**“The Great Gift” The Signs of the Times, 21, 44.**

E. J. Waggoner

**Divine Arithmetic**

“Grace and peace be multiplied unto you,” says the apostle Peter, “according as His divine power hath given unto us all things that pertain unto life and godliness.” 2 Peter 1:2, 3. {SITI November 7, 1895, p. 689.1}

Have we, then, all things that pertain to life and godliness? If we believe that, there isn’t the like of it anywhere in the world as to possession. It discounts everything. “All things that pertain unto life and godliness.” They are all ours. {SITI November 7, 1895, p. 689.2}

I can claim it all, and know it is mine, and yet not rob you in the least. It is all yours too. Grace is not divided; it is multiplied, the apostle says. It is not, “Grace and peace be divided among you.” The Lord’s arithmetic is always in progressive ratio. Having his grace and righteousness, we may take for the multiplier just as many people as there are in the world, so that every one of us has the whole of it. {SITI November 7, 1895, p. 689.3}

Not only so, but it is multiplied to every individual as well. How can anybody believe that and be gloomy, or despondent and discouraged? He has given to you by His power all things that pertain to life and godliness. If you believe that and always believe it, there will be steady progress in divine life. {SITI November 7, 1895, p. 689.4}

**Prayer with Thanksgiving**

All the time is the time to believe the Scriptures. But many professed Christians do not believe the Scriptures when they pray. They go to the place of prayer, and leave the promises behind. They go to the bank, and leave the check book at home, and then wonder that they get nothing. “He that cometh to God must believe that he is, and that he is a rewarder of them that seek after him.” Hebrews 11:6. His divine power hath given unto us all things, and they are ours to possess now. {SITI November 7, 1895, p. 689.5}

He who believes that he has been given all things, righteousness and life, and holds to that belief, finds in it righteousness. This is our victory; for “this is the victory that overcometh the world, even our faith.” The man who believes this word will never g... the Lord and be disappointed. All that he has to do is to take, and take, and keep taking. {SITI November 7, 1895, p. 689.6}

By this we can understand what the apostle says, “In everything by prayer and supplication with thanksgiving let your requests be made known unto God.” Philippians 4:6. But can a person who believes the word of God contain himself for thankfulness? It can not be otherwise than that thanksgiving will accompany every prayer of faith, and that which is not a prayer of faith is useless. {SITI November 7, 1895, p. 689.7}

We have as good a title to life and godliness as the Lord Jesus Christ himself, because it is his by divine right, and he gives it to us. He has as good a right to give it to us as he has to possess it. Then we have as good a right as he has. No one can convey to another a better title than he himself has; but in this case the Lord has given us himself, and so we have his right and title. {SITI November 7, 1895, p. 689.8}

We do not come to the Lord, then, in some uncertain, halting way, to ask for we know not what; not as the Samaritans, of whom Jesus said to the woman, “Ye worship ye know not what.” “We know what we worship.” Instead of coming to the Lord, and praying and going away without knowing that we have received anything, feeling as in a fog, we can walk in the sunlight all the time, thanking God in all of our petitions that he has given us all things, and finding strength in our knowledge of the fact. {SITI November 7, 1895, p. 689.9}

But there are so many professed Christians who are always living in a fog bank. Clouds are always over them. They do not know whether they have anything or not, and are always talking about how needy and helpless they are. But it is a true and faithful saying that God’s divine power hath given us all things pertaining to life and godliness. Then take of the Lord’s free gift. {SITI November 7, 1895, p. 689.10}

**Exceeding Great and Precious Promises**

The apostle Peter goes on from the words with which we began, “Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature.” O, the wonder of the promises of God. We take the promises and by them become partakers of the divine nature. All we have to do to be partakers of the divine nature, is to believe that he has given it to us. {SITI November 7, 1895, p. 690.1}

How can there be any dull thankless prayers? How can there be any half-hearted, lifeless testimonies? Every heart that believes must sing for joy, for this same apostle says that, believing, we “rejoice with joy unspeakable, and full of glory.” We have been groping in darkness, wretched, and miserable, and poor, and blind, and naked, and he comes to us with all things, and says: “All are yours. Take them. Buy without money.” It is because the things that he gives can not be purchased with money. They have been bought by the precious blood of Christ. {SITI November 7, 1895, p. 690.2}

“Unto you that believe he is precious,” because his promises are precious. All the promises of God are in him; and so by believing his promises we are simply laying hold upon Christ. Christ dwells in the word. “Christ liveth in me,” is the cry of the believer. There is power in that to put the devil to flight. Maintain it in the face of the enemy, and that Name that is above every name,—that Power that has spoiled principalities and powers,—dwelling in you will accomplish the same thing for you that it did before in the world. That is resisting the devil steadfast in the faith; and when we resist, he flees. E. J. W. {SITI November 7, 1895, p. 690.3}

**“Studies in Romans. The Righteousness of God” The Signs of the Times, 21, 44.**

E. J. Waggoner

The two lessons that we have already had, have covered the introduction to the main body of the epistle. The first seven verses are the salutation, the next eight treat of personal matters concerning the apostle and the brethren in Rome, the fifteenth verse being the link which unites the introduction to the directly doctrinal portion of the epistle. Let the reader note carefully the verses referred to, and he will readily see that this is not an arbitrary division, but that it plainly appears. If in reading any chapter, one will note the different topics touched upon, and the change from one subject to another, he will be surprised to find how much easier it is to grasp the contents of the chapter, and to hold them in mind. The reason why so many people find it difficult to recall what they read in the Bible, is that they try to remember it in bulk, without giving special thought to the details. {SITI November 7, 1895, p. 691.1}

In expressing his desire to meet with the Roman brethren, the apostle declared himself to be debtor to both Greeks and barbarians, both to the wise and to the unwise, and therefore ready to preach the Gospel even in Rome, the capital of the world. The fifteenth verse, and the expression, “preach the Gospel,” give the keynote to the whole of the epistle, for the apostle glides from this naturally into his theme. Accordingly, we have next {SITI November 7, 1895, p. 691.2}

**The Gospel Defined. Romans 1:16, 17**

“For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith.” {SITI November 7, 1895, p. 691.3}

**Questions on the Text**

What had the apostle declared himself ready to do? {SITI November 7, 1895, p. 691.4}

“I am ready to preach the Gospel to you that are at Rome.” Verse 15. {SITI November 7, 1895, p. 691.5}

Of what was he not ashamed? {SITI November 7, 1895, p. 691.6}

“I am not ashamed of the Gospel of Christ.” {SITI November 7, 1895, p. 691.7}

Why was he not ashamed of the Gospel of Christ? {SITI November 7, 1895, p. 691.8}

“Because it is the power of God.” {SITI November 7, 1895, p. 691.9}

In what respect is it the power of God applied? {SITI November 7, 1895, p. 691.10}

“It is the power of God unto salvation.” {SITI November 7, 1895, p. 691.11}

To whom is the Gospel the power of God unto salvation? {SITI November 7, 1895, p. 691.12}

“To every one that believeth.” {SITI November 7, 1895, p. 691.13}

In what order? {SITI November 7, 1895, p. 691.14}

“To the Jew first, and also to the Greek.” {SITI November 7, 1895, p. 691.15}

What is revealed in the Gospel? {SITI November 7, 1895, p. 691.16}

“For therein is the righteousness of God revealed.” {SITI November 7, 1895, p. 691.17}

How is it revealed? {SITI November 7, 1895, p. 691.18}

“From faith to faith.” {SITI November 7, 1895, p. 691.19}

Of what is this an illustration? {SITI November 7, 1895, p. 691.20}

“As it is written, The just shall live by faith.” {SITI November 7, 1895, p. 691.21}

“Not Ashamed.” —“I am not ashamed of the Gospel of Christ.” There is no reason why any man should be ashamed of the Gospel; nevertheless, many men have been and are ashamed of it. Many people are so ashamed of it that they could not think of lowering themselves so much as to make a profession of it; and many who do make a profession of it are ashamed to let it be known. What is the cause of all this shame? It is that they do not know what the Gospel is. No man who really knows what the Gospel is. No man who really knows what the Gospel is, will be ashamed of it, or of any part of it. {SITI November 7, 1895, p. 691.22}

Desire for Power.-There is nothing that men desire so much as power. It is a desire that God himself has planted in man. Unfortunately, the devil has deceived the most of mankind, so that they seek for power in the wrong way. They think that it can be found in the possession of wealth or political position, and so they rush to secure those things. But these do not supply the power for which God has created the desire. This is shown by the fact that they do not satisfy. No man was ever yet satisfied with the power that he obtained by wealth or position. However much they have, they desire more. No man finds in them just what he thought he would; and so he grasps after more, thinking that he will find his heart’s desire farther on; but all in vain. Christ is “the desire of all nations” (Haggai 2:7), the only Source of complete satisfaction, because he is the embodiment of all the real power there is in the universe the power of God “Christ the power of God” (1 Corinthians 1:24). {SITI November 7, 1895, p. 691.23}

Power and Knowledge.-It is commonly said that knowledge is power. That depends. If we take the statement of the poet, that “the proper study of mankind is man,” then certainly knowledge is anything but power. Man is nothing but weakness and sin. All men know that they are sinners, that they do things that are not right, but that knowledge gives them no power to change their course. You may tell a man all his faults, and if you tell him nothing more, you have weakened rather that strengthened him. But he who with the apostle Paul determines to know nothing “save Jesus Christ and him crucified,” has knowledge that is power. “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” John 17:3. To know Christ is to know the power of his endless life. It is for lack of this knowledge that men are destroyed. Hosea 4:6. But since Christ is the power of God, it is quite correct to say that power is the one thing that men need; and the only real power, the power of God, is revealed in the Gospel. {SITI November 7, 1895, p. 691.24}

The Glory of Power.-All men honor power. Wherever power is manifested, there will always be found men to admire. There is no one who does not admire and applaud power in some form. Powerful muscles are admired and boasted of, whether they be those of man or of beast. A mighty engine that moves vast weights with ease always attracts attention, and men honor the one who constructed it. The man of wealth, whose money can command the service of thousands, always has admirers, no matter how his money is obtained. The man of noble birth and position, or the monarch of a great nation, has multitudes of followers who applaud his power. Men desire to be connected with such an one, because they derive a certain dignity from the connection, although the power is not transferable. But all the power of earth is frail and but for a moment, while the power of God is eternal. The Gospel is the power, and if men would but recognize it for what it is, there would not be any who would be ashamed of it. Paul said, “God forbid that I should glory, save in the cross of our Lord Jesus Christ.” Galatians 6:14. The reason for this was that the cross is the power of God. 1 Corinthians 1:18. The power of God, in whatever form manifested, is glory, and not for shame. {SITI November 7, 1895, p. 691.25}

Christ not Ashamed.-Concerning Christ we read, “For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren.” Hebrews 2:11. “God is not ashamed to be called their God; for he hath prepared for them a city.” Hebrews 11:16. Surely if the Lord is not ashamed to be called the brother of poor, weak, sinful mortals, man has no reason to be ashamed of him. “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.” 1 John 3:1. Ashamed of the Gospel of Christ! Could there possibly be a worse case of the exaltation of self above God? For to be ashamed of the Gospel of Christ, which is the power of God, is an evidence that the man who feels thus ashamed really thinks himself superior to God, and that it is a lowering of his dignity to be associated with the Lord. {SITI November 7, 1895, p. 691.26}

*“Ashamed of Jesus! sooner far
Let evening blush to own a star;
He sheds the beams of light divine
O’er this benighted soul of mine. {SITI November 7, 1895, p. 691.27}*

*“Ashamed of Jesus! just as soon
Let midnight be ashamed of noon;
‘Twas midnight with my soul till he,
Bright Morning Star, bade darkness flee.” {SITI November 7, 1895, p. 691.28}*

Saved by Faith.-The Gospel is the power of God unto salvation to every one that believes. “By grace are ye saved through faith; and that not of yourselves; it is the gift of God.” Ephesians 2:8. “He that believeth and is baptized shall be saved.” Mark 16:16. “As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.” John 1:12. “With the heart man believeth unto righteousness.” Romans 10:10. “This is the work of God, that ye believe on him whom he hath sent.” John 6:29. Faith works. Time would fail to tell of those “who through faith subdued kingdoms, wrought righteousness, obtained promises, ... out of weakness were made strong,” etc. Hebrews 11:33, 34. Men may say, “I can not see how it is possible for one to be made righteous simply by believing.” It makes no difference what you can see; you are not saved by sight, but by faith. You do not need to see how it is done, because it is the Lord who does the work of saving. Christ dwells in the heart by faith (Ephesians 3:17), and because he is our righteousness, “he also is become my salvation” (Isaiah 12:2). We shall have salvation by faith illustrated more fully as we proceed in our study, because the book of Romans is devoted wholly to this one thing. {SITI November 7, 1895, p. 691.29}

“To the Jew First.”—When Peter, at the request of Cornelius, the Roman centurion, and the command of the Lord, went to Cæsarea to preach the Gospel to the Gentiles, his first words when he heard the story of Cornelius were, “Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him.” Acts 10:34, 35. This was the first time that Peter had ever perceived that truth, but it was not the first time that that thing was true. It had been a truth as long as God had existed. God never chose anybody to the exclusion of anybody else. The wisdom that comes from above is “without partiality.” James 3:17. It is true that the Jews as a nation were wonderfully favored by the Lord; but they lost all their privileges simply because they assumed that God loved them better than he did anybody else, and were exclusive. All through their history God was trying to make them see that what he offered them was for the whole world, and that they were to pass on to others the light and privileges which they shared. The cases of Naaman, the Syrian, and of the Ninevites to whom Jonah was sent, are among the many instances by which God sought to show the Jews that he was no respecter of persons. Then why was the Gospel preached “to the Jew first”? Simply because the Jews were nearest. Christ was crucified at Jerusalem. It was from there that he commissioned his disciples to preach the Gospel. At his ascension he said, “Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.” Acts 1:8. It was most natural that they should begin to preach the Gospel in the place and to the people nearest them. This is the secret of all missionary work. He who does not labor in the Gospel in his home, will not do any Gospel work although he goes to a foreign country. {SITI November 7, 1895, p. 691.30}

The Righteousness of God.-The Lord says: “Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment; and they that dwell therein shall die in like manner; but my salvation shall be forever and my righteousness shall not be abolished. Hearken unto me, ye that know righteousness, the people in whose heart is my law.” Isaiah 51:6, 7. “My tongue shall speak of thy work; for all thy commandments are righteousness.” Psalm 119:172. The righteousness of God, therefore, is his law. Let this not be forgotten. The term “the righteousness of God” occurs frequently in the book of Romans, and much confusion has resulted from giving it arbitrary and varying definitions. If we accept the definition given in the Bible, and do not abandon it in any instance, it will simplify matters very much. The righteousness of God is his perfect law. {SITI November 7, 1895, p. 691.31}

Righteousness and Life.-But the ten commandments, whether engraved on tables of stone or written in a book, are only the statement of the righteousness of God. Righteousness means right doing. It is active. The righteousness of God is God’s right doing, his way. And since all his ways are right, it follows that the righteousness of God is nothing less than the life of God. The written law is not action, but is only a description of the action, but is only a description of the action. It is a picture of the character of God. The very life and character of God are seen in Jesus Christ, in whose heart was the law of God. There can be no righteousness without action. And as there is none good but God, it follows that there is no righteousness except in the life of God. Righteousness and the life of God are one and the same thing. {SITI November 7, 1895, p. 692.1}

Righteousness in the Gospel.—“For therein is the righteousness of God revealed.” Wherein? In the Gospel. Bear in mind that the righteousness of God is his perfect law, a statement of which is found in the Ten Commandments. There is no such thing as a conflict between the law and the Gospel. Indeed, there are not in reality two such things as the law and the Gospel. The true law of God is the Gospel; for the law is the life of God, and we are “saved by his life.” The Gospel reveals the righteous law of God, because the Gospel has the law in itself. There can be no Gospel without law. Whoever ignores or rejects the law of God, has no knowledge whatever of the Gospel. {SITI November 7, 1895, p. 692.2}

The First View.-Jesus said that the Holy Spirit should convince the world of sin and of righteousness. John 16:8. This is the revelation of the righteousness of God in the Gospel. “Where no law is, there is no transgression.” Romans 4:15. Sin can not be known except by the law. Romans 7:7. Therefore it follows that the Spirit convicts of sin by making known the law of God. The first view of the righteousness of God has the effect of making a man feel his sinfulness, just as we feel our littleness when gazing upon a lofty mountain. And as the grandeur of the great mountains grows upon us, so God’s righteousness which is “like the great mountains” (Psalm 36:6) appears greater the more we look at it. Therefore he who looks continually at the righteousness of God, must continually acknowledge his own sinfulness. {SITI November 7, 1895, p. 692.3}

The Deeper View.-Jesus Christ is the righteousness of God. And “God sent not his Son into the world to condemn the world; but that the world through him might be saved.” John 3:17. God does not reveal his righteousness in the Gospel in order to cause us to cower before him because of our unrighteousness, but that we may take it and live by it. We are unrighteous, and God wishes us to realize it, in order that we may be willing to receive his perfect righteousness. It is a revelation of love; for his righteousness is his law, and his law is love. 1 John 5:3. So “if we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness.” 1 John 1:9. If when the preaching of the Gospel reveals to us the law of God, we reject it and find fault with it because it condemns our course, we are simply saying that we do not desire that God should put his own righteousness upon us. {SITI November 7, 1895, p. 692.4}

Living by Faith.—“As it is written, The just shall live by faith.” Christ is “our life.” Colossians 3:4. We are “saved by his life.” Romans 5:10. It is by faith that we receive Christ Jesus, for he dwells in our hearts by faith. Ephesians 3:17. Dwelling in our hearts, he is life, for out of the heart are the issues of life. Proverbs 4:23. Now the word comes, “As ye have therefore received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and stablished in the faith.” Colossians 2:6, 7. As we receive him by faith, and we walk in him as we have received him, we shall “walk by faith, and not by sight.” {SITI November 7, 1895, p. 692.5}

“From Faith to Faith.” -This seemingly difficult expression, which has been the subject of so much controversy, is very simple when we allow the Scripture to explain itself. In the Gospel “the righteousness of God” is “revealed from faith to faith; as it is written, The just shall live by faith.” Note that “from faith to faith” is said to be parallel with “the just shall live by faith.” Just means righteous. The reader has noticed that some versions have “righteous” in 1 John 1:9 where the KJV has “just.” Both are the same. God’s life is righteousness; he desires that our lives shall be righteousness also, and therefore he offers to us his own life. This life becomes ours by faith. That is, just as we live naturally by breathing, so we are to live spiritually by faith, and our whole life is to be spiritual. Faith is the breath of life to the Christian. So just as we naturally live from breath to breath, we are to live spiritually from faith to faith. We can live but one breath at a time; so we can not live spiritually except by present faith. If we live a life of conscious dependence upon God, his righteousness will be ours, for we shall breathe it in continually. Faith gives us strength, for those who have exercised it “out of weakness were made strong.” Hebrews 11:34. So of those who accept the revelation of God’s righteousness “from faith to faith,” it is said, “They go from strength to strength; every one of them in Zion appeareth before God.” Psalm 84:7. E. J. W. {SITI November 7, 1895, p. 692.6}

**“Studies in Romans. God’s Revelation to Man” The Signs of the Times, 21, 45.**

E. J. Waggoner

Let us not the student forget that it is from the very words of the Bible that one is to learn. All the real help that any teacher can be to any one in the study of the Bible is to show him how to fix his mind more clearly upon the exact words of the sacred text. Therefore, first of all, read the text over many times. Do not do this hastily, but carefully, paying particular attention to every statement. Do not waste one moment in speculating as to the possible meaning of the text. There is nothing worse than guessing the meaning of a text of Scripture, unless it is the acceptance of somebody else’s guess. Nobody can know any more of the Bible than the Bible itself tells; and the Bible is just as ready to tell its story to one person as to another. {SITI November 14, 1895, p. 706.1}

Question the text closely. Probe it again and again, always in a reverent, prayerful spirit, to make it reveal itself. Do not be discouraged if you do not at once see all that there is in the text. Remember that it is the word of God, and that it is infinite in its depth, and that you can never exhaust it. When you come across a difficult statement, go back and consider it in connection with what precedes. Do not think that you can ever get at the full meaning of any text apart from its connection. By constant application to the words of the text, in order to be sure that you know exactly what it says, you will soon have them constantly in your mind; and it is then that you will begin to reap some of the rich fruits of Bible study; for at unexpected times new light will flash from them, and through them from other scriptures as you read. {SITI November 14, 1895, p. 706.2}

Our last lesson covered verses 16, 17, which contain the statement of what the Gospel is, and what it reveals to men. The remaining portion of the chapter may be summarized thus:— {SITI November 14, 1895, p. 706.3}

**The Justice of Judgment. Romans 1:18-20**

“For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his external power and Godhead; so that they are without excuse.” {SITI November 14, 1895, p. 706.4}

**How Men Lost Knowledge. Romans 1:21-23**

“Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.” {SITI November 14, 1895, p. 706.5}

**Result of Ignoring God. Romans 1:24-32**

“Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonor their own bodies between themselves; who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever. Amen. For this cause God gave them up unto vile affections; for even their women did change the natural use into that which is against nature; and likewise also the men, leaving the natural use of the woman, burned in their lust one towards another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful; who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.” {SITI November 14, 1895, p. 706.6}

**Questioning the Text**

From what place is the wrath of God revealed? {SITI November 14, 1895, p. 706.7}

“The wrath of God is revealed from heaven.” {SITI November 14, 1895, p. 706.8}

Against what is the wrath of God revealed? {SITI November 14, 1895, p. 706.9}

“Against all ungodliness and unrighteousness of men.” {SITI November 14, 1895, p. 706.10}

What is done to the truth by ungodly men? {SITI November 14, 1895, p. 706.11}

“Who hold down the truth in unrighteousness.” Revised Version. {SITI November 14, 1895, p. 706.12}

What is the justice of the revelation of God’s wrath against all ungodliness of men? {SITI November 14, 1895, p. 706.13}

“Because that which may be known of God is manifest in them.” {SITI November 14, 1895, p. 706.14}

How is it that the knowledge of God is manifest in them? {SITI November 14, 1895, p. 706.15}

“For God hath showed it unto them.” {SITI November 14, 1895, p. 706.16}

Since what time have the invisible things of God been seen? {SITI November 14, 1895, p. 706.17}

“Since the creation of the world.” Revised Version. {SITI November 14, 1895, p. 706.18}

What are these invisible things? {SITI November 14, 1895, p. 706.19}

“His everlasting power and divinity.” Revised Version. {SITI November 14, 1895, p. 706.20}

By what are the everlasting power and divinity of God made known? {SITI November 14, 1895, p. 706.21}

“Being perceived through the things that are made.” Revised Version. {SITI November 14, 1895, p. 706.22}

What, then, is the condition of all who sin? {SITI November 14, 1895, p. 706.23}

“They are without excuse.” {SITI November 14, 1895, p. 706.24}

When they knew God, wherein did they fail? {SITI November 14, 1895, p. 706.25}

“When they knew God, they glorified him not as God.” {SITI November 14, 1895, p. 706.26}

In what respect did they fail to glorify him? {SITI November 14, 1895, p. 706.27}

“Neither were thankful.” {SITI November 14, 1895, p. 706.28}

What caused their ingratitude? {SITI November 14, 1895, p. 706.29}

They “became vain in their imaginations.” {SITI November 14, 1895, p. 706.30}

What was the result of their vain imaginings? {SITI November 14, 1895, p. 706.31}

“Their foolish heart was darkened.” {SITI November 14, 1895, p. 706.32}

In what sad condition were they? {SITI November 14, 1895, p. 707.1}

“Professing themselves to be wise, they became fools.” {SITI November 14, 1895, p. 707.2}

What did they then do? {SITI November 14, 1895, p. 707.3}

“Changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.” {SITI November 14, 1895, p. 707.4}

To what were they left as a consequence? {SITI November 14, 1895, p. 707.5}

“Wherefore God also gave them up to uncleanness, through the lusts of their own hearts.” {SITI November 14, 1895, p. 707.6}

How did they pervert the truth? {SITI November 14, 1895, p. 707.7}

They “changed the truth of God into a lie,” “exchanged the truth of God for a lie,” Revised Version. {SITI November 14, 1895, p. 707.8}

What false worship did they introduce? {SITI November 14, 1895, p. 707.9}

They “worshiped and served the creature more [rather] than the Creator.” {SITI November 14, 1895, p. 707.10}

What was the result of this self-exaltation and creature worship? {SITI November 14, 1895, p. 707.11}

“For this cause God gave them up to vile affections.” {SITI November 14, 1895, p. 707.12}

What was the result of their refusing to have God in their knowledge? {SITI November 14, 1895, p. 707.13}

“God gave them over to a reprobate mind,” or “a mind void of judgment.” {SITI November 14, 1895, p. 707.14}

With what were they therefore necessarily filled? {SITI November 14, 1895, p. 707.15}

Being filled with all unrighteousness,” etc. {SITI November 14, 1895, p. 707.16}

All Unrighteousness Condemned.-The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men. “All unrighteousness is sin.” 1 John 5:17. “But sin is not imputed when there is no law.” Romans 5:13. Therefore enough of the law of God is known in all the world to deprive all people of any excuse for sin. The statement in this verse is equal to that in the next chapter, that “there is no respect of persons with God.” His wrath is manifested against all unrighteousness. No person in the world is so great that he can sin with impunity, and no person is so insignificant that his sin will be overlooked. There is strict impartiality with God. He “without respect of persons judgeth according to every man’s work.” 1 Peter 1:17. {SITI November 14, 1895, p. 707.17}

Restraining the Truth.-The statement is that men “hold down the truth in unrighteousness.” Some people have superficially read Romans 1:18 as though it said that men may possess the truth while they themselves are unrighteous. It does not say so. Sufficient evidence that such a thing is not meant is found in the fact that the apostle is speaking in this chapter especially of those who did not possess the truth, but had exchanged it for a lie. Although they had lost all knowledge of the truth, they were in condemnation for their sin. {SITI November 14, 1895, p. 707.18}

The statement is that people restrain the truth by unrighteousness. We might note the fact that when Jesus went into his own country “he did not many mighty works there because of their unbelief.” Matthew 13:58. But the apostle in the text before us means much more than this. He means, as the context plainly shows, that people by their perverseness restrain the working of the truth of God in their own souls. But for their resistance of the truth, it would sanctify them. And herein is seen the {SITI November 14, 1895, p. 707.19}

Righteousness of God’s Wrath.-The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, and justly, too, “because that which may be known of God is manifest in them; for God hath shown it unto them.” Note particularly the statement that that which may be know of God “is manifest in them.” Although in the common version the margin gives “to them” as an alternative reading, the Greek gives no warrant for any such rendering. No matter how blindly men may sin, the fact remains that they are sinning against great light, “because that which may be known of God is manifest in them.” With such knowledge not only before their eyes, but actually within them, it is easy to see the justice of God’s wrath against all sin, no matter in whom it is found. Even though it should not be perfectly clear to us how the knowledge of God is really placed in every man, we may accept the apostle’s statement of the fact. In the wonderful description of the foolishness of idolatry, given in Isaiah, we are told that the man who makes an idol lies against the truth which he himself possesses. “He feedeth on ashes; a deceived heart hath turned him aside, that he can not deliver his soul, nor say, Is there not a lie in my right hand?” Isaiah 44:20. {SITI November 14, 1895, p. 707.20}

Seeing the Invisible.-It is said of Moses that “he endured, as seeing him who is invisible.” Hebrews 11:27. This was not a privilege peculiar to Moses. Every other man may do the same thing. How? Because the “invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made.” There has not been a time since the world was created when all men did not have the knowledge of God within their grasp. {SITI November 14, 1895, p. 707.21}

*“Lord, how thy wonders are displayed
Where’er I turn my eye!
If I survey the ground I tread,
Or gaze upon the sky. {SITI November 14, 1895, p. 707.22}*

*“There’s not a plant or flower below
But makes thy glories known.” {SITI November 14, 1895, p. 707.23}*

Eternal Power and Divinity.-The invisible things of God that are known by the things that are made are his everlasting power and divinity. “The heavens declare the glory of God; and the firmament showeth his handiwork.” Psalm 19:1. Jesus Christ is “the power of God.” 1 Corinthians 1:24. “For in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and he is before all things, and in him all things consist.” Colossians 1:16, 17. “He spake, and it was.” Psalm 33:9. He is “the firstborn of all creation.” Colossians 1:15. He is the source, or beginning, of the creation of God. Revelation 3:14. That is to say, all creation springs from Christ Jesus, who is the power of God. He spoke the worlds into existence from his own being. Therefore the external power and divinity of God are impressed upon everything that has been made. We can not open our eyes, we can not even feel the breeze upon our face, without having a clear revelation to us of the power of God. {SITI November 14, 1895, p. 707.24}

“We Are His Offspring.” -When Paul upon Mars’ Hill rebuked the Athenians for their idolatry he said that God is not far from every one of us, “for in him we live, and move, and have our being.” The men to whom he was speaking were heathen, yet it was just as true of them as it is of us. Then he quoted one of their own poets, who had said, “For we are also his offspring,” and placed upon it the stamp of truth, by saying, “Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man’s device.” Acts 17:27-29. Every movement of men, and every breath, is the working of the external power of God. Thus the eternal power and divinity of God are manifest to every man. Not that man is in any sense divine, or that he has any power in himself. Quite the contrary. Man is like the grass. “Every man at his best state is altogether vanity.” Psalm 39:5. The fact that man is nothing in himself, and even “less than nothing, and vanity,” is evidence of the power of God manifested in him. {SITI November 14, 1895, p. 708.1}

God’s Power in the Grass.-Look at the tiny blade of grass just pushing its way through the hard ground to the sunlight. It is a very frail thing. Pull it up, and you will see that it has not power to stand alone. Even scrape the soil away from it as it stands in the earth, and it will at once lose its upright position. It depends upon the soil to hold it up, and yet it is pushing its way to the surface through that very hard soil. Dissect it as carefully as you please, and you will find nothing to indicate the possession of power. Rub it between your fingers, and you will see that there is scarcely any substance to it. It is about as frail a thing as there is in nature, and yet it will often remove quite large stones that are in the way of its growth. Whence comes this power? It is not inherent in the grass, but is nothing less than the power of the life of God, working according to his word, which in the beginning said, “Let the earth bring forth grass.” {SITI November 14, 1895, p. 708.2}

The Gospel in Creation.-We have seen that in every created thing the power of God is manifested. And we also learned from the scripture studied last week that the gospel is “the power of God unto salvation.” God’s power is ever the same, for the text before us speaks of “his eternal power.” The power, therefore, which is manifested in the things which God has made is the same power that works in the hearts of men to save them from sin and death. Therefore we may be assured that God has constituted every portion of his universe a preacher of the Gospel. So then men may not only know the fact of God’s existence from the things which he has made, but they may know his eternal power to save them. The twentieth verse of the first chapter of Romans is an expansion of the sixteenth. It tells us how we may know the power of the Gospel. {SITI November 14, 1895, p. 708.3}

The Stars as Preachers.—“The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard [or, “without these their voice is heard”]. Their line is gone out through all the earth, and their words to the end of the world.” Psalm 19:1-4. Now read Romans 10:13-18: “Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things! But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.” {SITI November 14, 1895, p. 708.4}

In this text all the objections which men raise against the punishment of the heathen are answered. As stated in the first chapter, they are without excuse. The gospel has been made known to every creature under heaven. It is admitted that men can not call on one in whom they have not believed, and that they can not believe in one of whom they have not heard, and that they can not hear without a preacher. And that which they ought to hear, and which they have not obeyed, is the gospel. Having stated this, the apostle asks, “Have they not heard?” and at once answers his own question by repeating the words of the nineteenth psalm, “Yes verily, their sound went into all the earth, and their words unto the ends of the world.” Thus we learn that the speech which the heavens utter from day unto day is the Gospel; and the knowledge which they show from night unto night is the knowledge of God. {SITI November 14, 1895, p. 708.5}

The Heavens Reveal Righteousness.-With the knowledge that that which the heavens declare is the Gospel of Christ, which is the power of God unto salvation, we can easily follow the nineteenth psalm through. It seems to the casual reader that there is a break in the continuity of this psalm. From talking about the heavens, the writer suddenly begins to speak of the perfection of the law of God, and its converting power. “The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple.” Verse 7. But there is no break at all. The law of God is the righteousness of God, and the gospel reveals the righteousness of God, and the heavens declare the Gospel; therefore it follows that the heavens reveal the righteousness of God. “The heavens declare his righteousness, and all the people see his glory.” Psalm 97:6. The glory of God is his goodness, because we are told that it is through sin that men come short of his glory. Romans 3:23. Therefore we may know that whoever looks upon the heavens with reverence, seeing in them the power of the Creator, and will yield himself to that power, will be led to the saving righteousness of God. Even the sun, moon, and stars, whose light is but a part of the glory of the Lord, will shine that glory into his soul. {SITI November 14, 1895, p. 708.6}

Without Excuse.-How evident it is, therefore, that men are without excuse for their idolatrous practices. When the true God reveals himself in everything, and with his power makes known his love, what excuse can men have for not knowing and worshipping him? But is it true that God makes known his love to all men? Yes, it is just as true as that he makes himself known, for “God is love.” Whoever knows the Lord must know his love. This being the case with regard to the heathen, how utterly without excuse are people who live in lands where the Gospel is preached with an audible voice from his written word. {SITI November 14, 1895, p. 708.7}

The Cause of Idolatry.-How is it that if God has so clearly revealed himself and his truth, there are so many who are in utter ignorance of him? The answer is given, “Because that, when they knew God, they glorified him not as God, neither were thankful.” There is one thing which God has given as the seal and sign of his divinity, and that is the Sabbath. Speaking of men, he says, “Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them.” Ezekiel 20:12. This is in keeping with what we have learned in Romans; for our text tells us that God’s power and divinity are perceived by thoughtful people through the things that he has made; and the Sabbath is the great memorial of creation. “Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work.... for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.” Exodus 20:8-11. If people had always kept the Sabbath as it was given, there would never have been any idolatry; for the Sabbath reveals the power of the word of the Lord to create and to work righteousness. {SITI November 14, 1895, p. 708.8}

Vain Imaginations.-Men became vain in their imaginations, and their foolish heart was darkened. Gibbon says of the speculations of the ancient philosophers that “their reason had often been guided by their imagination, and their imagination had been prompted by their vanity.” The course of their fall was the same as that of the angel who became Satan. “How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High.” Isaiah 14:12-14. What was the cause of this self-exaltation and fall? “Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness.” Ezekiel 27:17. Dependent entirely upon God for all the wisdom and glory that he had, he did not glorify God, but assumed that all his talents sprang from himself; and so, as he disconnected himself in his pride from the Source of light, he became the prince of darkness. Even thus it was with man. {SITI November 14, 1895, p. 708.9}

Changing the Truth into a Lie.—“There is no power but of God.” In nature we see the manifestation of mighty power, but it is the working of God. All the different forms of force which philosophers name, and which they declare to be inherent in matter, are but the working of the life of God in the things that he has made. Christ is “before all things, and by him all things consist,” or hold together. Colossians 1:17. Cohesion therefore is but the direct power of the life of Christ. Gravitation also is the same power, as we read of the heavenly bodies, “for that he is strong in power; not one faileth.” Isaiah 40:26. But men looked upon all the operations of nature, and, instead of seeing the power of the one supreme God in them, they attributed divinity to the things themselves. So, as they looked upon themselves; and saw what great things they could achieve, instead of honoring God as the giver and upholder of all things, the One in whom they lived and moved and had their being, they assumed that they themselves were by nature divine. Thus they changed the truth of God into a lie. The truth is that the life and power of God are manifested in everything that he has made; the lie is that the force which is manifest in all things is inherent in the things themselves. So men put the creature in the place of the Creator. {SITI November 14, 1895, p. 709.1}

Looking Within.-Marcus Aurelius, who is accounted the best of the heathen philosophers, said: “Look within. Within is the fountain of good, and it will ever bubble up, if thou wilt ever dig.” That expresses the spirit of all heathenism. Self was the supreme thing. But that spirit is not peculiar to what is know as heathenism, for it is very common in these days; nevertheless, it is nothing but the spirit of heathenism. It is a part of the worship of the creature instead of the Creator. It is but natural that they should put themselves in his place; and when they do that, it is a necessary consequence that they look to themselves, and not to God, for goodness. When men look within, what is the only thing that they can see? “Evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness.” Mark 6:21, 22. Even the apostle Paul said, “I know that in me (that is, in my flesh) dwelleth no good thing.” Romans 7:18. Now, when a man looks at all this evil which is in him by nature, and thinks that it is good, and that he can get good out of himself, the result can be plainly seen: the vilest wickedness must be the result. He virtually says, “Evil, be thou my good.” {SITI November 14, 1895, p. 709.2}

The Wisdom of this World.—“The world by wisdom knew not God.” Keenness of intellect is not faith, nor is it a substitute for faith. A man may be a brilliant scholar, and still be the basest of men. Several years ago a man charged with half a score or more brutal murders was hanged, and yet he was a scholar and a scientist, and had held a high position in society. Learning is not Christianity, although a Christian may be a learned man. Modern inventions will never save men from perdition. Some modern philosopher has said that “idolatry can not live by the side of the highest art and culture that the world has ever known.” But at the same time men were sunk in such wickedness as referred to by the apostle in the last part of the first chapter of Romans. Even the reputed wise men were such as are there described. It was the natural result of their looking at themselves for righteousness. {SITI November 14, 1895, p. 709.3}

In the Last Days.-Read the last verses of the first chapter of Romans if you wish to have a picture of the world in the last days. The one who believes in a millennium of peace and righteousness before the coming of the Lord will doubtless be shocked; but he needs to be. Read that list of sins carefully, and then see how exactly it tallies with the following: “This know also, that in the last days perilous times shall come. For men shall be lover of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof.” 2 Timothy 3:1-5. This all springs from self, the very source of the evil with which Paul charged the heathen. Those things are the works of the flesh. See Galatians 5:19-21. They are the natural result of trusting in self. In spite of the declaration of the apostle, there are very few who will believe that this state of things will ever be general, and especially among those who profess godliness. But the seed which produces such a crop is already sown broadcast. The Papacy, “that man of sin,” “the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped,” is the strongest force in professed Christendom, and its power is daily increasing. And how is it increasing? Not so much by the direct accessions as by the blind acceptance of its principles by professed Protestants. It has placed itself above God in thinking to change his law. Daniel 7:25. It boldly adopted the heathen sun festival day, Sunday, in the place of the Sabbath of the Lord, the memorial of creation, and defiantly points to it as its badge of authority. And the majority of Protestants follow in its train, accepting a custom which stands for the exaltation of man above God, the symbol of justification by works instead of by faith. When professed Christians cling to a human ordinance in spite of the express command of the Lord, and support their custom by appeals to the Fathers, men who were learned in the philosophy of heathenism, the road to any evil which their hearts may choose is but a down grade. “He that hath ears to hear, let him hear.” E. J. W. {SITI November 14, 1895, p. 709.4}

**“Studies in Romans. Universal Judgment” The Signs of the Times, 21, 46.**

E. J. Waggoner

“Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night.” Psalm 1:1, 2. {SITI November 21, 1895, p. 722.1}

“My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding.” Proverbs 2:1-6. {SITI November 21, 1895, p. 722.2}

Here we have the secret of the understanding of the Bible: study and meditation, coupled with an earnest desire to know the will of God in order to do it. “If any man will do his will, he shall know of the doctrine.” John 7:17. Repetition review is one of the prime essentials to knowledge of the Bible. Not that any amount of study will compensate for lack of the Holy Spirit’s guidance, but that the Holy Spirit witnesses through the word. {SITI November 21, 1895, p. 722.3}

**A Look Backward**

In this study of Romans we wish to carry along with us as much as possible of what we learn. We will therefore take a view of the first chapter as a whole. We have found that it is naturally divided somewhat as follows: {SITI November 21, 1895, p. 722.4}

Verses 1-7, the salutation, containing an epitome of the whole Gospel. {SITI November 21, 1895, p. 722.5}

Verses 8-15, Paul’s personal interest in the Romans, and his sense of obligation to them and to all mankind. {SITI November 21, 1895, p. 722.6}

Verses 16, 17, what the Gospel is, and what it contains. {SITI November 21, 1895, p. 722.7}

Verses 21-23, the corruption of wisdom. {SITI November 21, 1895, p. 722.8}

Verses 24-32, the result of unthankfulness and of forgetting God. {SITI November 21, 1895, p. 722.9}

A careful reading of the chapter shows that the main thought is that God has made himself known to every soul in his creation, and that even the most degraded heathen know that they are guilty and are worthy of death for their wickedness. “Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.” Verse 32. So “they are without excuse.” This leading thought of the first chapter should be well in mind before beginning the second chapter, for the second is a continuation of the first, and dependent upon it. {SITI November 21, 1895, p. 722.10}

**A Wider View. Romans 2:1-11**

“Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance? But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds; to them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile; but glory, honor, and peace to every man that worketh good; to the Jew first, and also to the Gentile; for there is no respect of persons with God.” {SITI November 21, 1895, p. 722.11}

**Questioning the Text**

What declaration does the apostle make to man? {SITI November 21, 1895, p. 722.12}

“Therefore thou art inexcusable, O man.” {SITI November 21, 1895, p. 722.13}

What man is it that is inexcusable? {SITI November 21, 1895, p. 722.14}

“Whosoever thou art that judgest.” {SITI November 21, 1895, p. 722.15}

Why is the man that judges inexcusable? {SITI November 21, 1895, p. 722.16}

“For wherein thou judgest another, thou condemnest thyself.” {SITI November 21, 1895, p. 722.17}

How is it that he condemns himself? {SITI November 21, 1895, p. 722.18}

“For thou that judgest doest the same things.” {SITI November 21, 1895, p. 722.19}

Of what may we be sure? {SITI November 21, 1895, p. 722.20}

“We are sure that the judgment of God is according to truth against them which commit such things.” {SITI November 21, 1895, p. 722.21}

Therefore what is the man who judges evil-doers not to think? {SITI November 21, 1895, p. 722.22}

“That thou shalt escape the judgment of God.” {SITI November 21, 1895, p. 722.23}

What leading question is asked of the self-righteous judge? {SITI November 21, 1895, p. 722.24}

“Despisest thou the riches of his goodness and forbearance and long-suffering?” {SITI November 21, 1895, p. 722.25}

Of what is such an one ignorant? {SITI November 21, 1895, p. 722.26}

“Not knowing that the goodness of God leadeth thee to repentance.” {SITI November 21, 1895, p. 722.27}

What do such treasure up for themselves? {SITI November 21, 1895, p. 722.28}

“Treasurest up unto thyself wrath.” {SITI November 21, 1895, p. 722.29}

In accordance with what is this wrath treasured up? {SITI November 21, 1895, p. 722.30}

“After thy hardness and impenitent heart.” {SITI November 21, 1895, p. 722.31}

Against what time is this wrath treasured up? {SITI November 21, 1895, p. 723.1}

“Against the day of wrath.” {SITI November 21, 1895, p. 723.2}

What will then be revealed? {SITI November 21, 1895, p. 723.3}

“Revelation of the righteous judgment of God.” {SITI November 21, 1895, p. 723.4}

What will God then render? {SITI November 21, 1895, p. 723.5}

“Who will render to every man according to his *deeds*.” {SITI November 21, 1895, p. 723.6}

To what class will he render eternal life? {SITI November 21, 1895, p. 723.7}

“To them who by patient continuance in well-doing seek for glory and honor and immortality.” {SITI November 21, 1895, p. 723.8}

What will he render to them that are contentious, and that do not obey the truth? {SITI November 21, 1895, p. 723.9}

“Indignation and wrath, tribulation and anguish.” {SITI November 21, 1895, p. 723.10}

Unto how many will this be rendered? {SITI November 21, 1895, p. 723.11}

“Upon every soul of man that doeth evil.” {SITI November 21, 1895, p. 723.12}

In what order? {SITI November 21, 1895, p. 723.13}

“Of the Jew first, and also of the gentile.” {SITI November 21, 1895, p. 723.14}

Is God as impartial in his rendering of rewards as of punishment? {SITI November 21, 1895, p. 723.15}

“But glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile.” {SITI November 21, 1895, p. 723.16}

What is not found with God? {SITI November 21, 1895, p. 723.17}

“For there is no respect of persons with God.” He “without respect of persons judgeth according to every man’s work.” 1 Peter 1:17. {SITI November 21, 1895, p. 723.18}

Acknowledging their Guilt.-The truth of the apostle’s statement is easy of demonstration concerning the heathen and their deeds, that they know that they are worthy of death. When Adam and Eve had eaten the forbidden fruit, they were afraid to meet God, and hid themselves. Fear is a necessary accompaniment of guilt, and a proof of it. “Fear hath torment. He that feareth is not made perfect in love.” 1 John 4:18. “The wicked flee when no man pursueth; but the righteous are bold as a lion.” Proverbs 28:1. “But the fearful ... shall have their part in the lake which burneth with fire.” Revelation 21:8. If the heathen did not know that they were guilty, they would not expect punishment for murdering or stealing, and would not arm themselves for defense. {SITI November 21, 1895, p. 723.19}

An Unanswerable Charge.-There is wonderful shrewdness in the way that the apostle works up the charge made in the first verse. The first chapter is confined to the heathen. All will agree with the apostle’s statement that they are guilty of most abominable wickedness. “They ought to know better,” is the almost involuntary exclamation. “They do know better,” is the apostle’s reply, or, at least, they have a chance to know better, and they do know that they are not doing right. “They are without excuse.” Whatever men may think about the responsibility of the heathen, all agree that their practices are to be condemned. Then comes the crushing rejoinder: “Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.” We are caught, and can not escape. If we know enough to condemn the unrighteous deeds of the heathen, we by that very judgment acknowledge ourselves to be without excuse for our own misdeeds. {SITI November 21, 1895, p. 723.20}

All Alike.—“Thou that judgest doest the same things.” It is clear enough that anybody who knows enough to condemn evil in another is without excuse for his own sins; but all will not at once see that the one who judges another does the same things. Read, therefore the last verses of the first chapter again, and compare the list of sins with that found in Galatians 5:19-21, and it will be seen that the things which the heathen do, and for which we can readily see that they are guilty, are but the works of the flesh. They are the sins that come “from within, out of the heart of men.” Mark 7:21-23. Whoever is included in the term “man” is subject to just such things. “The Lord looketh from heaven; he beholdeth all the sons of men. From the place of his habitation he looketh upon all the inhabitants of the earth. He fashioneth their hearts alike; he considereth all their works.” Psalm 33:13-15. {SITI November 21, 1895, p. 723.21}

Self-condemned.-Therefore, since all men are alike sharers in one common human nature, it is evident that whosoever in the world condemns another for any misdeed thereby condemns himself; for the truth is that all have the same evil in them, more or less fully developed; and the fact that they know enough to judge that a thing is wrong, is a declaration that they themselves are worthy of the punishment which they see that the other one deserves. {SITI November 21, 1895, p. 723.22}

Sympathy, Not Condemnation.-The robber often cries out, “Stop thief!” after some other man, in order to direct pursuit away from himself. So people condemn sin in others, in order that it may not be suspected that they are guilty of the same things. Often, too, people {SITI November 21, 1895, p. 723.23}

*“Compound for sins they are inclined to
By damning those they have no mind to,“ {SITI November 21, 1895, p. 723.24}*

but of which they are actually guilty by reason of their human nature. Since all flesh of man is the same, we ought to be filled with humiliation, instead of contempt, when we hear of a gross sin that is committed; for it is really a picture of what is in our own hearts. Instead of saying, “God, I thank thee that I am not as other men,” we should bear the burden of the erring, considering ourselves lest we also be tempted. Very often the man whose weakness we feel inclined to condemn, has not failed so badly as we should have done if we had been tempted in the same way, and to the same degree. {SITI November 21, 1895, p. 723.25}

Outcry Against Sin.—When Talkative left Faithful to decide upon the subject of their conversation, Faithful proposed this question: “How doth the saving grace of God discover itself when it is in the heart of man?” And then Bunyan proceeds thus:— {SITI November 21, 1895, p. 723.26}

*Talk*. I perceive then that our talk must be about the power of things. Well, it is a very good question, and I shall be willing to answer you; and take my answer in brief thus: First, where the grace of God is in the heart, it causeth there a great outcry against sin. Secondly— {SITI November 21, 1895, p. 723.27}

*Faith*.-Nay, boldly let us consider of one at one I think you should rather say, it shows itself by inclining the soul to abhor sin. {SITI November 21, 1895, p. 723.28}

*Talk*. Why, what difference is there between crying out against and abhorring sin? {SITI November 21, 1895, p. 723.29}

*Faith*. O, a great deal! A man may cry out against a sin, of policy; but he can not abhor it but by virtue of a godly antipathy against it. I have heard many cry out against sin in the pulpit, who can yet abide it well enough in the heart, house, and conversation. Joseph’s mistress cried out with a loud voice, as if she had been very chaste; but she would willingly, notwithstanding that, have committed uncleanness with him. {SITI November 21, 1895, p. 723.30}

A keen perception of right and wrong, and a vigorous denunciation of sin, will never justify any man. On the contrary, they only deepen his condemnation. It is a sad fact that too many of the so-called reformers of the present day seem to think that Gospel work consists largely in the denunciation of evil practices. A detective is not a minister of the Gospel. {SITI November 21, 1895, p. 723.31}

Judgment According to Truth.—“But we are sure that the judgment of God is according to truth against them which commit such things.” “Hold,” says one, “I am not sure of that.” Well, you may very easily assure yourself of it. 1. God exists. We are agreed as to that. 2. He is the source whence every created thing comes. 3. Every creature is absolutely dependent upon him. “In him we live, and move, and have our being.” 4. Since all life depends on him, it is evident that the continuation of man’s life depends upon his agreement and union with God. 5. Therefore God’s own character must be the standard of judgment. 6. But God himself is truth. “There is no unrighteousness in him.” 7. But he has made a revelation of himself and his righteousness to all men. “His righteousness hath he openly showed in the sight of the heathen.” Psalm 97:2. 8. Therefore all men, from the least to the greatest, are without excuse for their sin. 9. Then it is plain enough that when God judges all men, without exception, his judgment is according to truth. And earth will be constrained to join with heaven in saying, “Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.” “Even so, Lord God Almighty, true and righteous are thy judgments.” Revelation 16:5, 7. {SITI November 21, 1895, p. 724.1}

No Escape.-No one need think that he can escape the righteous judgment of God. It is usually the most enlightened who flatter themselves that they shall escape. It is so easy for us to think that our great knowledge of right and wrong will be counted for righteousness, to persuade ourselves that our condemnation of the sins of others will make the Lord believe that we could never be guilty of such things. But that only makes our condemnation the more clear. The first chapter of Romans knocks all the props from under every man. If the lowest are justly held guilty, there is no escape for the “higher classes.” “God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.” Ecclesiastes 12:14. {SITI November 21, 1895, p. 724.2}

God’s Goodness Leads to Repentance.—“Despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance.” God is the perfection of purity and holiness; man is altogether sinful. God knows every sin, yet he does not despise the sinner. “God sent not his Son into the world to condemn the world; but that the world through him might be saved.” John 3:17. Christ said, “If any man hear my words, and believe not, I judge him not.” John 12:47. In everything that he said and did, he was simply representing the Father. God “is long-suffering to usward;” and “the long-suffering of our God is salvation.” 2 Peter 3:9, 15. Now it is impossible that one should consider the goodness and long-suffering of God without being humbled and moved to repentance. When we consider how tenderly God bears with us, it is not possible that we should deal harshly with our fellow-men. And if we do not judge, we shall not be judged. Luke 6:37. {SITI November 21, 1895, p. 724.3}

Repentance Is a Gift.—“By grace are ye saved through faith; and that not of yourselves; it is the gift of God.” Ephesians 2:8. “The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.” Acts 5:30, 31. But it was not to Israel alone that God gave repentance through Christ. “To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.” Acts 10:43. And so plainly did God make this appear that even the exclusive Jews were forced to exclaim, “Then hath God also to the Gentiles granted repentance unto life.” Acts 11:18. {SITI November 21, 1895, p. 724.4}

Incentives to Repentance.-The goodness of God leads men to repentance. Therefore the whole earth is full of incentives to repentance, for “the earth is full of the goodness of the Lord.” Psalm 33:5. “The earth, O Lord, is full of thy mercy.” Psalm 119:64. God may be known through his works, and “God is love.” All creation reveals the love and mercy of God. And we need not try to improve on the Scriptures, and say that the goodness of God tends to lead men to repentance. The Bible says that it does lead them to repentance, and we may be sure that it is so. Every man is being led toward repentance as surely as God is good. But not all repent. Why? Because they despise the riches of the goodness and forbearance and long-suffering of God, and break away from the merciful leading of the Lord. But whoever does not resist the Lord, will surely be brought to repentance and salvation. {SITI November 21, 1895, p. 724.5}

Treasuring up Wrath.-In the first chapter we learn that “the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men.” Therefore all who sin are treasuring up for themselves wrath. It should be noted that in the judgment God is clear. Men receive only what they have worked for. God is not arbitrary. He has not fixed arbitrary decrees, and declared that whoever violates them shall be visited with vengeance. The punishment that will come upon the wicked is the necessary result of their own choice. God is the only source of life. His life is peace. Now when men reject him, the only alternative for them is wrath and death. “For that they hated knowledge, and did not choose the fear of the Lord; they would none of my counsel; they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.” Proverbs 1:29-32. Trouble and death are bound up in sin; they are what men choose when they refuse the Lord. {SITI November 21, 1895, p. 724.6}

“According to His Deeds.” -Unbelievers often say that it is not just for God to condemn a man simply because he does not believe a certain thing. But he does not do so. Not a word can be found in the Bible about judging a man according to his belief. Everywhere it is said that all will be judged according to their works. “For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.” Matthew 16:27. “Behold, I come quickly; and my reward is with me, to give every man according as his work shall be.” Revelation 22:12. He “judgeth according to every man’s work.” 1 Peter 1:17. The man who says that his work is all right, sets himself up as judge in the place of God, who says that every man is all wrong. God is Judge alone, and he judges strictly according to a man’s work, but a man’s work is decided by his faith. “This is the work of God, that ye believe on him whom he hath sent.” John 6:29. It is not for any man to judge himself, and say that his work is all right. It is for him simply to trust the goodness and mercy of the Lord, that his work may be wrought in God. {SITI November 21, 1895, p. 724.7}

Immortality and Eternal Life.-God will render eternal life to them who seek for glory and honor and immortality. Christ “hath brought life and immortality to light through the Gospel.” 2 Timothy 1:10. Life and immortality are two different things. Whoever believes on the Son of God has eternal life. “This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” John 17:3. We have eternal life as soon as we know the Lord; but we can not have immortality until the Lord comes, at the last day. “We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.” 1 Corinthians 15:51-53. We are to seek for immortality; that of itself is proof that no man has it now. Since Christ has brought it to light through the Gospel, it is evident that immortality can be found in no other way than through the Gospel. Therefore those who do not accept the Gospel will never have immortality. {SITI November 21, 1895, p. 724.8}

Tribulation and Anguish.-Those who sin are the children of wrath. Ephesians 2:3. Indignation and wrath, tribulation and anguish, are sure to come upon evil doers. But tribulation and anguish will have an end. The fact that none receive immortality except the ones who are Christ’s at his coming, shows that all others will eventually cease to exist. There will be torment in connection with the punishment of the wicked, but the torment, however long it may continue, will come to an end in the utter destruction of the wicked. God’s indignation will come to an end. “For yet a very little while, and the indignation shall cease, and mine anger in their destruction.” Isaiah 10:25. The call is: “Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity.” Isaiah 26:20, 21. “He will not always chide; neither will he keep his anger forever.” Psalm 103:9. His anger will cease, not because he will become reconciled to iniquity, but because iniquity will come to an end with its workers. {SITI November 21, 1895, p. 724.9}

“To Every Soul.” -Tribulation and anguish will come upon “every soul of man that doeth evil,” and “glory, honor, and peace to every man that worketh good.” None will be left out. There is not a soul so poor and ignorant that he will be passed by, nor one so wealthy and learned that he will be allowed to escape. Wealth and position will have no influence in that court. God has made the revelation of himself so plain that every man has had an opportunity of knowing him. “The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold down the truth in unrighteousness.” Note well that his wrath is revealed against sin. Only those persons will suffer who cling to sin, and will not allow God to take it from them. In the final blotting out of sin, they are necessarily blotted out with it. {SITI November 21, 1895, p. 725.1}

To the Jew First.-This statement is sufficient to show that God is no respecter of persons. Indeed, the apostle states as a necessary conclusion that “there is no respect of persons with God.” “First” does not always refer to time. We speak of a man as being the first man in the country, not because there were no men before him, but because he is the chief man. In school a certain one is the first one in his class because he is the best scholar. The Jew is the one who has had the greatest revelation made to him, and therefore it is just that he should be chief in the judgment. The text shows, however, that God has no special favor to the Jew over other men. If glory, honor, and peace come to the Jew first, so also do indignation and wrath, tribulation and anguish. The question is not, “What is the man’s nationality?” but, “What has he done?” God will render to every man according to his deeds, “for there is no respect of persons with God.” E. J. W. {SITI November 21, 1895, p. 725.2}