

# Messages on Romans

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A reprint of Dr. Wilson's popular  
messages delivered at the great  
Winona Lake Bible Conference.



These messages will prove informative to  
pastors and teachers and will bring a  
blessing to every one who reads them.

ZONDERVAN PUBLISHING HOUSE  
GRAND RAPIDS, MICHIGAN

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**Printed in the United States of America**

**Eight Forty-Seven Ottawa Ave.  
Grand Rapids, Michigan**

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## CHAPTER I

# Romans Reveals the Father

**G**OD as God is revealed more fully in the Book of Romans than in most of the books of the Bible. One hundred sixty-four times in this book, God is referred to as God, while in only two cases is He referred to as the Father. These two are found in Chapter 1:7 and in Chapter 6:4.

Quite the opposite is the case in John's writings for he refers to God in His character as the Father one hundred thirty-nine times and reveals the Father's character in many beautiful and glorious aspects.

It will be most delightful to our hearts to consider the revelations of God, the character of God and the work of God throughout this great Epistle in the days that we shall be together.

In Chapter 1, God is revealed as the Creator. In Chapter 2, He is the Righteous Judge. In Chapter 3, He diagnoses the case of each sinner. In Chapter 4, He gives righteousness, while in Chapter 5, the love of God is unfolded. We find the power of God over sin in Chapter 6 and the certainty of God's decision in Chapter 7, while Chapter 8 reveals His provision in the gift of His Spirit.

In Chapter 9, the scene changes somewhat and God's dealings with Israel are brought before us wherein He shows His sovereignty in condemning Pharaoh and choosing this Jewish nation. In Chapter 10, the sorrow of God's heart is revealed because Israel rejected Him. The judgment that came upon Israel from God, His goodness to the Gentiles and His righteous acts in changing the whole character of His dealings with Israel are revealed in Chapter 11.

Again the scene changes in Chapter 12 and God brings before us the remedy which He provides for a life that pleases Him. God instructs us in Chapter 13 for our relationships to the world, while in Chapter 14 God informs us that He will be Lord of all and Sovereign of every life.

In Chapter 15, the power of God in personal service is brought before us while in Chapter 16 the God of peace brings to a climax the story of His dealings with men and with demons.

Thus we find throughout the book, God vindicates His character. God reveals His attributes and God calls us to a life of faith and trust in His holiness, His righteousness, His justice and His love.

We have a God for our needs and a Father for our cares. As God, He provides the things of life for us; and as the Father, He sees that we receive them. As God, He is the Judge of all the earth; and as the Father, He looks after the interests of His church. Romans is occupied with His character as the eternal God in order that we may walk in fear before Him and honor Him as the Creator, the Maker, the Sovereign and the One who planned our salvation.

Paul very delightfully begins his letter to the Romans with the assertion that God is the Creator. We learn His eternal power and God-head from the things which He has made. We learn His righteousness from His dealings in nature and the proclamation of His Gospel. Just as nature came from God's hand, so the Gospel came from God's heart. This Gospel of God in concerning the Son of God. It is further revealed to us that men hate God, refuse His sovereignty and reject His rule. It is against the eternal God of heaven that men rise in rebellion and reject, refuse and repudiate His Son.

It is the God of heaven who is the Judge of all the earth. He has selected the God-man, Christ Jesus, to sit upon the throne and judge men. He will judge according to God's righteous standards and will carry out God's will and wish in His decisions.

It is the God of heaven who gives righteousness to those who believe in His Son. This eternal God offers an eternal redemption to those who heed His eternal Spirit and put their trust and faith in His eternal Son. The result is that the one who believes God is properly prepared for eternity. It was God who offered the gift of righteousness to Israel. It was God whom they refused. It is God who will judge them at the final day.

The God of heaven in Chapter 12 asks for the very human body of His child. He would make every part of that body to glorify His name and to be profitable to his fellow men. The God who made the vine to climb and the moon flower to shed its fragrance on the evening air is the God who would make of every Christian a beautiful, fragrant flower in His garden for His pleasure.

It is the God of Israel who trimmed the tree, taking off the natural branches and grafting in the strange plant. God rules the nations; He puts up one and puts down another. He exalts men and deposes them.

In the book of Romans we find that God, the eternal God of heaven, rules righteously and strictly, although both His severity and His goodness are displayed. The Lord Jesus would bring us to God. The God of our lives wants us to be subject to His rule and regulations in order that our lives might be all that He wants them to be. Let us learn to know God, the Father, as we study the Book of Romans.

## CHAPTER II

### The Father is the Judge

**T**HROUGH the Book of Romans, the Apostle Paul presents God, not in His capacity as a Father, but rather in the capacity of the God of heaven who is the Judge of earth. It is distinctly said in Chapter 2:16 that "God will judge the secrets of men by Jesus Christ." It has already been noted in the first chapter that it is God who turns men over to their own wickedness and their own unrighteousness. We read in 1:24 that "God gave them up to uncleanness." Again it is recorded in verse 26, "God gave them up unto vile affections." He continues in verse 28 by saying, "God gave them over to a reprobate mind." In each case it is God the Father who did it. I am using the expression "the Father" in order to differentiate Him from the Lord Jesus Christ and the Holy Spirit. The Saviour said, "The Father judgeth no man." That is true. In His position as the Father, He deals with His children as a father would do; but in His aspect as Judge, He is seen as God, the Supreme, Omnipotent One.

In Chapter 3, the character of God the Judge is defined. In verse 4, God is true and in verse 5, God is righteous. It is because of His perfect righteousness and absolute fairness that Paul could assert in verse 6 that God will judge the world because of these very attributes. It seems that God's heart longs to have His creatures come to Him, believe in Him, seek for Him and desire His presence. In the indictment that appears in Chapter 3, it begins by stating that "there is none that seeketh after God" and ends by saying, "There is no fear of God before their eyes."

One might question the statement, "There is no fear of God . . ." because we do see one after another coming forward in meetings, or weeping in the pew, or walking restlessly up and down in the room wondering how to be saved. These are not seeking God; they are seeking God's gifts. It is not His person they want, but rather His pardon. It is not His presence they are seeking, but His forgiveness. The verse is quite true. Men do want what God has to give. They seek His gracious gifts, but the natural human heart does not seek His lovely person. It is only after we are saved that we love Him as our own personal God, desire His presence, and seek His fellowship.

It is interesting to note in Romans that the God who is to judge the earth and whose standard is His own glory, as in 3:23, has very graciously provided a Saviour, as in 3:25, so that He may pass over

and blot out and remove completely the sin and guilt which would keep us from His presence. It is God who justifies, 3:30. This should bring joy to our hearts, for we surely want to know that the supreme Judge of all the universe has found a way, and revealed that way to us, whereby all of our sins may be put away from His sight and we may be made pure, clean and white. It is the God of heaven who has done it.

In still a different way we are told in Chapter 4 that God has found a way of making us righteous when we had no righteousness. It is imputed righteousness. Abraham believed God, and God at once put upon him the robe of righteousness which He gives to each one who believes Him. So we see that God's plan is that men are made righteous through faith and not through works. When we have faith toward God and in God because of His precious Son, God sees it and writes us down as His child. The world, however, cannot see this faith and must look at our works. The works that we do, therefore, will show whether we believe God or do not. It is by these works that we are justified before men, but it is by the belief of the heart that we are justified before God. God notices our attitude toward Him and He withholds nothing from those who fully trust in His love and power. God is glorified by our faith. God invites our faith by His wonderful dealing with men and His marvelous attitude toward the Lord Jesus. This we find in 4:24, 25.

In the fifth chapter, we see this blessed revelation of God's attitude toward the believer. Those who have faith have peace. The enmity between the righteous Judge and the unrighteous sinner is removed when the sinner trusts the Son. The demands of the law are fully met for the sinner when he trusts the Saviour who died at Calvary. It is for God's glory that we take this position and thereby admit and acknowledge that God is true, and that God is love, and that God invites our full trust and confidence. Then a blessed change transpires in our lives, 5:5. The love of God is shed abroad in our hearts. We begin to love as God loves; care as He cares; see as He sees, and the life is transformed. It is by this faith that we are made God's friends, 5:10. We may now walk with God in sweet fellowship because His own righteous demands have been met and He welcomes us as forgiven sinners.

We also learn here that this stern, righteous Judge on the throne of heaven has a wonderfully tender heart of grace and mercy. He granted that His own Son should shed His blood, 5:9, and thereby purchased pardon and forgiveness for us. This gift of righteousness and forgiveness is altogether by grace, 5:15. What a Judge God is! None on earth may be compared to Him. All must be contrasted with Him.



Chapter 6:11, 13 reveals to us that we, who once were far off and enemies of God, may now walk with God and rejoice in His company and fellowship. We are alive unto God. Of course, it is altogether through the Lord Jesus. He is the Mediator; He is the Advocate; He is our meeting place with God. Paul is bringing out the fact that because of the wonderful work of Christ we are really brought into living touch with the eternal God. In verse 22, we are no longer criminals standing before the judge's bench, but through God's infinite mercy, we have become servants of this great Judge, and may do His will day and night. The Judge, instead of condemning and punishing us, gives us the gift of His own eternal life in order that we may rejoice with Him throughout eternity.

Our great God found a way of meeting all the demands of His own righteous law by sending His Son to keep that law perfectly for us, and then to die an atoning death for our sins. Chapter 8:3 brings us this wonderful revelation. This Judge would like to make judges out of us so that we may think of sin and of the world and of Satan as He thinks. In order to bring this about, God, the Judge, gives to the believers His own gracious Spirit. Throughout Chapter 8, Paul stresses this precious truth. Again he brings before us the safety and security of that one whom the Judge has set free and to whom the Judge has given His own Spirit. He imparts this good news to us in those wonderful words, "If God be for us, who can be against us?"

In Chapter 9, a new line of thought is brought before us and God's dealings with Israel are described. The living God had wonderful plans for Israel but they were so short-sighted that they did not enter into His thoughts. In all God's dealings with Israel, His character is fully protected, as we read in Chapter 9:14, "There is no unrighteousness with God." God has a home and He chooses who is to live in it. God has a Son and He chooses who will be the companions of His Son. God has a family and He chooses who will be in it and who will be excluded. This prerogative of God is beautifully expressed in 9:16. In verse 22, also, God is given the perfect right to deal with men as He pleases. Note that those who were shut out by God were men whose lives were cruel, wicked and full of hatred toward God. Why should He not shut them out? We are always judging people ourselves. We do not permit every one to come into our home. We select those whom we wish to entertain at our table and who are to associate with our wives and children. No one thinks us to be unrighteous or unfair in these decisions. Is it compulsory for God to take everybody into His family? Is it His duty to give His enemies a place in His home? Certainly not. This character of God is fully vindicated in Chapter 9.

In Chapter 10, God, the Judge, is reported as having given to us His own Word so that we may know His thoughts and His attitudes and govern ourselves accordingly. In verse 3, God's righteousness is presented. In verse 9, God's power is revealed, and in verse 17, God's record is presented. It is certainly our responsibility to believe God and not to be led astray by the writings of others nor to appropriate a false faith from the books that others have written.

The righteous Judge deals righteously with Israel in Chapter 11 and the result has been centuries of sorrow for the Jew and centuries of opportunity for the Gentiles. Again the fairness and righteousness of this Judge is held before us, 11:22. This is joined closely with a still further enunciation of God's goodness, verse 33. Paul would certainly persuade us that the eternal God is both righteous and good. He is just but full of mercy. He is thorough both in His judgments and in His grace. The Lord enables us to honor and to trust this God of all the earth through Jesus Christ our Lord.

## CHAPTER III

### The Father Reveals His Wrath

**I**T IS really not the Father in Romans whose wrath is revealed nor is it the Father in any other part of the Word who displays wrath. It is always the "wrath of God." It is not in His character as the Father of His children that He punishes nations and men, but in His position as the God of heaven, the Creator and the sovereign Lord. In these messages, we are differentiating sharply between these two positions, God as God and God as the Father. Perhaps some day we shall have the privilege of discussing together the Father character of God. We shall not do so now, however, but rather confine ourselves to His character as God.

The wrath of God is a very real thing. It is just as real as His righteousness and His mercy. We expect a proper judge to show both kindness and wrath. We expect a judge to punish the guilty and to release the innocent. We would not vote for a judge who did not sternly punish the evil doer. We are more interested in his punishing the wicked than we are in his releasing the innocent. It is usually the wicked that are brought before the judge. In the vast majority of cases, those who are innocent are never brought into the court room. So it is with the eternal God. Those who come before Him at the great white throne are guilty and lost. The saints are not brought into that kind of judgment because their sins have been blotted out with the precious blood.

The first argument brought before us in Romans 1 is in regard to creation. We note in verse 18 that there is a group who, though seeing God's power in nature, firmly and fully reject Him. They will not have the God who made the stars, the planets, the sun and the moon. They refuse to bow to the God who made Niagara, the Grand Canyon, Vesuvius, etc. They reject the God who made the laws of nature and who supports and sustains the universe. God's wrath is against them. God has given such unmistakable and undeniable proof of His power, His goodness and His thoughtfulness out in nature that these men are without excuse and should not at all reject or refuse Him as their Lord.

Again in 1:23, God's wrath is aroused because men insist upon worshipping the creatures that God has made and thereby invite themselves into a life of sinfulness and abominable wickedness which is most displeasing to the heart of the righteous God.

God's wrath is further revealed in Chapter 2:4 in that He has made known to men that the path of disobedience will bring His wrath upon them, but they deliberately and willingly choose that path which is most displeasing to Him. They refuse to give glory to God, refuse to honor His name and will not worship at His throne. They prefer to heap up sins which invite additional wrath. The Lord indicates that these men value their sins as treasures, 2:5, although they know that each sin accumulates additional wrath for the day of judgment. They deliberately disobey God, knowing surely that they are inviting additional punishment. What can God do with such folk? They have no desire for heaven; therefore, why should God take them there? They hate His presence; therefore, why should He force it upon them? The wrath of God, beloved, is a righteous wrath. There is no other attitude God can take except to pour out His wrath on the "children of disobedience." God's wrath is surely vindicated in Chapter 3 by the indictment written against men, as recorded in verses 9-19. This is God's record, God's picture, God's report of what He thinks about men in their natural state. This is what they are in His sight. We must remember that we judge each other by appearance. We are so like one another that it is easy for us to love one another and not see any faults or flaws. We compare ourselves to others according to our own standards. By our standards, the other person is just about as good as we are and sometimes much better. God, however, judges us by His standard. His standard is the perfect, lovely life and exquisite personality of the Lord Jesus. If He compares us with Christ, we appear only to be worms, serpents, weeds—not attractive at all. Of course, if we would do the same thing, we would arrive at the same conclusion when we compare our lives with Christ. Surely, we see the tremendous contrast for we are so sinful and He is so sinless. No wonder the wrath of God is poured out against men. The marvel is that God would care to save any person. The natural thing would be for Him to reject us and send us quickly to hell. We have well merited it and deserved it.

Not only is this true in the case of individuals, but it is also true in the case of nations. God, the righteous Judge, will pour out His wrath upon the Gentiles as He has already done upon the Jews. We read of this terrible judgment day in 2:16, and it is further described in verse 24. God's wrath against the nations is partly revealed in the judgment of the nations, as recorded in Matthew 25:31-46. His wrath will be poured out upon those nations who persecute, prosecute and execute His people. History records that God has already done so. The Philistines have been utterly destroyed; the Amalekites have disappeared; the Hittites have been blotted out; the Perizzites have ceased to be known upon the earth and the Canaanites are gone. So

it has been with all those nations that fought against Israel. The wrath of God has completely annihilated them from the earth. There are no descendants that we know of. It will always be so. God has chosen Israel as a peculiar people and those who oppose Israel invite the wrath of Israel's God.

It is true, nevertheless, that God's wrath was revealed in Chapter 11, by the cutting off of the branches of the olive tree. The olive tree represents God's gracious plan of goodness and salvation by way of the sacrifice. Israel was a partaker of that precious plan of God for the salvation of the soul. They did not want it, however. They failed to observe the required sacrifices; they failed to offer as they should and turned their hearts away to serve other gods. God, therefore, cut off Israel and gave a Saviour to the Gentiles so that they might partake of the root and the sweetness of God's blessed plan of redemption, salvation, joy and peace. But the Gentile nations now are turning against God. Some have boldly and openly expelled God from their nation. Others in an insidious way are refusing God's revelation from His Word, casting the truth of God out of the schools and the churches, omitting God from their business affairs, and neglecting God in their family life. God's wrath will certainly be manifested against all such. It is right that it should be so. God's goodness should lead to faith and trust in Him. God's rich provision should invite confidence and trust in His Word, in His way, in His will and in Himself. We are disappointed, however, in that we do not see this blessed result. God is shut out almost everywhere these days and therefore God's wrath will certainly be poured out.

The wrath of God is stored in golden vials, Revelation 15:7. It is precious wrath; it is a treasure; it is kept in golden vials because of its great value. We want God to punish His enemies. We want God's wrath to be manifested against the forces of evil and the enemies of our Lord. We want God to punish those who insult His Son, persecute the Christians and make light of God's provision. We are glad that our God is a Judge who shows mercy to the believer and stern, eternal wrath against those who will not have His rich provision for their souls. God is the Judge. He putteth up one and putteth down another. He has riches untold for the lovers of His Son and wrath indescribable for the enemies of His grace.

## CHAPTER IV

### The Father Gives Righteousness

**T**HE Book of Romans reveals this truth in a very blessed way. It is quite evident from the study of the book that God the Father wants us to be righteous. He wants us to be made fit to live with Him in glory. He wants us to be made like Him in our character. All of these blessings are brought about when God gives us His own righteousness because we safely trust His blessed Son.

We discover in Chapter 1:16, 17 that this righteousness comes to us from God by and through the Gospel. As we hear this Gospel concerning His Son and believe it in our hearts, God in heaven puts upon us the "robe of righteousness" which gives us admission into His holy throne room.

We learn from verses 29-32 that there are many opportunities for not being righteous. This long list of sins includes the prevailing sins of every human being. God hath concluded all under sin so that He may give His righteousness to all who believe.

In Chapter 3:22 we read that God's righteousness is for all. It includes every person and excludes no one. It embraces every kind of individual and omits no one. This righteousness, however, does not become the blessed portion of all. It is for all, but it is only upon those who believe, ALL those who believe. It is faith in the person and work of our Lord Jesus that brings this righteousness upon us.

It is revealed to us in Chapter 4 that Abraham was made righteous because HE BELIEVED GOD. May I call to your attention the fact that Abraham believed God a number of times before he was counted righteous. We never read that he doubted God. Each time God spoke, Abraham believed and acted upon that faith. On none of these occasions, however, did God call him righteous. It was not until he believed what God said about His Seed (the Lord Jesus) that God pronounced him a righteous man.

Believing that there is a God does not make one righteous. Believing that God is the Creator does not make one righteous. Believing that God is good and all-knowing does not make one righteous. Believing that God wrote the Bible and that the Church is God's Church does not make one righteous. Only when the faith is placed in that Risen, Living Son of God and we believe the record God has given concerning His Son, only then are we counted righteous.

In Chapter 4:9, we find it is a blessed thing and a cause for happiness when God pronounces a person righteous without works. It is

the works of Christ in ourselves that brings righteousness. All of this is summed up in Chapter 4:22. We take God at His Word concerning His blessed Son and at once the miracle of regeneration takes place in the soul.

The blessing of righteousness is a free gift as plainly stated in Chapter 5:17. God pronounces the believer righteous and God is just in doing so. You will notice that it is not "the righteousness of Christ" that is given to us. It is described as the "righteousness of God." The pure holiness, the absolute sinlessness of the God of heaven becomes the eternal portion and blessing of that one who puts his trust in the Son whom God has given. This righteousness, however, is manifested as a practical thing and a living experience in Chapter 6:16. We can hardly expect that one who is pronounced righteous by God would live an unrighteous life before the world. This transformation in the actual daily living is described in Chapter 8:4, as being brought about by the Holy Spirit. As He dwells in the life and is recognized as the Lord of the life, righteousness is produced in daily actions.

This righteousness that God imparts and imputes is described in Chapter 9:30 as a present blessing. It is something we enjoy now. We do not need to wait for it nor pray for it nor hope for it, nor wish for it—this blessing is our own portion as soon as we have made the risen Christ our Saviour and the Lord of our lives.

In Chapter 10:3, we learn that there are two kinds of righteousness. One is given to us from heaven by God and is a gift. The other is a righteousness which we endeavor to make by our own efforts, works, labors, gifts and activities. Our own righteousness will not avail in the day of judgment. Our own righteousness is defiled by sinful actions, words and desires. It's efficacy is destroyed by our periods of fault and failure. It has no value in God's sight because of the iniquity, transgression and trespass which occurs so frequently in our daily experiences. We must have a better righteousness than that which we make ourselves. We learn in verse 5 that we may establish a righteousness of our own if we wish to do so because this verse reads, "That the man which doeth those things shall live by them." If you keep the law perfectly from the cradle to the grave; if you do all the commandments faithfully; if you leave undone all the things which should be left undone; if you think holy thoughts constantly and without any digression; then you have, of course, committed no sin whatever during your life. You will note that the verse does not say "the man who *trieth to do* those things shall live by them." It does say that the "man who *doeth*" shall live by them. The Scripture is very stringent and careful. If any man will get to heaven by his own righteousness, it must be a perfect righteousness

with no failure, no sin, no mistakes. Of course, we know this is utterly hopeless.

We read, therefore, in verse 10 of a better way. It is the way of being made righteous instantly by having a righteousness imputed to us. It is as though a very poor girl married a millionaire. You will readily agree that this girl who heretofore had no credit standing, no social standing, no financial resource, would now become suddenly wealthy, immediately after the minister said, "I pronounce you husband and wife." Riches, credit standing, social status would become hers at once and she would be known as a millionaire. She did not earn this wealth. She did not work for it nor merit it. She obtained it just because she loved the man who had it and gave herself to him. It is so with us. We have forfeited all right to righteousness. We marry Jesus Christ. We fall in love with Him and He accepts us. We give ourselves to Him and He gives Himself to us. Thus we become partakers of the righteousness of God and are made fit to live with God.



## The Father Justifies

**T**HROUGHOUT the Book of Romans we learn that the eternal God justifies the guilty sinner. He found a way to do it that met the requirements of His own justice and His own law. This is such an important matter that the Holy Spirit has recorded much detail about it in order that we may clearly understand God's way and God's plan for making men fit for heaven. No false religion makes any provision for justification. The followers of Mrs. Eddy seek to accomplish the same purposes by denying that there is any sin or that any person is guilty of offending a personal God. Thus they obtain a false peace based on a false premise.

Our Catholic friends seek to bring about this result by claiming that every person must go to a place of purging and cleansing and be made clean by the fire and the punishment endured there. In this way they are made fit for God's presence. This, of course, denies the value and the virtue of the work of Christ at Calvary and the power of His personal presence and work on the throne. This, too, is a false doctrine based on a false premise and produces tragic results.

The Seventh Day Adventist seeks justification by law keeping, Sabbath observance, tithing and other personal efforts. He does not claim that a person ever really becomes justified in this life. These teachings leave the soul guilty because every such person breaks the law both consciously and unconsciously and has no justification at the end of the journey. Only the precious orthodox "faith of our fathers" teaches from the Scriptures and especially from Romans that God has found a way to justify lost men Now.

Turn, please, to Romans 3:20. Here it is plainly revealed that our justification must be God-given and God-approved. It is not sufficient that we are just in the sight of men. We must be just under the intense scrutiny of a righteous God. It is He who must pronounce us absolutely sinless and not we ourselves. It is His claim that must be satisfied, not the claim of the church nor of the preacher nor of our neighbors.

In Chapter 3:24, we rejoice to learn that justification is by God's grace. It could not be otherwise. We know our wicked hearts too well and we know our sinful ways too thoroughly to permit of any other method of justification. The heart of God loved us in our helplessness and hopelessness and devised a way for justifying guilty sinners through the person and the work of His Son whom He gave.

Verse 26 reveals that it is God the Father who justifies men. The One who has the last word with the sinner has the best word for the sinner. The One who eventually must say, "Depart from me . . ." is the One who may righteously say, "Come unto Me. . . ."

Verse 28 assures us that this justification is a present blessing. It is something we may have now in the midst of the turmoil of life and the chaos of time.

Now the Holy Spirit reveals to us a truth that is transcendent in its loveliness. In Chapter 4:5, He tells us that God justifies the ungodly. We do not wait to be better. We do not strive to attain justification. We do not gather resources with which to purchase it. We do not need to shed tears to obtain it. We simply turn our faces and our hearts to that lovely Saviour on the throne of heaven and believe in Him. Immediately God makes us a justified Christian. In verses 22-24, we rejoice to see that this is a present benediction from God. We may know in this life that we are justified. We may rest assured that in God's sight we are fit for immediate translation into His presence without "spot, wrinkle or blemish."

Still another aspect of this wonderful portion is found in Chapter 5:1. Here we read that we are "justified by faith." If it is *by faith*, it is not of works. If it is *by faith*, it is not by baptism or sabbath keeping or tithing or church membership or by going forward or by Christian activity. *It is by faith alone.* It is by faith in the person of the Saviour who gave His life at Calvary and shed His blood on the cross in order that payment might be made both for us and for our sins. It is present faith and therefore present justification. There can be no peace when there is no justification.

In verse 9, we learn still another aspect of this gift of justification. It is by the blood of the Lord Jesus. God is righteous in justifying the believer because the Saviour in whom he believes and the Lord in whom he has trusted paid the full penalty, died a sufficient death, suffered as an adequate sacrifice and thereby put away sin "by the sacrifice of Himself."

It is quite certain that the teaching in Chapter 5:18 is that there can be no justification except in and through the Lord Jesus. God justifies only those who see in the risen Christ the One in whose hand there is the only remedy for sin and sinners. It is interesting to note in Colossians 2:14 that it is God who blots out the record. It is God who takes the sin out of the way. It is God who nailed our wicked record to the cross as the Saviour hung there. God the Father did it. He did not consider our merits but only His own mercy and the great and marvelous work of His Son at Calvary. God who alone knew all the details of our wickedness is the only One who could possibly take every sin away from us and remove every stain from us, placing these on His own Son. This verse assures us that God has done it and we come with rejoicing, praise, worship and adoration for the God who justifies those who are ungodly, unholy, unrighteous and makes them fit for heaven.

## CHAPTER VI

### The Father Sent the Son

**I**N THE message today, we shall discover throughout the Book of Romans that the Father sent His Son. Each chapter presents a different reason for this wonderful gift. The Father saw our need and knew that no one could meet it but His Son. The Father saw the many-sided character of our need and so provided the Lord Jesus to meet every desire of the heart and every requirement of the life. The gift of Christ is God's answer to every cry from the human heart.

In Chapter 1:3, 16, we learn that the Father gave His Son to save us. No one will question that we need saving. Surely no one will doubt that we are unable to save ourselves. The Father, seeing our predicament, stirred by our need and moved by our inability, gave us "His only begotten Son" to do for us that which we could not do for ourselves.

In Chapter 2:16, we discover that God gave His Son to be the Judge of men. Only a real man can judge other men. Only one who is really God can judge righteously and in utter fairness. Christ met both requirements.

The feelings that God must have had when He gave His Son to endure the sorrows of earth are not revealed in the Scripture. No doubt, these are too holy, too sacred, too mysterious for us to understand. In order that Christ might be the Judge, He suffered in all points and was tempted that He might be a merciful and faithful High Priest.

In Chapter 3:22 our hearts rejoice to find that God gave the Lord Jesus, His own Son, to make us righteous. Plans and programs could not make us righteous. A strong will and determination could not bring this blessing. Resolutions and programs failed utterly in this important work. Another must come and do it for us and that One is the blessed, eternal Son of God, whom the Father gave in order that we might believe in Him, receive Him, give ourselves to Him, and be made righteous in God's sight.

In Chapter 4:25, we are told that God gave His Son to us and for us that every offense might be blotted out. Hallelujah! what a Saviour!

Chapter 5 begins with the blessed message to our souls that God gave Christ so that we might have justification and peace — peace in life and peace in death. In verse 10, he adds to this revelation by telling us that through His Son we are saved from the terrible wrath which awaits the ungodly.

In Chapter 6:8, the Lord gives an unusual message telling us that He gave His Son so that we could die "NOW." It is better to die with Christ now than to be cast into the Lake of Fire which is the second death.

Chapter 7:4 brings us the good news that God gave Christ to us so that we might marry Him and live a fruitful Christian life. He adds to this by telling us in Chapter 8:29 that the gift of Christ enables us to look beautiful and attractive in the loveliness which He brings to us. "Let the beauty of the Lord our God be upon us." This is true when we are hidden in Christ.

Chapter 9:33, God gave us His lovely Son so that we might have assurance and not have a doubting, questioning spirit concerning our condition for eternity.

Chapter 10:4, Christ came from the Father so that we might have rest from the wearisome work of endeavoring to keep the law for salvation.

In Chapter 11:25, the subject is changed a bit and God gave His Son in order that Israel might be delivered from bondage, both spiritual and physical. He continues in Chapter 12:5 by saying that God gave Christ so that Israel and the Gentiles might be united together in one great and blessed church.

In Chapter 13:14, we come to another beautiful thought—the Father sent His Son so that we might be covered and every inefficiency and spot be hidden from view in the blood of Christ. Although this is true, we still need a master to govern our lives and so in Chapter 14:9, God gave Christ to us to master our souls and be the Sovereign in our lives. We who are redeemed need a story to tell that will win others so in Chapter 15:16, we find that the Father gave His Son that we might talk about Him and tell the story of His grace to those about us.

In order to culminate all these blessed ministries, we find in Chapter 16:27, that God gave "His only begotten Son" to us in order that we might be in a position to continue to bring glory to God. Every desire of the human heart may be gratified and satisfied in the loveliness of this One whom the Father has sent. We read in John 3:16 that "GOD" gave His Son, but we read in I John 4:14 that the "FATHER" sent His Son. God has given His Son to a world of lost sinners. The Father has given His Son to a church of eternal saints. Thus we see the great heart of love in God the Father. How our hearts should rejoice!

## CHAPTER VII

### The Father Commendeth His Love

**R**OMANS 5:8 is usually misconstrued and mis-applied. The thought in the verse is that God is recommending to us that we have in us the same kind of love that dwells in His heart. It is not His love "For us" that He is commending. It is the character of His love to sinful men that He is wanting us to know and have.

In verse 5, the "love of God" is that love in His heart which caused Him to care for and to give the Saviour to sinners in their rebellion and wickedness. God would have that same kind of love dwelling in our hearts so that we, too, will be no respecter of persons but will love the souls of sinners, rebels and hostile enemies and will seek in every way to bring Christ to them that they may be saved. The Father gave His Son to die for us while we were unlovely and quite unthankful. He commends that kind of love to us in order that we shall do likewise in taking Christ to unlovely people. This same thought is found in the benediction verse, II Cor. 13:14 where Paul prays that the love of God may dwell in our hearts so that we shall love others as God loves them and we shall be kind to the unthankful and the unholy as God was kind.

It is quite impossible from a natural standpoint for us to love those who are naturally repugnant to us. The filth of some, the wickedness of others, the worldliness of many has a deleterious effect upon our hearts so that we are led to turn away from them in disgust. The remedy is found in verse 5. The Holy Spirit welcomed into our lives, floods our hearts with that new kind of love which dwells in the heart of the Father and the heart of the Lord Jesus and His own heart. This love overlooks the things that are so distasteful and causes us to have a genuine care for the souls and the lives of these people. We should therefore go to the Spirit of God for this infilling of that Divine attribute of God which loves the ungodly.

In Chapter 8:31, this love of the Father is manifested in His own personal attitude toward us. Not only does he provide a Lord and Saviour for us; not only does He find a way whereby we may be delivered from the wrath to come through His Son, but He Himself is for His child. He takes the part of His child. He provides for the need of His child. He protects and preserves His child. He is for us in every sense in which we may need a living God and a loving Father. This attitude of His love toward us is revealed in verse 32

by the liberality of His gifts. If we accept the gift of His Son, then He expects us to receive freely all the other gifts that He wishes to give us. He would fill with joy and peace. He would make us useful and fruitful. He would make us zealous and earnest. All of these attributes we may have for the taking of them from the "God and Father of our Lord Jesus Christ."

Chapter 8:39 gives us the happy assurance that nothing seen or unseen can hinder this love of God from working on our behalf. He loves faithfully, constantly and effectively. His love changes not. His love is not hindered nor prevented by anybody or anything. His is an eternal love that finds its way through every barrier. His love filling our own hearts will make us more than conquerors, will cause us to be earnest Christians and will produce in our lives the flowers and the fruits of heaven.

Chapter 11:32 reminds us that there is no partiality in God's love plan. He treats us all alike, big sinners and little sinners, cruel sinners and polite sinners, young sinners and old sinners, all come under the same head, "sinners before God." Then His love looks down upon this hopeless situation and shows mercy toward all. He gave His son to die for every sinner of every kind. He invites all sinners and each sinner to receive His Son. Then He gives us the privilege of opening the heart's door to the ministry of His Spirit Who will fill us with that priceless grace, the eternal love of our great God of heaven.

The results of this indwelling love are revealed in Chapter 14:17. Righteousness is there, peace is there and joy is there. What a benediction it is to have such a Christian for a neighbor and a friend. How blessed is that church in which there are those into whose hearts the love of God has been poured without stint and who are living lives filled with God's righteousness, God's peace and God's joy as it is planted there by the Spirit of Christ. It is God's plan that we should live that kind of a life. God commends this kind of a life to us and urges us to live it. God tells us the easy way of getting it by simply submitting as Christians to the gracious ministry of the Holy Spirit. This God who commends His love to us is called the "God of hope" in Chapter 15:13 and the "God of peace" in Chapter 15:33 and 16:20.

The Lord grant that each of us may come to know this wonderful Lord and the love which He so graciously and willingly commends to us.

## CHAPTER VIII

### The Father Trims the Tree

**I**N THE Book of Romans we learn of the goodness and the severity of God in His dealings with Israel and with others. This revelation of God the Father when fully learned will keep us from going astray into false doctrines called in the Scriptures the "doctrine of demons."

In Romans 11:16, we read these striking words, "broken off." God did it. The God of heaven and earth did it. The God of love and grace and kindness did it. The God of justice and righteousness did it. He did it because they turned against His Son. They would not have His Word; they would not accept the Lordship of Christ nor the leadership of the Spirit. God is jealous for His Son. Those who reject Him are "broken off." Think of the tragedy that follows those words!

When God broke Israel off from being His chosen people and the channel of His revelations, they became accursed and accused. They were bruised and bent. They became a by-word of the people living in broken homes. They were boycotted and berated by their enemies. They became a people of crying children and crushed parents living in contempt and confusion with their property confiscated. Theirs became a life of darkness and despair. They were despised, degraded, disheartened and deported from one land after another. They were exiled throughout the world and executed by wicked rulers. They became fugitives in foreign lands where they sought to exist but were ground down by their foes and groveled in their deep need. Their hearts were filled with fear and fright as they were persecuted, hapless and homeless amid hatred, horrors and hisses. Their moans and miseries followed their afflictions, imprecations and imprisonments. They were oppressed on every hand. Theirs was a life of punishment, privation and oppression. They were separated and starved and their daily portion was sorrow, suffering and sobs. They were "broken off" and scattered, scolded and became the off-scouring of the earth. Their society was torn apart. They were tried, tempted and tested, and became the football of the nations.

There was no need for all of this. There was fatness in the olive tree. There was fullness and fatness. This tree had its roots around the Rock. Their portion should have been peace, love, joy, assurance, hope, rest and trust. They should have lived a life of confidence, holi-

ness, helpfulness and happiness. Theirs should have been the portion of God's eternal light, knowledge, wisdom, ability, honor and devotion. Their service should have been filled with ambition and they should have enjoyed the protection, provision and care of a loving Father. They should have dwelled in confidence enjoying the consolation, grace and glory of the eternal God. Theirs should have been a happy life, a happy death and a happy eternity, but they chose to be "broken off."

Israel should have been the manifestation of God's strength and power, growth and vigor, beauty and symmetry, usefulness and fruitfulness, fragrance and love but they chose to be "broken off."

The Word says that "some" were "broken off." These included expert scientists, clever chemists, skilled doctors, learned lawyers, tested teachers, influential financiers, splendid sculptors, prominent painters, stewards, architects and builders, but they had no God and did not want Jesus Christ to be their Lord, so "they were broken off."

Besides these great branches there was a multitude of lesser branches and twigs whose miseries were just as real in proportion.

But this wonderful God of heaven brought in the branches of the wild olive tree. They were filled with wild arguments and wild reasonings. They based their contentions on wild premises and therefore held wild conclusions. They were busy with wild spending and wild planning. They were occupied with wild teaching and wild building. They did much of wild sowing and wild reaping. They gave vent to their wild imaginations and roamed in the realms of wreck and ruin. These lived wild lives and were not tame to God.

Then Jesus came and they were tamed. "Blessed are the tame (meek)" said our Lord. They were joined to Christ and so have we been joined. This grafting, however, is contrary to nature. In nature, the limb bears its own fruit while receiving its nourishment from the tree. The lemon branch grafted on to an orange tree will continue to bear lemons. It is not so in Christian things. We who bore wild fruit are grafted to Christ and then bear His fruit and not our own so it is contrary to nature. The God of heaven has brought about this miracle. He broke off the branches of Israel. He has grafted in the Gentile branches of American, Swedish, French, German, Japanese, and out of "every kindred and tongue and people and nation" these branches are bearing fruit and being partakers of the fatness of the olive tree.

The Lord grant that each of us may live this kind of life and thus bring glory to His Name.



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