

THE RESEARCH BIBLE



A Research Bible — Why would you wish to use one?

First, not everyone should use it:

- It's expensive — \$45 retail (as of this writing) for The Jerusalem Bible
- It's bulky and cumbersome to carry
- It's not needed for most Bible readers

1. I use The Jerusalem Bible (Catholic Bible), and it is fantastic! A research Bible, whether Protestant or Catholic, is a *must* for those who wish to delve deeper into the meaning of scripture. Here's what The Jerusalem Bible (and I'm assuming any Protestant research Bible) offers you (match some of the bullet numbers on this page with the numbers on the graphic on the next page):
2. It has an index in the front of all the books with the page numbers to locate them, though I prefer adding tabs (which are available for both Protestant and Catholic Bibles at most Christian bookstores).
3. Each grouping of books has an introduction. For example, the introduction to St Paul's writings is 15 pages long. It gives you the chronology of his writings, the character of Paul, Paul as a preacher, and his journeys and letters. Most introductions are not this long, but all are a short history and commentary on the writings you are about to read.
4. At the top and center of each page, it gives you the book you are in, for example *Matthew*.
5. At the top and outside of each page, it gives verse locators. On the left page, the chapter and verse is the first that appears on that page. On the right page, the chapter and verse is the last that appears on that page. So, as you're trying to quickly find a particular chapter and verse, you only need look at these locators.
6. The page numbers are at the top and on the inside of each page.
7. Each book is broken down by subheadings, which describe the story that's about to be told. This helps when you're trying to locate something YOU KNOW is in a particular book.
8. Throughout each book, you'll find footnotes to references that are located at the bottom of the right page. These references are commentaries on a word, phrase or idea/thought the writer was trying to get across to the readers. You'll also find cross references to other books within the Bible here.
9. In the inside margin are the verse numbers. The Jerusalem Bible reads like a book. If a verse begins part way through a line, then a bullet point denotes the beginning of the verse.
10. In the outside margins are cross references (connectors) to other books of the Old and New Testament. These are especially helpful in further understanding a passage or connecting the Messiah to the prophecies.
11. At the back is a short topical index for locating passages that support a particular theme, such as *Agape*, a form of God's love.

GOD'S WORD IS A LIGHT UNTO MY PATH!

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#4 4:19

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believed, and through doing so he did become the father of many nations exactly as he had been promised: *Your descendants will be as many as the stars.* • Eve the thought that his body was past fatherhood—he was about a hundred years old—and Sarah too old to become a mother, did not shake his belief. • Since God had promised it, Abraham refused either to deny it or even to doubt it, but drew strength from *faith* and gave glory to God, • convinced that God had power to do what he had promised. • This is the faith that was *considered as justifying him*. • Scripture however does not refer only to him but to us as well when it says that his faith was thus *considered*; • our faith too will be *considered* if we believe in him who raised Jesus our Lord from the dead, • Jesus who was put to death for our sins and raised to life to justify us.²

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#8

II. SALVATION

#6

Faith guarantees salvation²

So far then we have seen that, through our Lord Jesus Christ, by faith we are judged righteous and at peace with God, • since it is by faith and through Jesus that we have entered this state of grace in which we can boast about looking forward to God's glory.⁴ But that is not all we can boast about; we can boast about our sufferings. These sufferings bring patience, as we know, • and patience brings perseverance, and perseverance brings hope, • and this hope is not deceptive, because the love of God has been poured into our hearts by the Holy Spirit which has been given us.⁵ • We were still helpless when at his appointed moment Christ died for sinful men. • It is not easy to die even for a good man—though of course for someone really worthy, a man might be prepared to die—but what proves that God loves us is that Christ died for us while we were still sinners. • Having died to make us righteous,⁶ is it likely that he would now fail to save us from God's anger? • When we were reconciled to God by the death of his Son, we were still enemies; now that we have been reconciled, surely we may count on being saved by the life of his Son? • Not merely because we have been reconciled but because we are filled with joyful trust in God, through our Lord Jesus Christ, through whom we have already gained our reconciliation.

A. DELIVERANCE FROM SIN AND DEATH AND LAW

Adam and Jesus Christ^a

Well then, sin entered the world through one man, and through sin death, and thus death has spread through the whole human race because everyone has sinned.⁷ • Sin existed in the world long before the Law was given. There was no law and so no one could be accused of the sin of 'law-breaking', • yet death reigned over all from Adam to Moses, even though their sin, unlike that of Adam, was not a matter of breaking a law.

Adam prefigured⁸ the One to come, • but the gift itself considerably outweighed the fall. If it is certain that through one man's fall so many died, it is even more certain that divine grace, coming through the one man, Jesus Christ, came to so many as an abundant free gift. • The results of the gift also outweigh the results of one man's sin: for after one single fall came judgement with a verdict of condemnation, now after many falls comes grace with its verdict of acquittal. • If it is certain that death reigned over everyone as the consequence of one man's fall, it is even more certain that one man, Jesus Christ, will cause everyone to reign in life who receives the free gift that he does not deserve, of being made righteous. Again, as one man's fall brought condemnation on everyone, so the good act of one man brings everyone life and makes them justified. • As by one man's disobedience many were made sinners, so by one man's obedience many will be made

Is 53:11

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righteous.⁹ • When law came, it was to multiply the opportunities of falling, but however great the number of sins committed, grace was even greater; • and so, just as sin reigned wherever there was death, so grace will reign to bring eternal life thanks to the righteousness that comes through Jesus Christ our Lord.

i. Lit. 'Though he considered his own body dead (and that Sarah's womb was dead) it was with unshaken faith'. Text. Rec. and Vulg. 'His faith was not shaken, nor did he give a thought to his own body that was dead already'.

j. Faith is all-powerful, Mk 9:23. It shares in the divine omnipotence itself, cf. 2 Co 12:9-10.

k. 'Justice', or 'righteousness', is in effect the initial sharing in the life of the risen Christ, 6:4; 8:10, etc.; Paul never isolates the death of Jesus from his resurrection.

l. Var. 'let us be at peace'.

m. Lit. 'we have access to this grace (i.e. the enjoyment of God's righteousness) which we stand'.

n. Lit. 'about the hope of the glory of God'. For a Christian to hope is to be confident that he will get the eschatological gifts: the resurrection of the body, Rm 8:18-23; 1 Th 4:13; cf. Ac 2:26; 23:6; 24:15; 26:6-8; 28:20, the rich inheritance of the saints, Ep 1:18; cf. Heb 6:11; 1 P 1:3f, eternal life, 1 Th 2:1; cf. 1 Co 15:19, glory, Rm 5:2; 1 Jn 3:2f, in short, salvation, 1 Th 5:8; cf. 1 P 1:3-5, of self and neighbour, 2 Co 1:6f; 1 Th 2:19. Though it means primarily this virtue of expectation, 'hope' is used sometimes for the expected gifts themselves, Ga 5:5; Col 1:5; 1 Th 2:13; Heb 6:18. Of old, this hope was given to Israel, Ep 1:11-12; cf. Jn 5:45; Rom 4:18, and not to the pagans, Ep 2:12; cf. 1 Th 4:13; but it was a step towards a higher hope, Heb 7:19, offered now to the pagan world also, Ep 1:18; Col 1:27; cf. Mt 12:21; Rm 15:12, through the 'mystery' of Christ, Rm 16:25-27. The basis of this hope is God himself, 1 Th 5:5; 6:17; 1 P 1:21; 3:5; His love, 2 Th 2:16, his invitation, 1 P 1:13-15; cf. Ep 1:18; 4:4, with the power, Rm 4:17-21, truthfulness, 1 Th 2:12; Heb 6:18, 'fidelity', Heb 10:23, 'implementing the promises declared in the written word', Rm 15:4, and in the gospel message, Col 1:23, promises fulfilled in Christ's person, 1 Th 1:1; 1 P 1:3, 21. The hope is therefore not illusory, Rm 5:5. Since the gifts it expects are in the future, Rm 8:24; Heb 11:1, faith is its prop, Rm 4:18; 5:11; 15:13; Ga 5:5; Heb 6:11; 1 P 1:21; charity is its food, Rm 5:5; 1 Co 13:7; hope and faith and charity, the three theological virtues, are closely allied, 1 Co 13:13+. Hope's excellent source is the Holy Spirit, Ga 5:5, greatest of all the eschatological gifts and its part already conferred, Rm 5:5+; Ac 1:8+, this enlightens, Ep 1:17f, and strengthens hope, Rm 15:13, and inspires its prayer, Rm 8:25-27, effecting the unity of the Body, for this hope is common, Ep 4:4. And because hope is built on justification through faith in Christ, Rm 5:17; cf. Ga 5:5, it is rich in confidence, 2 Co 3:12; Heb 3:6, consolation, 2 Th 2:16; Heb 6:18, joy, Rm 12:12; 15:13; 1 Th 2:19, and is a thing to be proud of, Rm 5:2; 1 Th 2:19; Heb 3:6; the sufferings of this present time cannot dismay it, these cannot compare with the glory to come, Rm 8:18; on the contrary they sustain it, giving it a constancy, Rm 8:25; 12:12; 15:4; 1 Th 1:3; cf. 1 Co 13:7, that tests, Rm 5:4, and fortifies it, 2 Co 1:7.

o. Pledge and to this, by his active presence within us, he bears witness: cf. 8:15 and Ga 4:6. Through him we stand before God as sons before their father; the love is mutual. This text, therefore, in the light of its parallel passages, asserts that the Christian shares in the life of the Trinity through sanctifying grace.

p. The promised Spirit, Ep 1:13; cf. Ga 3:14; Ac 2:33. • An attribute of the new covenant as contrasted with the old, Rm 2:29; 7:6; 2 Co 3:6; cf. Ga 3:3; 4:29; Ek 36:27+, is not merely an exhibition of healing or charismatic power, Ac 1:8+; it is also, and especially,

an inward principle of new life, a principle that God 'gives', 1 Th 4:8, etc.; cf. Lk 11:13; Jn 3:34; 14:16f; Ac 1:5; 2:38 etc.; 1 Jn 3:24, 'sends', Ga 4:6; cf. Lk 24:49; Jn 14:26; 1 P 1:12, 'supplies', Ga 3:5; Ph 1:19, 'pours out', Rm 5:5; 1 Th 3:5f; cf. Ac 2:33. Received into the Christian by faith, Ga 3:2, 14; cf. Jn 7:38f; Ac 11:17, and baptism, 1 Co 6:11; 1 Th 3:5; cf. Jn 3:5; Ac 2:38; 19:2-6, it dwells within him, Rm 8:9; 1 Co 3:16; 2 Th 1:14; cf. Jm 4:5, in his spirit, Rm 8:16; cf. Rm 19+; and even in his body, 1 Co 6:19. This Spirit, the Spirit of Christ, Rm 8:9; Ph 1:19; Ga 4:6; cf. 2 Co 3:17; Ac 16:7; Jn 14:26; 15:26; 16:7, 14; makes the Christian a son of God, Rm 8:14-16; Ga 4:6, and establishes Christ in his heart, Ep 3:16. For the Christian (as for Christ himself, Rm 1:4+) this Spirit is a principle of resurrection, Rm 8:11+, in virtue of an eschatological gift which even in life slings him as with a seal, 2 Co 1:22; Ep 1:13; 4:30, and which is present within him by way of pledge, 2 Co 1:22; 5:5; Ep 1:14, and of first-fruits, Rm 8:23. It takes the place of the evil principle in man that is the flesh, Rm 7:5+, and becomes a principle of faith, 1 Co 12:3; 2 Co 4:13; cf. 1 Jn 4:2f, of supernatural knowledge, 1 Co 2:10-16; 7:40; 12:8f; 14:2f; Ep 1:17; 3:16, 18; Col 1:9; cf. Jn 14:26+, of love, Rm 5:5; 15:30; Col 1:8, of sanctification, Rm 15:16f; 1 Co 6:11; 2 Th 2:13; cf. 1 P 2:7; of moral conduct, Rm 8:4-9, 13; Ga 5:16-25, of apostolic courage, Ph 1:19; 2 Tm 1:7; cf. Ac 1:8+, of hope, Rm 15:13; Ga 5:5; Ep 4:4, of prayer, Rm 8:26f; cf. Jm 4:3, 5; Jude 20. The Spirit must not be quenched, 1 Th 5:19, or grieved, Ep 4:30. It unites men with Christ, 1 Co 6:17, and thus secures the unity of his Body, 1 Co 12:13; Ep 2:16, 18; 4:4.

q. Lit. 'Being justified in his blood'.
r. Sin dwells within man, Rm 7:14-24; now death, sin's chastisement, came into the world as a result of Adam's fall, Ws 2:24; from this Paul concludes that sin itself entered into all men through that first fall. We have here the doctrine of original sin. Its interest for Paul lies in the parallel it enables him to draw between the deadly work of the first Adam and the more than sufficient compensation of the 'second Adam', vv. 15-19; 1 Co 15:21f, 25. It is as the new head of the human race, the great image in which God remakes his creation, Rm 8:29+; 2 Co 5:17+, that Christ is mankind's saviour.

s. Sin divides man from God. This separation is 'death', death spiritual and eternal; physical death is the symbol of it, cf. Ws 2:24; Heb 6:1-+.

t. Meaning disputed. Either by sharing in Adam's sin, (all have sinned in Adam) or else by their own personal sins, cf. 3:23. In this second interpretation the Greek could be translated 'for this reason that everyone...' a phrase introducing a situation actually occurring which allowed (eternal) death to threaten all mankind. Sin's power which through Adam made its entrance into the world did in fact bring about eternal death by means of personal sin, itself an acquiescence in Adam's rebellion. (Paul is of course speaking of adults.) A further translation is possible 'by reason of which (i.e. of the death-situation brought about by Adam's sin) everyone has sinned'.

u. 'prefigured', cf. 1 Co 10:6-4; the likeness, therefore, is not complete—hence the comparison, begun in v. 12 and interrupted by the long parenthesis of vv. 13 and 14, becomes a contrast in v. 15.

v. The word 'many' means all mankind, cf. v. 18; see Mt 20:28+.

w. Not only at the Last Judgement (for Paul regards justification as a present condition, cf. 5:1, etc.) but progressively as each individual becomes reborn in Christ.

x. 'law' without the definite article, i.e. a state of things in which law is the governing factor.

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Ga 3:19

11:32f

6:23; 7:25