, being "holy", so are the "branches", the growth, or out-put of Israel. The process of grafting from which the next figure is drawn is familiar (17-24). The "root" is God's purpose; the "olive tree" is Israel, or the elect

* Inductive Logic, Noah K. Davis, page 63, No. 38.

† Goodwin's Greek Grammar, Nos. 885, 896.

individual in whom God's grace is or is to be manifested (Jer. xi:16)—for God's purpose is one eternal now; "branches broken off" means Israel's promise, usefulness and glory curtailed; or, on the part of the redeemed, loss of invitation, opportunity, influence, fruit-bearing and reward; "wild branches grafted", that is, branches hitherto deemed "wild" by Israel, means extension of God's grace to the Gentiles, or new and effectual invitations given to elect deemed least worthy, manifestly regenerate souls openly admitted into the slighted privileges of God's chosen; "natural branches grafted back" means restoration granted to Israel, renewal of invitation to the redeemed, re-opened opportunities of service and therewith a consequently enlarged share in divine glory; "all Israel" is the individual for whom God has so long waited, with all of his faculties recognizing consecration to God's service; "until the fullness of the Gentiles be come in"—until that opposing the redeemed has done its best (Luke xxi:24), and God has taken His elect therefrom. Paul would have his readers see this—that God, in the fulfillment of divine purpose, is constantly doing in spiritual fact with every one of the elect that which as an historical act He was doing with the nation, Israel—cutting off from invitation and opportunity and growth and service and share in divine glory until could be realized the truth of unworthiness and the great grace of divine favor that would make its renewal possible—and thereby calling to repentance the Gentile, him who had been taught, as God sooner or later teaches all the elect, the deep conviction of his own guilt; him to whom the divine favor would come as a blessed surprise. The severity to the one is the channel of mercy to the other, and the deep and effectual calling of the other is the stimulant awakening the one. Following this line of thought, it is not difficult to develop the tenth syllogism into a sorites the conclusion of which is expressed as an exhortation in verse 22, and is farther amplified and explained from verse 23 to verse 32. God's sovereignty is maintained, His promise proven sure. His severity shown to co-exist with His love, and His goodness is glorified forevermore. This is the implied sorites:

The severity of God is that visited on the hardness of heart of the elect Israel.

That visited on the hardness of heart of the elect Israel is that arousing the elect Gentile to repentance.

That arousing the elect Gentile to repentance is that moving the elect Israel to jealousy.

That moving the elect Israel to jealousy is that providing for the elect Israel's repentance and restoration.

That providing for the elect Israel's repentance and restoration is that joined with the goodness of God.

Therefore:—The severity of God is that joined with the goodness of God. *Severity. Goodness.*

This is just another way of saying "God maketh the wrath of men to praise Him and the remainder He will restrain." God's purpose in election is proven sure, and the creature is lost to view in the glory of the Creator. No wonder that Paul bursts forth into the magnificent pean of praise (33-36) with which the chapter closes.

RECAPITULATION.

Before beginning the study of the next chapter and the eleventh syllogism, it is well to recapitulate and glance at the summary of Paul's conclusions. We find (1) that man is guilty before God, and (2) utterly helpless toward the accomplishment of any reconciliation; (3) that faith in the atonement and the righteousness of the Lord Jesus Christ is the sole means, according to God's plan of salvation, by which justification may be obtained—that is, the penalty of guilt escaped and the reward of righteousness secured; (4) that salvation so attained is the free gift of God's grace, and that (5) those justified by faith are thereby in a state of peace with God through the atonement made by His Son; (6) that Jesus Christ is the Great Head of those at peace with God, (they being no longer under the headship of Adam with its entailment of sin and death), and the entailment of His headship is righteousness and life; that (7) those under the Headship of Christ are those living a new life and are entitled

to baptism in token. Now, going back through the fifth syllogism to its logical antecedents, the third and fourth syllogisms, from which we learned the doctrine of justification by faith as a gift of grace, we find that (8) the consequent peace is *never* to be disturbed, because the perfect righteousness of Christ, being imputed, prevents all possibility of future condemnation. Just here, lest man should come to think of himself as righteous and meriting recognition, from an induction, drawn by process of analogy, we find that (9) God is sovereign in things spiritual as well as in things temporal, bestowing His mercy on whom He will, and permitting whom He will to harden. Lastly, we are once more turned aside from the contemplation of the creature to conclude the glory of the Creator as exhibited (10) in His severity and goodness displayed in the calling, discipline and care of the elect. We have now before us a confessedly guilty, helpless sinner, exercising faith in the Lord Jesus Christ; by the grace of God, at peace with offended justice through the accepted atonement of Jesus; under a new Headship, endowed with the glories of a new life, and entitled to receive the symbol that tokens his death to the old headship and his resurrection to the new; relieved of all fear of future condemnation by the righteousness imputed to his credit—and marveling forevermore that he should have been presented with such a gift instead of his brother. We see the Sovereign God who planned this salvation for the sinner, perfected it in every detail, taught him how to accept it, and bestowed it upon him, and who is eternally doing the same things for many, many others, watching “from everlasting to everlasting” over each one for good, pre-arranging his heredity and his environment that they shall be his correctives and his stimulants, chastising his errors and his selfish propensities even to the point of extreme severity, training him for a co-partnership in the divine holiness, and transforming even failure on his part into an invitation effectually calling some other to desire the never-to-be-exhausted gift. There is all glory to God, but what more concerning the saved sinner? Is there nothing to be expected from him? Is he always and only to

receive, and receive, and receive, and never make effort even to acknowledge his eternal obligations?

In answer to this question the twelfth chapter of Romans opens with the eleventh syllogism in the form of an enthymeme expressing only the conclusion—the major and minor premises being plainly suggested by this and the summary of the preceding conclusions. The enthymeme develops thus:

Full confession of personal obligation on the part of the saved is that demanded by the mercies of the Sovereign God manifested to a guilty sinner in the gift of a gracious salvation bestowed through a taught faith.

Continuous presentation of the body as a living sacrifice is the full confession of personal obligation on the part of the saved.

Continuous presentation of the body as a living sacrifice is that demanded by the mercies of a Sovereign God manifested to a guilty sinner in the gift of a gracious salvation bestowed through a taught faith—*Consecration*.

This conclusion is expressed as an exhortation. It is added that the sacrifice shall be “holy and acceptable to God” and that it is a “reasonable service”. In verse 2 the thought is further amplified in the exhortation not to be “conformed to this world” or present time, (*τῷ αἰῶνι τούτῳ*) but to be “transformed” after another pattern. The word rendered “reasonable” is the Greek word “*λογικὴν*” which Liddell and Scott define “pertaining to reason”. Therefore, this means “service pertaining to reason”, or, service of the reasoning or highest nature of man—that is, his soul. Soul service, then, the service of the highest nature of the man, is the service demanded by the simple statement of the case; and because this highest nature has its only channel of communication with the outside world through the physical organism, the continued presentation of the body is the sole means of the expression or confession of the soul. Personal consecration, therefore, is a convincing realization of the fact of the ownership of Jesus Christ in the soul that He has saved finding expression in the

continuous act of bringing every faculty into its proper and glad submission and conformity to Him as Head. This continuous act has its origin in the will, whose sole function, psychology tells us, is to direct attention; and in the freedom of the will lies the voluntary and unconstrained service of the soul. From these considerations it must be seen that soul service is the conclusion, and not a premise to God's plan of salvation through faith in the blood and righteousness of Jesus Christ. Herein lies the difference between the doctrine of "justification by faith" as taught in Romans, and every phase of the doctrine of "justification by works" with which, in all ages, it has been continuously opposed. The one presents soul service as the effect of a cause—the other presents a so-called service as a cause designed to produce an effect. In the first case the cause, and in the second case the effect, is understood to be salvation.

The remainder of Chapter xii and Chapters xiii, xiv and xv go into specific detail with regard to the manifestation of this consecration in the outward life. Chapter xii considers the everyday dealings of the saved man with his brother man, either saved or unsaved, on equal footing. The climax is reached in verse 21: "Be not overcome of evil, but overcome evil with good." Chapter xiii considers Christian citizenship and relates to the duties of the consecrated man living under "the powers that be", which are declared to be "ordained of God" (permissively, though it be), and yet are distinctly separate from any church organization, and belong only to the eon, or present time. The secret of consecration, or soul service, lies in the 14th verse—putting Christ first, and abiding the consequence to the extreme limit of the state's recognized and respected authority. This is the purest and highest and most truly loyal citizenship, and is likewise the secret of Christian martyrdom. Chapter xiv relates to soul service manifested in personal influence and in consideration for the weaker brother, and is based upon the analogy of the physical man holding his appetite subservient to his tasks and affections under the sway of some controlling motive. This chapter recognizes one great principle (verses 14, 20), that

has since come under the scope of human experience and has attracted some scientific attention—viz., that defect exists in the individual in consequence of imprudence or some inherent weakness, and not in the food which is in itself good. Hence, a diet which may be highly injurious to one may be wholesome and even nutritious for another. Every man who understands his digestion, and who esteems something above his appetite will govern himself accordingly. The climax of the chapter is reached in verse 21, when realized consecration and consequent subjection to the Lord Jesus is, for His sake, extended to all that is or may be His. This is the grandest thought to which man has attained under the power of divine grace, because it exercises to the full all of the altruisms of which his regenerate nature may be increasingly capable, and exercises it in behalf of One, any loving thought of whom brings back an ennobling return. Chapter xiv closes properly with verse 7 of Chapter xv. Chapter xv shows the spirit of consecration developed in the missionary idea—Paul magnifying his office as apostle to the Gentiles, and awakening the Gentiles to share with him in his ministry to the Jews. The subject matter of the epistle is finished with the benediction (33) at the close of this chapter. Chapter xvi, from verses 1 to 16, is made up of personal salutations, showing Paul's warm, loving nature and great capacity for friendship. Verses 17-20 constitute a final exhortation, warning against those who, by introducing things "contrary to doctrine", would harm the souls of them that are "called to be saints"—and there is a world of earnestness in the apostle's pleading that they should be "wise unto that which is good, and simple concerning evil". Verses 21-23 are messages from fellow-laborers to the brethren in Rome. Verse 24 is the apostolic benediction (given once before in verse 20), and the glorious doxology (25-27) is the fitting finish to this profound letter inspired by the Holy Spirit and written and sent by Paul to the Romans.