

ROMANS.

THE STRUCTURE OF THE EPISTLE AS A WHOLE.

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NOTES ON THE EPISTLE TO THE ROMANS.

1. ROMANS comes first in order of the three great doctrinal epistles (Ap. 192). And rightly so, for it contains the ABC of the believer’s education. Until its lesson is learned, we know and can know nothing. The Holy Spirit has placed it first in Canonical order because it lies at the threshold of all “church” teaching, and if we wrong here we shall be wrong altogether.

The *design* and *scope* of the Epistle supply the key to a right interpretation, as is shown by the Structure of the Epistle as a whole.

The great subject is the revelation of God’s wrath against sin, and of the ground upon which alone the sinner can stand in righteousness before Him. The fundamental text is “The just shall live by faith” (1:17), and it shows Jew and Gentile alike short of the standard of God’s glory (3:23). All alike sinners, shut up under sin, and needing a Divine righteousness, the only difference being that to the Jew had been committed the oracles (utterances or revelations) of God.

2. The prominent feature of the Epistle is the long doctrinal portion from 1:16 to 8:39. This shows that doctrine (instruction, 2 Tim. 3:16) is the important part and dominates the whole. It reveals what God has done with “sins” and with “sin”; and how the saved sinner, taken out from the deepest degradation, is justified by faith, and united to Christ in His death, burial, and resurrection-life. It teaches him that though his “old Adam” nature continues with him till the end, in ever-present hostility to God, yet that for those *in Christ* there is no judgment and, consequently, no separation “from the love of God which is in Christ Jesus our Lord”.

3. Chapters 9—11 are dispensational, and explain to us God’s dealings with “Jew” and “Gentile”. The Jew is for the time being set aside “until the fullness of the Gentiles be come in”, and during this period “blindness (hardness) in part is happened to Israel” (11:25).

4. The remainder of the Epistle is taken up with practical counsel as to the believer’s life, and closes with the postscript concerning the “mystery” (16:25, 26); for which see Ap. 193.

5. The Epistle was written from Corinth in the spring of A.D. 58, during the fourth year of Nero (see Ap. 180 and 192); probably during Paul’s sojourn in Greece after the departure from Ephesus (Acts 20:2, 3). It was sent by Phebe, “a servant of the church...at Cenchrea” (16:1).

THE EPISTLE OF PAUL THE APOSTLE
TO THE
ROMANS.

1 °Paul, a °servant of °Jesus Christ, °called *to be* an °apostle, *set apart* unto °the gospel of °God,
2 (Which **He ...** °promised afore *through* His °prophets in the holy °Scriptures,)
3 °Concerning His °Son ... , *Who was born* of the °seed of °David °according to *human nature* ;
4 And *marked out to be* the °Son of God *powerfully*,
 °according to *the* °spirit of °holiness, by the °resurrection of the °dead: *Jesus Christ our Lord*.
5 *Through* Whom we have received °grace and apostleship, *unto faith-obedience* among all *Gentiles, on behalf of* His °name:
6 Among whom are ye also °the called of ¹Jesus Christ:
7 To *all of God's beloved ones in Rome*, °beloved of God, ¹called *to be* saints [*separated ones*]: ⁵Grace to you and peace from God °our Father, and *our* °Lord Jesus Christ.
8 First, I °thank my God °through Jesus Christ *concerning* you all, that your ⁵faith is °spoken of throughout the whole °world.
9 For God is my °witness, Whom I °serve °with my °spirit [*New Nature*] in °the gospel of His ³Son, that °without ceasing I °make mention of you always in my °prayers;
10 °Making request, °if by any means now at length I might have

1. 1 Paul. Paul's name heads all his Epistles, except Hebrews.
servant. Gr. *doulos*. Ap. 190. I. 2. Cp. 2 Cor. 4. 5. Gal. 1. 10. Phil. 1. 1. Tit. 1. 1.
Jesus Christ. Ap. 98. XI.
called, &c. Lit. a called apostle; called at his conversion (Acts 26. 17, 18).
apostle. Ap. 189.
separated = set apart. Gr. *aphorizo*. Cp. Acts 13. 2; 19. 9. 2 Cor. 6. 17. Gal. 1. 15; 2. 12. Note the three stages in Paul's "separation" for God's purpose: birth (Gal. 1. 15, 16); conversion (Acts 9. 15); work (Acts 13. 2).
unto. Gr. *eis*. Ap. 104. vi.
the gospel of God: i.e. the "gospel of the grace of God" (Acts 20. 24. Cp. Acts 15. 7), not the "gospel of the kingdom". See Ap. 140. II and IV.
God. Ap. 98. I. i. 1.
2. had. Omit.
promised afore. Gr. *proepangello*. Only here: *epangello* occurs fifteen times; always rendered "promise", save 1 Tim. 2. 10; 6. 21 (professing).
Prophets. Ap. 189.
scriptures. Gr. *graphe*. Occ. fifty-one times (sing, and pl.). Fourteen times by Paul, but only here with adj. *hagios*, holy.
3. Concerning. Gr. *peri*. Ap. 104. xiii. 1.
Son. Gr. *huios*. Ap. 108. iii.
Jesus ... Lord. In the Greek these words follow after "dead" in v. 4. Fig. *Hyperbaton*. Ap. 6.
Lord. Ap. 98. vi. i. B. 2. A.
Which was made = Who was born (Gal. 4. 4, R.V.).
seed : i.e. of David's line, but ending specifically in Mary, who was here the "seed" of David. Ap. 99. And Christ was "the Seed" of the woman (Gen. 3. 15. Isa. 7. 14. Matt. 1. 23).
David. Cp. John 7.42. 2 Tim. 2. 8.
according to. Gr. *kata*. Ap. 104. x. 2.
flesh = human nature. Gr. *sarx*. See 9. 3, 5.
4 declared = marked out. Gr. *horizo*. See Acts 2. 23. Cp. Ps. 2. 7.

Son of God. Ap. 98. XV.
spirit. Ap. 101. II. 13.
 apposition (Ap. 17. 4). The expression is not to be confounded with *pneuma hagion* (Ap. 101. II. 14). His Divine spiritual nature in resurrection is here set in contrast with His human flesh as seed of David.
dead. Ap. 139. 2. See Matt. 27. 52, 53.
grace. Gr. *charis*. Ap. 184. I. 1.
obedience to the faith = faith-obedience.
nations = Gentiles. Gr. *ethnos*. Occ. in Rom. twenty-nine times; transl. "Gentiles" except here, 4. 17, 18; 10. 19; 16. 26. Ap. 104. xvii. 1.
7 all, &c.: i.e. all God's beloved ones in Rome.
our Father. Cp. 8. 15; Gal. 4. 6; and see Ap. 98. III.
 This salutation is found in all Paul's Epistles save Hebrews and the three Pastorals, where "mercy" is added.
8 thank. See Acts 27. 35.
world. Gr. *kosmos*. Ap. 129. 1.
 8. 1 Thess. 2. 5, 10.
the gospel of His Son. This expression only here; elsewhere, the Apostle speaks of "the gospel of Christ", 1 Cor. 9. 12, 18. 2 Cor. 2. 12. Phil. 1. 27. Cp. 2 Cor. 4. 4.
without ceasing. Gr. *adialeiptos*. Only here and 1 Thess. 1. 3; 2. 13; 5. 17.
 16. Phil. 1. 3. 1 Thess. 1. 2; 3. 6. 2 Tim. 1. 3. Philem. 4. The same expression appears in a papyrus of second cent., from the Fayoum, in a letter from a Roman soldier to his sister.
10 Making request. Gr. *deomai*. Ap. 134. I. 5.
might ... journey. Gr. *euodoumai*. Elsewhere, 1 Cor. 16. 2. 3 John 2.
with power = in (Gr. *en*) power (Gr. *dunamis*. Ap. 172. 1); i.e. powerfully. Cp. Phil 3. 10.
holiness. Gr. *hagiosune*. Only here, 2 Cor. 7. 1. 1 Thess. 3. 13. Nowhere in Gr. literature. It is the Gen. of *hagios*.
resurrection. Gr. *anastasis*. Ap. 178. II. 1. Cp. Acts 26. 23.
5 grace and apostleship. Some see here the fig. *Hendiadys* (Ap. 6), and **from** = of.
apostleship. See Acts 1. 25.
faith. Ap. 150. II. 1.
6 the called. Cp. 1 Cor. 1. 24.
among. Gr. *en*. Ap. 104. viii. 2.
for = on behalf of. Gr. *hyper*.
9 witness. Gr. *martus*; only here in Romans. Cp. 2 Cor. 1. 23. Phil. 1. 15.
the = our.
saints. See Acts 9. 13, and cp. Ap. 98. VI. i. B. 2. B.
for. Gr. *hyper*, as in v. 5, but the texts read **throughout.** Gr. *en*. Ap. 104. viii.
spoken of. Gr. *katangello*. Ap. 121. 5.
spirit. Ap. 101. II. 5. Cp. Phil. 3. 3.
9 witness. Gr. *martus*; only here in Romans. Cp. 2 Cor. 1. 23. Phil. 1. 15.
make mention. Cp. Eph. 1. 15.
prayers. Gr. *proseuche*. Ap. 134. II. 2.
if by any means. Gr. *eipos*. Ap. 118. 2. a.

a prosperous journey *within* the *desire* of God to ^ocome unto you.

11 For I ^olong to ^osee you, *in order that* I may ^oimpart to you some ^ospiritual *free gift*, unto the end ye may be ^oestablished [*strengthen*];

12 *But this imparting some spiritual gift means our being comforted by our mutual faith* both of you and me.

13 Now I *desire* not *that you should be ignorant*, brethren, that oftentimes I *set forth* to ¹⁰come unto you, (but was *hindered* hitherto,) ¹¹*in order that* I might have some fruit among you also, even as among ^oother [*unsaved*] Gentiles.

14 I am debtor both to ...^oGreeks, and to ...^oBarbarians; both to ...^owise [*learned*], and to ...^ounwise [*unintelligent*].

15 So, *as for me*, I am ^oready to ^opreach the gospel to *you also that are at Rome*.

16 For *I count it my highest honour and glory to proclaim the gospel ...*: for it is the ⁴power of God unto Salvation to every one that ^obelieveth; to the Jew ^ofirst, and also to the ^oGreek [*all non-Jews*].

17 For *in it* is ... *God's righteousness visibly unveiled* from ⁵faith to ⁵faith: as it is ^owritten, "The ^ojust shall live by ⁵faith."

18 ^oFor ^othe wrath of God is ¹⁷*visibly unveiled*

will. Gr. *thelema*. Ap. 102. 2.

come. Gr. *erchomai*. Ap. 106. I. vii.

11 long. Gr. *epipotes*. Elsewhere, 1 Cor. 5. 2; 9. 14. Phil. 1. 8; 2. 26. 1 Thess. 3. 6. 2 Tim. 1. 4. Jas. 4. 5. 1 Pet. 2. 2.

see. Ap. 133. I. 1.

that = in order that. Gr. *hina*.

impart. Gr. *metadidomi*. Elsewhere, 12. 8. Luke 3. 11. Eph. 4. 28. 1 Thess. 2. 8. **unto** = to.

spiritual. Gr. *pneumatikos*. See 1 Cor. 12. 1.

gift. Gr. *charisma*. Ap. 184. I. 2. Cp. 12. 6. 1 Cor. 12. 4, &c.

to the end. Gr. *eis*. Ap. 104. vi.

established. Gr. *sterizo*. Elsewhere, 16. 25. Luke 9. 51; 16. 26; 22. 32. 1 Thess. 3. 2, 13. 2 Thess. 2. 17; 3. 3. Jas 5. 8. 1 Pet. 5. 10. 2 Pet. 1. 12. Rev. 3. 2.

12 That is, &c. = But this (imparting some spiritual gift) is (or means) our being comforted by our mutual faith.

comforted together. Gr. *sumparakaleo*. Only here.

mutual = in (Gr. *en*) one another.

13 would, &c. First of .six occ. Here; 11. 25. 1 Cor. 10. 1; 12. 1. 2 Cor. 1. 8. 1 Thess. 4. 13. See the positive form, 1 Cor. 11. 3. Col. 2. 1.

would. Gr. *thelo*. Ap. 102. 1.

have you, &c. = that you should be ignorant. Gr. *agnoeo*. Cp. Mark 9. 32. Luke 9. 45.

purposed. Gr. *protithemi*; only here, 3. 25. Eph. 1. 9.

let = hindered. (Anglo-Saxon *lettan*, to delay.) Gr. *kdluo*; occ. twenty-three times (seventeen times "forbid").

other. Gr. *loipos*. Ap. 124. 3. Paul frequently uses the significant term, "the rest", to designate the unsaved. See 11. 7. Eph. 2. 3; 4. 17. 1 Thess. 4. 13; 5. 6. See also Rev. 20. 5.

14 the. Omit.

Greeks. Gr. *Hellen*. See John 7. 35 and 12. 20.

Barbarians. See Acts 28. 2, 4. **wise.** Corresponds generally to "learned". (John 7. 49). Elsewhere, Luke 24. 25. Gal. 3. 1, 3. 1 Tim. 6. 9. Titus 3. 3.

ready. Gr. *prothumos*. Only here. Matt. 26. 41. Mark 14. 38.

you, &c. = you also that are at (Gr. *en*) Rome.

my highest honour and glory to proclaim the gospel. Fig. *Tapeinosis*. Ap. 6. Luke 9. 26. 2 Tim. 1. 8, 12, 16. Heb. 2. 11; 11. 16.

unwise. Gr. *anoetos*, unintelligent. Such as the Pharisees despised

15 as much as in me is = as for (Gr. *kata*. Ap. 104. x. 2) me.

preach the gospel. Gr. *euangelizo*. Ap. 121. 4.

16 For. This is Fig. *Aetiologia*. Ap. 6. **I am, &c.** i.e. I count it

ashamed. Gr. *epaischunomai*. Here, 6. 21. Mark 8. 38.

of Christ. All the texts omit.

1: -16--8: 39. DOCTRINAL.

1: -16--5: 11. Sins. The old nature. Its results.

5: 12--8: 39. Sin. The old nature. Itself.

1: -16--5: 11. SINS. THE OLD NATURE. ITS RESULTS.

1: -16, 17. The power of God revealing a righteousness from God.

1: 18. The wrath of God revealed.

1: 19--2: 11. The wrath of God revealed.

2: 12--5: 11. The power of God revealing a righteousness from God.

1: -16, 17. THE POWER OF GOD, &c.

-16. Salvation by faith through God's power in providing righteousness.

17-. A divine righteousness revealed by God on faith-principle (*ek pisteos*), as regards Himself.

-17-. A divine righteousness revealed by God unto faith (*eis pistin*), as regards ourselves, i.e. exercised in us.

believeth. Ap. 150. I. 1. i. all non-Jews.

first. In point of national precedence and privilege. Cp. 2. 9, 10; 8. 1, 2.

Greek. See v. 14. Representing

17 therein = in (Gr. *en*) it.

the. Omit.

righteousness of God = God's righteousness.

righteousness. Gr. *dikaioisune*. Ap. 191. 8.

revealed. Gr. *apokalupto*. Ap. 106. I. ix.

from. Gr. *ek*. Ap. 104. vii.

to. Gr. *eis*. Ap. 104. vi. God's righteousness is revealed on the ground of faith (faith-principle) (*ek pisteos*), as the absolute condition of salvation, and is operative only for those who believe (*eis pistin*). For the use of *ek pisteos*, cp. 3. 26, 30; 4. 16; 5. 1; 10. 6; 14. 23. Gal. 2. 16.

written. See Matt. 2. 5 (first occ).

just. Gr. *dikaos*. Ap. 191. 1.

live. Quoted from Hab. 2. 4. Cp. Gal. 3. 11. Heb 10. 38.

18 For. In the gospel not only is God's salvation revealed, but God's

wrath also, and both are the revelation of God's righteousness.

the wrath of God. This expression occ. only here, John 3. 36.

Eph. 5. 6. Col. 3. 6. Cp. Rev. 19. 15. Referred to many times in N.T., e.g. 2. 5; 5. 9; 9. 22. Matt. 3. 7. Eph. 2. 3; 5. 6. Rev. 6. 16, 17.

from heaven against all ungodliness and unrighteousness of men, who suppress the truth with unrighteousness [wrongdoing];

19 Because that which may be known of God is manifest in them; for God ... manifested it ¹¹to them.

20 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 eternal power and Godhead; to the end of their being they are without excuse:

21 Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their reasonings, and their foolish heart was darkened.

22 Saying that they were wise, they were fooled by their perverted minds,

23 And changed the glory of the uncorruptible God into a likeness of an image of corruptible man, and to birds, and fourfooted beasts, and creeping things.

24 Wherefore God ... gave them up to uncleanness through the lusts of their own hearts, that their bodies should be dishonoured among themselves:

25 Since they changed the truth of God for the lie, and worshipped and served the things created more than the Creator, Who is The Blessed One for ever. Amen.

26 Because of this God gave them up unto passions of infamy: for even their women did change the natural use into that which is against nature:

heaven. Sing. No article. See Matt. 6. 10.

against. Gr. *epi*. Ap. 104. ix. 3.

ungodliness. Gr. *asebeia*. Ap. 128. IV.

unrighteousness. Gr. *adikia*. Ap. 128. VII. 1.

men. Gr. *anthropos*. Ap. 123. 1.

hold = hold down, suppress. Cp. 2 Thess. 2. 6.

the truth. Gr. *aletheia*, p. 1511. Cp. Ap. 175. 1 and 2.

1: 19--2: 11. THE WRATH OF GOD DESCRIBED AND SET FORTH.

- 1: 19--2: 1. Man's ungodliness deserves it.
2: 2. God's judgment just.
3-5. Man's impenitence deserves it.
2: 6-11. God's judgment just.

1: 19--2: 1. MAN'S UNGODLINESS PROVED AND SET FORTH.

- 1: 19, 20. God's power known. Ungodliness, therefore, without excuse.
1: 21-. The glory of God rejected.
1: -21-. Consequent mental corruption.
1: 22, 23. God's glory degraded.
1: 24. Consequent degradation of bodily acts.
1: 25. God's truth degraded.
1: 26, 27. Consequent degradation of bodily passions.
1: 28-. The knowledge of God rejected.
1: -28-31. Consequent mental corruption.
1: 32--2: 1. God's judgment known. Ungodliness, therefore, inexcusable.

19 known. See Acts 1. 19. manifest. Gr. *phaneros*. Ap. 106. I. viii. hath. Omit.

shewed = manifested. Gr. *phaneroo*. Ap. 106. I. v.

20 invisible. Gr. *aoratos*. Here, Col. 1. 15, 16. 1 Tim. 1. 17. Heb 11. 27.

clearly seen. Gr. *katkorao*. Only here.

things that are made. Gr. *poiema*. Only here and Eph. 2. 10.

eternal. Gr. *aidios*. Ap. 151. II. C. i.

without excuse. Gr. *anapologetos*. Only here and 2. 1.

but. Emphatic.

became vain. Gr. *mataioomai*. Only here. Cp. Acts 14. 15.

foolish. Gr. *asunetos*, as v. 31.

became fools. Lit. were fooled (i.e. by their perverted mind). Gr. *moraino*. Here, Matt. 5. 13. Luke 14. 34. 1 Cor. 1. 20.

23 changed. Gr. *allasso*. see Acts 6. 14.

25; 15. 52. 1 Tim. 1. 17. 1 Pet. 1. 4, 23; 3. 4.

image. Gr. *eikon*. Occ. twenty-three times; always so rendered. This is the Fig. Pleonasm. Ap. 6.

9. 25; 15. 53, 54. 1 Pet. 1. 18, 23.

creeping things. Gr. *herpeton*. See Acts 10. 12. The asp, sacred to the gods of Egypt and found in every heathen pantheon; indeed, the worship of the serpent plays a prominent part in all forms of Paganism. The crocodile, tortoise, frog, and the well-known Scarabaeus beetle, sacred to the sun and to Pthah, and used as an emblem of the world (Wilkinson).

uncleanness. Gr. *akatharsia*. Occ. ten times, always so rendered. The cognate word *akathartes* in Rev. 17. 4 only. Ceasing to know God (v. 21) results in idolatry, and idolatry ends in "filthiness of the flesh and spirit" (2 Cor. 7. 1).

to dishonour, &c. = that their bodies should be dishonoured. Gr. *atimazo*. See Acts 5. 41.

25 Who = Since they.

the truth of God into a lie = the truth of God for the lie. Man transferred his worship from God (the Truth) to the devil. Cp. John 8. 44. Eph. 4. 25. 2 Thess. 2. 9-11.

a lie = the lie. Gr. *to pseudos*. Cp. 2 Thess. 2. 11. The He is that Satan is man's benefactor and is to be worshipped.

worshipped. Gr. *sebazomai*. Ap. 137. 3. Only here.

creature = the things created; not only sun, moon, stars, men, the animate creation, but Satan himself, the arch-enemy, who by means of his "lie" (Gen. 3. 4, 5) transferred the worship of man from the Creator to himself, the creature.

blessed. Gr. *eulogetos*. Cp. 9. 5. Mark 14. 61. (The) Blessed One. Not a statement of doctrine, but a well-known Hebraism of praise to God as Creator.

for ever. Ap. 151. II. A. ii. 7. a.

Amen. See Matt. 5. 18. John 1. 51, and p. 1511.

26 For this cause = Because of (Ap. 104. v. 2) this.

2 Cor. 6. 8; 11. 21. 2 Tim. 2. 20).

natural. Gr. *phusikos*. Only here, v. 27. 2 Pet. 2. 12.

Godhead. Ap. 98. I. ii. 2.

so that, &c. = to the end (Gr. *eis*) of their being. Cp. v. 11.

21 knew. Gr. *ginosko*. Ap. 132. I. ii.

glorified. Seep. 1511.

imaginings = reasonings. See Matt. 15. 19.

22 Professing, &c. = saying that they were. Gr. *phasko*. See Acts 24. 9.

24 also. Omit.

uncorruptible. Gr. *aphthartos*. Here; 1 Cor. 9.

image, &c. = likeness (Gr. *homoioima*. Here, 5. 14; 6. 5; 8. 3. Phil. 2. 7. Rev. 9. 7) of an image of.

corruptible. Gr. *phthartos*. Here, 1 Cor.

birds, &c. In Egypt they worshipped the hawk and the ibis.

fourfooted beasts. Gr.

tetrapous. See Acts 10. 12. As the bull and the cow, held by the Egyptians sacred to *Apis* and *Hathor* (Venus) the dog to *Anubis*; &c.

24 gave them up. See John 19. 30.

through. Ap. 104. viii.

lusts. See John 8. 44.

between. Gr. *en*. Ap. 104. viii. 2.

changed. Gr. *metallasso*; only here and v. 26. A stronger word than in v. 23.

served. Gr. *latreuo*. App. 137. 4 and 190. III. 5.

more than. Gr. *para*. Ap. 104. xii. 3.

vile affections = passions of infamy (Gr. *atimia*. Here, 9. 21. 1 Cor. 11. 14; 15. 43.

affections = passions, or lusts. Gr. *pathos*. Only here; Col. 3. 5. 1 Thess. 4. 5.

use. Gr. *chresis*. Only here and v. 27.

against. Gr. *para*. Ap. 104. xii. 3.

27 And likewise *the men also, having forsaken* the ²⁶natural ²⁶use of the woman, *were inflamed* in their ^otoward another; men with men ^oworking ^othat which is *shameful and unseemly*, and *receiving in full within* themselves *the retribution* of their *wrong action* which was meet.

28 And even as they ^odid not like to retain God in *their* ^oknowledge, God ²⁴gave them over to a *worthless, rejected* mind, to do those things which are not *proper*;

29 Being ^ofilled with all ¹⁸unrighteousness, ..., ^owickedness, covetousness, ^omaliciousness [*evil*]; full of *jealousy*, murder, *strife*, deceit, ^omalignity [*disposition for mischief*]; *gossipers*,

30 *Slanderers, hateful to God*, ^odespiteful [*those who abuse*], ^oproud, ^oboasters, ^oinventors of ^oevil things, ^odisobedient [*dishonor and disrespectful*] to parents,

31 ^oWithout understanding, ^ocovenantbreakers, ^owithout natural affection, ..., *pitiless*:

32 Who ^oknowing the *righteous sentence* of God, that they which *practice* such things are worthy of death, not only do the same, but *consent also to* them that *commit* them.

2 ^oTherefore thou art *without excuse*, O ^oman, *every one judging*: for *in which* thou ^ojudgest *the other*, thou ^ocondemnest thyself; for thou that judgest *commits* the same things.

2 But we *know* that the ^ojudgment of ^oGod is according to ^otruth against them which *do* such things.

3 And *reckonest* thou this, O ¹man, that ¹judgest them which ¹do such things, and doest the same, that thou shalt escape the ²judgment of God ?

4 Or despisest thou the *abundance* of His *kindness* and ^oforbearance [*holding in His indignation*] and longsuffering; ^onot knowing that the ^ogoodness of God leadeth thee to ^orepentance ?

5 But *in respect to* thy ^ohardness and ^oimpenitent [*not effected with sorrow for sin*] heart ^otreasurest up *to* thyself wrath *on* ^othe day of wrath and *the unveiling* of the ^orighteous judgment of God;

27 also the men = the men also. **men.** Ap. 123. 5.

leaving = having forsaken. Ap. 174. 12.

burned = were inflamed. Gr. *ekkaiomai*. Only here.

lust. Gr. *orexis*. Only here.

toward. Ap. 104. vi.

working. Gr. *katergazomai*. Occ. eleven times in Romans, seven in 2 Corinthians. See also Jas. 1. 3, 20. 1 Pet. 4. 3.

that which is unseemly. Gr. *aschemosune*. Only here and Rev 16. 15. Cp. Gen. 19. 7.

receiving = receiving back, or in full. Gr. *apolambano*.

that = the.

recompence. Gr. *antimisthia*, retribution; only here and 2 Cor. 6. 13.

error. Gr. *plane*, lit. a wandering = wrong action, wickedness. Here, Matt. 27. 64. Eph. 4. 14. 1 Thess. 2. 3. 2 Thess. 2. 11. Jas. 5. 20. 2 Pet. 2. 18; 3. 17. 1 John 4. 6. Jude 11.

28 And even . . . mind. There is a play upon two words here, not easily expressed in Eng. "As they rejected God, God rejected them."

did . . . like. Gr. *dokimazo*, to accept after testing, to approve. Cp. 2. 18; 12. 2; 14. 22. 1 Cor. 9. 27.

knowledge. Ap. 132. II. ii.

reprobate. Gr. *adokimos*. The negative of *dokimos*. Cp. *dokimazo*, above. Here, 1 Cor. 9. 27. 2 Cor. 13. 5, 6, 7. 2 Tim. 3. 8. Tit. 1. 16. Heb. 6. 8.

convenient. Gr. *kathekon*. See Acts 22. 22.

29 filled. Gr. *pleroo*. Ap. 125. 7.

fornication. The texts omit.

wickedness Gr. *poneria*. Ap. 128. II. 1.

maliciousness. Gr. *kakia*. Ap. 128. II. 2.

envy = jealousy. Gr. *phthonos*. Cp. Matt. 27. 18.

murder. Gr. *phonos*. Note the *Paronomasia*, *phthonos*, *phonos*. Ap. 6. See Acts 9. 1.

debate = strife.

deceit. Gr. *dolos*. See Acts 13. 10.

malignity. Gr. *kakoetheia*, lit. disposition for mischief. Only here.

whisperers = calumniators. Gr. *psithuristes*. Only here.

30 Backbiters = evil speakers (not necessarily behind the back). Gr. *katalalos*. Only here. Cp. 2 Cor. 12. 20. 1 Pet. 2. 1.

haters of God = hateful to God. Gr. *theostuges*. Only here.

despiteful = insolent. Gr. *hubristes*. Only here and 1 Tim. 1. 13.

proud. Gr. *huperephanos*. Here, Luke 1. 51. 2 Tim. 3. 2. Jas. 4. 6. 1 Pet. 5. 6.

boasters. Gr. *alazon*. Only here and 2 Tim. 3. 2.

inventors. Gr. *epheuretes*. Only here.

evil. Gr. *kakos*. Ap. 128. III. 2.

disobedient. See Acts 26. 19.

31 Without understanding. Gr. *asunetos*. See v. 21. Note the *Paronomasia* with next word. Ap. 6.

covenantbreakers. Gr. *asunithetos*. Only here.

without natural affection. Gr. *astorgos*. Only here and 2 Tim. 3. 3.

implacable. The texts omit.

unmerciful = pitiless. Gr. *aneleemon*. Only here.

32 knowing. Gr. *epiginosko*. Ap. 132. I. iii.

judgment = righteous sentence. Gr. *dikaionoma*. App. 177. 3; 191. 4.

commit = practise.

have pleasure in = consent also to. See Acts 8. 1.

do. Same as "commit", above. This list of heathen iniquities is the Fig. *Synathroesmos*. Ap. 6.

2. 1 Therefore. That is, on account of the decrees of God, 1. 32.

inexcusable. Same word as 1. 20.

man. Gr. *anthropos*. Ap. 123. 1.

whosoever, &c. Lit. every one judging.

judgest. Gr. *krino*. Ap. 122. 1.

wherein = in (Gr. *en*. Ap. 104. viii) which

another = the other. Gr. *heteros*. Ap. 124. 2.

condemnest. Gr. *katakrino*. Ap. 122. 7. The three occ. of *krino* and one of *katakrino* give

the fig. *Paregmenon* (Ap. 6).

doest = practisest. Same word as "commit", 1. 32.

2 are sure = know. Gr. *oida*. Ap. 132. I. i.

judgment. Gr. *krima*. Ap. 177. 6.

God. Ap. 98. I. i. 1.

truth. See 1. 18.

commit. Same as "do", v. 1.

3 thinkest = reckonest. Gr. *logizomai*. First of nineteen occ. in Romans of this important word; here, v. 26; 3. 28; 4. 3, 4, 5, 6, 8, 9, 10, 11, 22, 23, 24; 6. 11; 8. 18, 36; 9. 8; 14. 14. First occ. Mark 11. 31 (reasoned).

4 riches. Cp. 9. 23; 11. 33. Eph. 1. 7, 18; 2. 7; 3. 8, 16. Phil. 4. 19. Col. 1. 27; 2. 2.

goodness. Gr. *chrestotes*. Ap. 184. III. (a).

forbearance. Gr. *anochē*. Only here and 3. 25.

not knowing. Gr. *agnoeo*. See 1. 13.

goodness. Gr. *chrestos*. Ap. 184. III.

Neut. adj. used as noun.

repentance. Gr. *metanoia*. Ap. 111. II.

5 hardness. Gr. *sklerotes*. Only here.

impenitent. Gr.

ametanoetos. Only here. Cp. Ap. 111.

treasurest up. Gr. *thesaurizo*. Here, Matt. 6. 19, 20. Luke 12. 21. 1 Cor. 16. 2. 2 Cor. 12. 14. Jas. 5. 3. 2 Pet. 3. 7.

unto = to.

the day of wrath. Cp. Rev. 6. 17; 19. 15. Isa. 61. 2; 63. 4.

revelation. Gr. *apokalupsis*. Ap. 106. II. 1.

righteous judgment. Gr. *dikaiokrimia*. Only here. Cp. App. 191. 1 and 177. 7.

6 Who will *recompense* to *each one* ²according to his deeds:

7 To them who *according to patience of a good work* seek for ^oglory and honour and *incorruption*, ^oeternal ^olife:

8 But ⁵to them that are *of contention* [opposing God], and ^odo not obey the truth, but ^oobey ^ounrighteousness, indignation and ⁵wrath,

9 ^oTribulation and ^oanguish [pressed on every side], upon every ^osoul of man that *worketh the evil*, of the ⁹Jew first, and ... of the *Greek*;

10 But ⁷glory, honour, and peace, to every man that ^oworketh good, to the ⁹Jew first, and ... to the *Greek*:

11 For there is ^ono [not any] *partiality* with God.

12 For as many as ... ^osinned ^owithout law shall *perish also* ^owithout law: and as many as have sinned in ... law shall be ¹judged by ... law;

13 (For not the ^ohearers of ... law are ^ojust before God, but the doers of ... law shall be ^ojustified.

14 For when ... Gentiles, which have not ... law, do ^oby nature the things of the law, these, *not having law*, are a law ⁵to themselves:

15 Which *shew forth* the work of the law ^owritten in their hearts, their ^oconscience ... *bearing witness therewith*, and *their reckonings* the mean while accusing or else ^oexcusing one another;)

16 In the ⁵day when God *will* ¹judge the ^osecrets of men by ^oJesus Christ ²according to my gospel.

17 *But if*, thou art called a Jew, and *restest upon* ... law, and *gloriest* of God,

18 And ^oknowest *His desire*, and ^oapprovest the things that are ^omore excellent, ^obeing instructed out of the law;

19 And ^oart confident that thou thyself art a guide of the blind, a ^olight of them which are in darkness,

20 A *preceptor* of the foolish, a ^oteacher of ^obabes, which hast the *external form* of ^oknowledge and of the truth in the law.

21 Thou ^otherefore which teachest another, teachest thou not thyself? thou that ^opreachest *not to steal*, dost thou steal?

22 Thou that sayest *not to commit* adultery, dost thou commit adultery? thou that ^oabhorrest idols, dost thou *rob temples*?

6 render = recompense, as in 12. 17.

every man = each one. The two following vv., giving details, form the Fig. *Merismos*. Ap. 6.

7 by = according to, as in v. 2.

patient continuance = patience.

in well doing. Lit. of a good work.

glory. See 1. 23.

immortality = incorruption. Gr. *aphthartis*. Here, 1 Cor. 15. 42, 50, 53, 54. Eph. 6. 24. 2 Tim. 1. 10. Tit. 2. 7.

eternal. Ap. 151. II. B. i.

life. Gr. *zoe* Ap. 170. 1.

8 **contentious** = of (Gr. *ek*. Ap. 104. vii) contention. Gr. *eritheia*. Here, 2 Cor. 12. 20. Gal. 5. 20. Phil. 1. 16; 2. 3. Jas. 3. 14, 16.

do not obey. Gr. *apeitheo*. See Acts 14. 2.

obey. Gr. *peitho*. Ap. 150. I. 2.

unrighteousness. Gr. *adikia*. Ap. 128. VII. 1.

9 **Tribulation**. Gr. *thlipsis*. See Acts 7. 10.

anguish. Gr. *stenochoria*. Here, 8. 35. 2 Cor. 6. 4; 12. 10.

soul. Gr. *psuche*. Ap. 110. II.

doeth = worketh. Gr. *katergazomai*. See 1. 27.

evil = the evil. Gr. *kakos*. Ap. 128. III. 2.

Jew ... Gentile. Cp. 1. 16. **also**. Omit.

Gentile = Greek.

10 **worketh**. Gr. *ergazomai*, as 4. 1.

11 **respect of persons** = partiality. Gr. *proaipolesia*. Only here, Eph. 6. 9. Col. 3. 25. Jas. 2. 1.

2: 12--5: 11. THE POWER AND RIGHTEOUSNESS OF GOD REVEALED.

2: 12. The case of the Jew and Gentile.

2: 13-16. General reasons.

2: 17-27. The case of the Jew.

2: 28, 29. General reflection.

3: 1-26. The case of the Jew.

3: 27-31. General conclusion.

4: 1-22. The case of Abraham.

4: 23--5: 11. General application.

12 **have**. Omit. The standpoint is the judgment time.

sinned. Gr. *hamartano*. Ap. 128. I. i.

without law. Gr. *anomos*. Only here.

also perish = perish also. The Mosaic Law will not be cited against non-Jews.

the. Omit. **by**. Ap. 104. v. 1.

13 **hearers**. Gr. *akroates*. Only here and Jas. 1. 22, 23, 25. Cp. Acts 25. 23.

the. The texts omit.

just. See 1. 17.

before. Gr. *para*. Ap. 104. xii. 2.

justified. Gr. *dikaioo*. Ap. 191. 2.

14 **the**. Omit. **by nature**. See 1. 26.

contained in = of.

having, &c. = not having law.

15 **shew** = shew forth. Gr. *endeiknumi*.

written. Gr. *graptos*. Only here.

conscience. See Acts 23. 1.

also. Omit.

bearing witness = bearing witness therewith. Gr. *summartureo*. Here, 8. 16; 9. 1. Rev. 22. 18.

thoughts = reckonings. Gr. *logismos*. Only here and 2 Cor. 10. 5.

excusing. Gr. *apologeomai*. See Acts 19. 33.

16 **shall** = will. **secrets**. Gr. *kruptos*. **Jesus Christ**. Ap. 98. XI. upon. Gr. *epanapauomai*. Only here and Luke 10. 6.

the. The texts omit.

17 **Behold**. Gr. *ide*. The texts read "But if". **restest in** = restest

makest, &c. = gloriest, as 5. 3, and 1 Cor. 1. 29,

31. Gr. *kauchaomai*. Only in Paul's Epistles (thirty-six times) and in Jas. 1. 9; 4. 16.

18 **knowest**. Gr. *ginosko*. Ap. 132. I. ii.

will. Gr. *thelema*.

Ap. 102. 2. **approvest**. Gr. *dokimazo*. See 1. 28.

more excellent. Gr. *diaphero*. See Acts 27. 27.

being

instructed. Gr. *katecheo*. See Acts 18. 25.

out of. Gr. *ek*. Ap. 104. vii.

19 **art confident**. Gr. *peitho*. Ap. 150. I. 2.

light. Gr. *phos*. Ap. 130. 1.

20 **instructor** = preceptor. Gr. *paideutes*. Only here and Heb. 12. 9.

teacher. Ap. 98. XIV. v. 4.

babes. Gr. *nepios*. Ap. 108. vii.

form = external form. Gr. *morphosis*. Only here and 2 Tim. 3. 5.

knowledge. Gr. *gnosis*.

Ap. 132. II. i.

21 **therefore**. Ironical use of Gr. *oun*.

another. As v. 1, but without article.

preachest.

Gr. *kerusso*. Ap. 121. 1. **a man, &c.** Lit. not to steal.

22 **a man, &c.** Lit. not to commit.

abhorrest. Gr. *bdelussomai*. Only here and Rev. 21. 8.

commit sacrilege = rob temples. Gr. *hierosuleo*. Only here. Cp. Acts 19. 37.

23 Thou that ¹⁷*gloriest* of ... law, through *the transgression of the law* °dishonourest thou God ?

24 "For the name of God is °blasphemed °among the ¹⁴Gentiles ²³through you," as °it is written.

25 For circumcision verily profiteth, if thou *practice* ¹²... law: but if thou be a °breaker of ¹²... law, thy circumcision *has become* uncircumcision.

26 Therefore if the uncircumcision keep the *righteous requirements* of the law, *will* not his uncircumcision be °counted for circumcision ?

27 And shall not uncircumcision which is by ¹⁴nature, if it fulfil the law, °judge thee, who by *that which is written* and circumcision *art a transgressor of* ¹²... law ?

28 For he is not a Jew, which is one *in outward guise*; °neither *is that* circumcision, *in outward guise* in the flesh:

29 But he *is* a Jew, which is one *in secret*; and circumcision *is that* of the heart, in ... °spirit, *and* not in ²⁷*that which is written*; whose praise *is* not of men, but of God.

3 *What then is the advantage of the Jew, or what is the* °profit *is there* of circumcision ?

2 Much *according to every way*: chiefly, because that *they were entrusted with* the *utterances* of God.

3 For what if °some °did not believe? °shall their °unbelief *nullify the faithfulness of God* ?

4 °God forbid [*let it not be*]: yea, let God be °true, but every °man a °liar; as it is °written, "That Thou mightest be °justified in Thy °sayings, and mightest overcome *in Thy being judged*."

5 But if our °unrighteousness *set forth* the °righteousness of God, °what shall we say ? °*Is* God unrighteous *Who inflicts the wrath* ? (I speak °as a ⁴man)

6 °God forbid: for then how shall God ⁴judge the °world ?

7 For if the truth of God *abounded [overflowed] by means of* my °lie unto His °glory; why yet am I also ⁴judged as a °sinner?

8 And *why not say, (as we are blasphemed, and as some affirm that we say), Let us do the evil things, in order that the good things come ?*" whose °damnation is just.

9 What then? *have we any advantage ? or, have we any excuse to put forward ? Not at all:* for we have *before convicted* both

23 through. Gr. *dia*. Ap. 104. v. 1.

breaking, &c. = the transgression (Gr. *parabasia*. Cp. Ap. 128. VI. 1. 3) of the law. **dishonourest**. Gr. *atimazo*. See 1. 24.

24 blasphemed. Cp. Acts 13. 45.

among. Gr. *en*. Ap. 104. viii. 2.

it is written. Cp. Ezek. 36. 20, 23. 23

keep = practice, as in v. 1.

breaker. Gr. *parabates*. Ap. 128. VI. 3.

is made = has become.

26 righteousness = righteous requirements. Gr. *dikaïoma*. Ap. 191. 4

shall = will.

not. Ap. 105. I (a).

counted. Same as "think", v. 3. I.e. in the day of v. 5.

27 not. Supplied from v. 26.

by. Ap. 104. vii.

the letter = that which is written. Gr. *gramma*, i.e. *ta dikaïomata* of v. 26.

dost transgress = art a transgressor. Gr. *parabates*, as v. 25.

28 outwardly . . . which is outward = in (Gr. *en*) outward (Gr.

phaneros. Ap. 106. I. viii) guise.

neither. Gr. *oude*.

29 inwardly = in (Gr. *en*) secret.

the. Omit.

spirit. Ap. 101. II. 7.

of. Gr. *ek*. Ap. 104. vii.

3. 1 What, &c. = What then is the advantage of the Jew, or what is the, &c.

profit. Gr. *opheleia*. Only here and Jude 16.

2 every way = according to (Gr. *kata*. Ap. 104. x. 2) every way.

unto . . . committed = they were entrusted with. Gr. *pisteuo*.

Ap. 150. I. I. iv. Cp. 1 Thess. 2. 4.

God. Ap. 98. I. i. 1.

oracles. Gr. *logion*. See Acts 7. 38.

3 some. Gr. *times*. Ap. 124. 4.

did not believe. Gr. *apisteo*. See Acts 28. 24.

shall. The question is introduced by *me* (Ap. 105. II).

unbelief. Gr. *apistia*. Occ. twelve times; first Matt. 13. 58. In Rom.,

here, 4. 20; 11. 20, 23.

make . . . without effect = nullify. Gr. *kalargeo*. See Luke 13. 7.

faith = faithfulness. Gr. *pistis*. Ap. 150. II. 1.

4 God forbid. Lit. Let it not be. Gr. *me* (Ap. 105. II) *genoito*. This strong asseveration occ. fifteen times. Here, vv. 6, 31; 6. 2, 15; 7. 7, 13; 9. 14; 11. 1, 11. Luke 20. 16. 1 Cor. 6. 15. Gal. 2. 17; 3. 21; 6. 14.

true. Gr. *alethes*. Ap. 175. 1.

man. Gr. *anthropos*. Ap. 123. 1.

liar. Gr. *pseustes*. In Paul's Epp, only here, 1 Tim. 1. 10. Tit. 1. 12.

written. Quoted from Ps. 51. 4 (Sept.).

justified. Gr. *dikaioo*. Ap. 191. 2. See 2. 13.

sayings. Gr. *logos*. Ap. 121. 10.

when Thou art judged. Lit. in (Gr. *en*) Thy being judged (Gr. *krino*. Ap. 122. 1).

5 unrighteousness. Gr. *adikia*. Ap. 128. VII. 1.

commend = establish, set forth. Gr. *sunistemi*.

righteousness. Gr. *dikaïosune*. Ap. 191. 3. Cp. 1. 17.

what shall we say? Gr. *ti eroumen*. This expression occ. seven times; here, 4. 1; 6. 1; 7. 7; 8. 31; 9. 14, 30.

Is, &c. See "shall", v. 3.

taketh = inflicts. Gr. *epiphero*. Occ. Jude 9.

vengeance = the wrath. See 1. 18. **as**. Gr. *kata*. Ap. 104. x. 2.

Cp. 6. 19. This is the Fig. *Hypotimesis*. Ap. 6.

6 world. Ap. 129. 1. Cp. Gen. 18. 26.

7 hath more abounded = abounded, as 5. 15; 15. 13. Gr. *perisseuo*.

Lit. overflow. See 2 Cor. 8. 2, &c.

glory. Gr. *doxa*. See 1. 23 and John 1. 14.

8 not . . . come ? = (why) not (say), as we be slanderously reported, slanderously reported. Gr. *blasphemeo*. Cp. 2. 24. Acts

evil. Lit. the evil things. Gr.

good. Lit. the good things.

damnation. Gr. *krima*.

9 are . . . they ? = have we any advantage ? or, have we any excuse to

No, in no wise = Not (Gr. *ou*. Ap. 105. I) at all (Gr. *pantos*).

through. Gr. *en*. Ap. 104. viii.

lie. Gr. *pseusma*. Only here.

sinner. Gr. *hamartolos*. Cp. Ap. 128. I. i. ii.

and as some affirm that we say. Let us do, &c. Fig. *Epitrechon* (Ap. 6). 13. 45.

affirm. Gr. *phemi*. Only here in Rom. Occ. fifty-eight times, always "say", except here.

kakos. Ap. 128. III. 2.

that = in order that. Gr. *hina*.

Ap. 177. 6.

just. Gr. *endikos*. Ap. 191. 1.

put forward ? Gr. *proecho*. Only here; may be mid, or pass, voice.

before proved = before convicted. Gr. *proaitiaomai*. Only here. Cp. 1. 21.

Jews and *Greeks, to be* °all under °sin;

10 As it is ⁴written, "*There is not a righteous man, not even one*:"

11 There is °none that °understandeth, there is none that °seeketh after ²God.

12 *All went* out of the way, they are together *worthless*; there is ¹¹none that doeth °good, *there is not as far as one*.

13 °Their *speech is an opened tomb*; with their °tongues they *deceived*; ... °poison of *adders is* under their *language*:

14 °Whose mouth *is* °full of *bitter imprecations*:

15 °Their feet *are sharp* to °shed blood:

16 *Breaking and bruising* and *distress* are in their ways:

17 And the way of peace *they knew not*:

18 °There is no fear of God °before their eyes."

19 Now we °know that what things soever the °law saith, it °saith to them who are under the law: ⁸*in order that* °every mouth may be *closed*, and all the °world may become *under penalty* before God.

20 Therefore by the *works of law* there shall no flesh be ⁴justified in **His** sight: for *through law is* the °knowledge [to become conscious] of °sin.

21 But *at this present time* the ⁵righteousness of God *apart from law* is manifested, being *borne witness to* by °the law and the °prophets;

22 *And* the ⁵righteousness of God *which is* ⁻²⁰*through* ³faith of °Jesus Christ unto all ... them that °believe: for there is no *distinction*:

23 For all ... °sinned, and °come short of the ⁷glory of God;

24 Being ⁴justified °freely by **His** °grace °through the °redemption that *is* in °Christ Jesus:

25 Whom God ... °set forth [foreordained] as a °propitiation ²⁴through ³faith in **His** blood, *for a declaration of*

Gentiles = Greeks. See 2. 9.

that they are = to be.

all Emph.

under. Gr. *hupo.* Ap. 104. xviii. 2.

sin. Gr. *hamartia.* Ap. 128. I. ii. 1. Sin is the root, and "sins" are the fruit.

10 The quotation (10-18) is from several pass. of O.T. All refer to the same subject. Fig. *Gnome* (Ap. 6.) vv. 10-12 (general) are from Ecc. 7. 20. Ps. 14. 2, 3; 53. 2, 3 (3, 4); vv. 13-18 (particular) are from Ps. 5. 9 (10); 140. 3; 10. 7. Isa. 59. 7, 8. Ps. 36. 1 (2). verification of these refs., from the standpoint of Paul's argument, throws much light upon the O.T. pass. in which they occur.

There . . . one. Lit. There is not (Gr. *ou*) a righteous (man), not even one.

righteous. Gr. *dikaios.* Ap. 191. 1. Cp. 1. 17.

no, not. Gr. *oude.*

11 none. Gr. *ou.* Ap. 105. I.

understandeth. Gr. *suniem.* Occ. twenty-six times.

Always "understand", save Mark 6. 52 and 2 Cor. 10. 12.

seeketh after. Gr. *ekzeteo.* See Acts 15. 17.

12 In Ps. 14 the Heb. stands as in A.V., but in the Sept. (Alex. MS.) additional matter appears, word for word as in these vv. 12-18. This is not found in Ps. 53, a practical repetition of Ps. 14.

They, &c. = All went.

gone . . . way. Gr. *ekkline.* Only here, 16. 17. 1 Pet 3. 11.

become unprofitable = are worthless. Gr. *achreioomai.* Only here.

good. Gr. *chrestotes.* Ap. 184. III (a).

no, not one = there is not as far as (Gr. *heos*) one.

13 Their. Ps. 5. 9 shows that this refers to the boasters and workers of iniquity of v. 5. Cp. 1. 24-32; 2. 17, 23.

throat: i.e. speech; by Fig. *Metonymy.* Ap. 6. Gr. *larunx.* Only here. **open sepulchre** = opened sepulchre; lit. a tomb that has been opened, emitting noisomeness.

sepulchre. Gr. *taphos.* Only here, Matt. 23. 27, 29; 27. 61, 64, 66; 28.

1. Applied to any place where dead bodies are deposited. *Mnemeion*, rendered "sepulchre", is found only in Gospels and Acts 13. 29, and means a monumental tomb. Cp. Matt. 27. 60.

tongues. See Ps. 140. 11.

have used deceit = deceived. Gr. *doloo*; only here. The kindred verb occ. 2 Cor. 4. 2.

the. Omit. poison. Gr. *ioa.* Occ. here and Jas. 3. 8; 5. 3.

asps. Rendered "adders" in Ps. 140. 3. Gr. *aspis.* Only here. Cp. Jas. 3. 5, 6, 8. Deut. 32. 33.

lips = language. Fig. *Metonymy.* Ap. 6.

14 Whose mouth, &c. Cp. Ps. 10. 7.

full. Gr. *gemo.* Cp. Matt. 23. 25, 27.

cursing. Gr. *ara.* Only here. Properly a prayer, but commonly a prayer for evil, an imprecation.

15 Their feet, &c. See Prov. 1. 16. Isa. 59. 7.

swift = sharp. Gr. *oxys.* Occ. only here and seven times in Rev., always "sharp".

ekcheo. Only here in Rom. Elsewhere seventeen times, generally "pour out".

bruising. Cp. 16. 20. John 19. 36.

misery = distress. Gr. *talaiporia.* Here and Jas. 5. 1. Cp. 7. 24. Jas. 4. 9.

17 have they not known = they knew not.

19 know. Gr. *oida.* Ap. 132. I. i.

law. See 2. 12.

every mouth. No partiality for the Jew.

guilty = under penalty. Gr. *hupodikos.* Only here.

the law = law. See 2. 12.

knowledge. Ap. 132. II. ii.

without the law = apart from (Gr. *choris*) law.

is manifested. Gr. *phaneroo.* Ap. 106. I. v. Cp. 1. 19. **witnessed.** Gr. *martureo.* Cp.

10. 2. 2 Tim. 2. 6.

by. Gr. *hupo.* Ap. 104. xviii. 1.

Cp. Matt. 7. 12. Luke 24. 44.

prophets. Ap. 189.

and upon all. Most texts omit.

believe. Ap. 150. I. i. i.

23 have. Omit.

Sinned. Gr. *hamartano.* Ap. 128. 1. i. In the first Adam as the federal head of the old creation. **come short.** Gr.

hustereo. Only here in Rom. Occ. sixteen times, always in the sense of failing, or lacking. Cp. Matt. 19. 20 (first occ). Mark 10. 21. John 2. 3. Heb. 12. 15.

24 freely. Gr. *dorean.* See John 15. 25.

by. Dative case. No prep.

through. Gr. *dia.* Ap. 104. v. 1.

redemption. Gr. *apolutrosis.* Occ. ten times. Here; 8. 23. Luke 21. 28. 1 Cor. 1. 30. Eph. 1. 7, 14; 4. 30. Col.

1. 14. Heb. 9. 15; 11. 35.

Christ Jesus. Ap. 98. XII.

25 hath. Omit.

set forth = foreordained (marg.). Gr.

protithemi. See 1. 13.

to be = as.

propitiation. Gr. *hilasterion.* Only here and Heb. 9. 5. The word comes to us from the

Sept. In Ex. 25. 17 *kapporeth* (cover) is rendered *hilasterion epithema*, propitiatory cover, the cover of the ark on which the blood was sprinkled as the means of propitiation.

to, &c. = for (Gr. *eis.* Ap. 104. vi) a declaration of (Gr. *endeixis.* Occ. also, v. 26. 2 Cor. 8. 24. Phil. 1. 28).

His ⁵righteousness *by reason of* the ^oremission [the passing over] of sins that are past, ⁷through the ^oforbearance of God;

26 To ²⁵declare, *I say, in the present season* His ⁵righteousness: *To His being* He might be *righteous*, and the ⁴justifier of him ^owhich believeth in Jesus.

27 Where is ^oboasting [of the Jew] then? It is ^oexcluded. ²⁰By *what manner of* ¹⁹law? of ^oworks? ^oNay: but ²⁰by a ¹⁹law of faith.

28 Therefore we *reckon* that a man is ⁴justified by ³faith ²¹without the ²⁰works of law.

29 *What, is He the God of the Jews only? Is He not of Gentiles also?* Yes, of the ^oGentiles also:

30 *Since God is one [for both Jew and Gentile], Who will* ⁴justify the circumcision ²⁰through ³faith, and uncircumcision ²⁴through ³faith.

31 Do we then ^omake void the ¹⁹law ²⁴through ³faith? ⁴God forbid [let it not be]: *Nay*, we establish the ¹⁹law.

4 ^oWhat shall we say then that Abraham our *forefather*, ^oas pertaining to ^othe flesh, hath found?

2 For if Abraham were ^ojustified by works, he hath *whereof* to ^oglory; but not before God.

3 For what saith ^othe Scripture? "*Now Abraham* ^obelieved God, and it was *imputed to* him for ^orighteousness."

4 Now to him that worketh is the reward not *counted* of grace, but of ^odebt.

5 But to him that worketh not, but ^obelieveth on **Him** that ²justifieth the *impious*, his ^ofaith is ³imputed for ³righteousness.

6 Even as David also *says of* the ^oblessedness of the man, ³to whom God ^oimputeth ³righteousness *apart from* works,

7 *Saying*, "^oBlessed are they whose ^oiniquities are ^oforgiven, and whose ^osins are *covered over*."

8 ⁷Blessed is the ^oman to whom the ^oLord will not ⁶impute ⁷sin."

9 *This blessing, then is it* upon the circumcision *only*, or upon the uncircumcision also? for we say that ⁵faith was ⁴counted to Abraham for ³righteousness.

10 How was it then ⁴counted? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And he received the *token* of circumcision, a seal of the ³righteousness of the ⁵faith which *he had yet in uncircumcision: unto his being*

5 believeth. Ap. 150. I. 1. v. (iii). 2.

15..Cp Ap. 128 IV.

Here, v. 9. Gal. 4. 15.

7 Blessed. Ap. 63. vi.

covered = covered over. Gr. *epikalupto*. Only here.

from Ps. 32. 1, 2. Ap. 107. II. 3. C.

11 sign. Ap. 176. 3.

faith. Ap. 150. II. 1.

man. Ap. 123. 1.

iniquities. Ap. 128. III. 4.

being uncircumcised = in (Gr. en) uncircumcision.

ungodly = impious. Gr. *asebes*. Here, 5. 6. 1 Tim. 1.9. 1 Pet. 4. 18. 2 Pet. 2. 5; 3. 7. Jude 4,

6 describeth = says of.

imputeth. Same as "count", v. 3.

forgiven. Ap. 174. 12.

8 LORD. Ap. 98. VI. i. B. 1. B. a.

9 Cometh, &c. = This blessing, then, is it?

that, &c. = unto (Ap. 104. vi) his being.

blessedness. Gr. *makarismos*.

without = apart from. See 3. 21.

sins. Ap. 128. I. ii. 1.

not. Ap. 105. III. Quoted

for = by reason of. Gr. *dia*. Ap. 104. v. 2.

remission. Lit. the passing over. Gr. *pareisis*. Only here.

sins. Gr. *hamartema*. Ap. 128. I. ii. 2.

past. Gr. *proginomai*. Only here. Cp. Acts 17. 30.

forbearance. Gr. *anochē*. See 2. 4.

26 at this time = in (Gr. *en*) the present season (Ap. 195).

that, &c. = to (Gr. *eis*) His being.

just. Same as "righteous", v. 10.

which believeth, &c. Lit. the one out of (Ap. 104. vii) faith of Jesus; i.e. on the principle of faith in Jesus. Cp. 1. 17.

Jesus. Ap. 98. X.

27 boasting. I.e. of the Jew; 2. 17-23. Gr. *kauchesis*, which means the act of boasting, while *kauchema* (4. 2) refers to the subject of the boast.

excluded. Gr. *ekkleio*. Only here and Gal. 4. 17.

what. Lit. what manner of. Cp. 1 Pet. 1. 11.

works. Same as "deeds", v. 20.

Nay. Gr. *ouchi*. Ap. 105. I. (a).

28 conclude = reckon. Gr. *logizomai*. See 2. 3.

29 Is . . . only? Read, "What, is He, &c.?" The question opens with the Gr. conjunction *e*, translated "what" in 1 Cor. 6. 16. 19; 14. 36.

not. Same as "nay", v. 27.

also of the Gentiles = of Gentiles also.

Gentiles. See 1. 5.

30 Seeing = Since. Gr. *epeiper*. Only here.

it is one God = God is One, i.e. for both Jew and Gentile.

Which shall = Who will.

31 make void. Gr. *katargeo*, as v. 3.

Yea = Nay. Gr. *alla*.

4: 1-22. THE CASE OF ABRAHAM.

1-3. Abraham's faith reckoned for righteousness.

4, 5. Not by works, but according to grace.

6-12. Blessing to all who have like faith.

13-16-. Not through law, but according to grace.

-16-17. Blessing to all who have like faith.

18-22. Abraham's faith reckoned for righteousness.

4. 1 What, &c. See 3. 5. Forcible form of Fig. *Erotesis* (Ap. 6). Resuming from 3. 21.

father = forefather, as the texts read. Fig. *Synecdoche* of Species, Ap. 6.

as pertaining to. Gr. *kata*. Ap. 104. x. 2.

the flesh. All the Jews claimed Abraham as their father, See 9. 5. Luke 1. 73. John 8. 39 (cp. v. 56). Acts 7. 2.

2 if Ap. 118. 2. a.

justified. Ap. 191. 2.

by. Gr. *ek*. Ap. 104. vii.

glory. Gr. *kauchema*. See 3. 27 and 2 Cor. 9. 3.

not. Ap. 105. I.

before. Gr. *pros*. Ap. 104. XV. 3.

God. Ap. 98. I. i. 1.

3 the Scripture. Gen. 15. 6.

Abraham. Read, "Now Abraham."

believed. Ap. 150. I. 1. ii.

counted = reckoned, imputed. Gr. *logizomai*. See 2. 3 (Paul quotes the Sept.).

unto = to. righteousness. Ap. 191. 3.

4 reckoned. Same as "counted", v. 3.

grace. Ap. 184. I. 1.

debt. Gr. *opheilema*. Only here and Matt. 6. 12.

the father of *all the believing ones, through uncircumcision*; that ³righteousness might be ⁶imputed ³to them ...:

12 And the father of circumcision to them who are not of the circumcision only, but who also ^owalk in the ^osteps of that ⁵faith of our father Abraham, *which he had* ¹¹being yet uncircumcised.

13 ^oFor the promise, that he should be the ^oheir of the ^oworld, *was* not to Abraham, or to his seed, ^othrough the law, but through the ³righteousness of ⁵faith.

14 For if they which are ^oof ... law *be* heirs, ⁵faith ^ois made void, and the promise ^omade of none effect [**worthless**]:

15 Because the law ^oworketh wrath: *but* where *not* law is, *there is neither the transgression of the law*.

16 *On account of this it is* ^oof faith, *in order that it might be* by grace; to the end the promise *may* be ^osure to *every child of faithful Abraham, Jew and Gentile alike*; not to that only which is of the law, but to that also which is of the ⁵faith of Abraham; who is the father of us all,

17 (As it is ^owritten, “**I** have *appointed* thee a father of many nations,”) before **Him** Whom he ^obelieved, *even* God, **Who maketh alive dead bodies**, and ^ocalleth those things which be not as though they were.

18 Who ^oagainst hope ^obelieved in hope, ¹¹*unto his being* he might become ... father of many ^onations; according to that which was spoken, ^o“So shall thy seed be.”

19 And ^obeing not weak in ⁵faith, he considered ... his own body *already* ^odead, *he being* about ^oan hundred years old, *and* the ^odeadness of Sara's womb:

20 He ^ostaggered not at the promise of God *by* unbelief; but ^owas strong in ⁵faith, giving ^oglory [**honor and praise**] to God;

21 And being ^ofully persuaded [**convinced**] that, what **He** had promised, **He** was able *to perform also*.

22 *Wherefore also* it was ⁶imputed to him for ³righteousness.

23 Now it was not written *on account of him* alone, that it was ⁶imputed to him;

24 But *on account of us* also, to whom it *is about to be* ⁶imputed, *to us believing* on **Him** That ^oraised up Jesus our Lord from ^othe dead;

25 Who was ^odelivered [**to death**] ²⁴for our offences, and was ²⁴raised ... for our *justifying*.

them, &c. Lit. of all the believing (ones). Ap. 150. I. 1. i.
though, &c. = through (Ap. 104. v. 1) uncircumcision. **also.** Omit.

12 walk. Gr. *stoicheo*. See Acts 21. 24.

steps. Gr. *ichnos*. Only here, 2 Cor. 12. 18. 1 Pet. 2. 21.

13 For, &c. The Greek reads, "For not through law was the promise."
Cp. Gal. 3. 18.

heir. Cp. Gal. 3. 29 and Heb. 11. 8-10.

world. Ap. 129. 1.

through. Ap. 104. v. 1.

14 the. Omit.

is made void = Lit. has been emptied. Gr. *kenoo*. Elsewhere, 1 Cor. 1. 17; 9. 15. 2 Cor. 9. 3. Phil. 2. 7.

made of none effect. Gr. *katargeo*. See 3. 3.

15 worketh. See 1. 27.

for. The texts read "but".

no = not. Ap. 105. I.

no = neither. Gr. *oude*.

transgression. See 2. 23.

16 Therefore = On account of (Ap. 104. v. 2) this.

of faith. See 1. 17.

that = in order that. Gr. *hina*.

by. Gr. *kata*. Ap. 104. x. 2.

to the end. Gr. *eis*. Ap. 104. vi.

might = may.

sure. Gr. *bebaios*. Here, 2 Cor. 1. 7. Heb. 2. 2; 3. 6, 14; 6. 19; 9. 17. 2 Pet. 1. 10, 19.

all the seed. To every child of faithful Abraham, Jew and Gentile alike.

of the faith. See 1. 17.

17 written. Gen. 17. 5.

made = set, appointed. Gr. *tithemi*.

believed. Ap. 150. I. 1. vi.

quickeneth = maketh alive. Gr. *zoopoieo*. Here, 8. 11. John 5. 21; 6. 63. 1 Cor. 15. 22, 36, 45. 2 Cor. 3. 6. Gal. 3. 21. 1 Tim. 6. 13. 1 Pet.

the dead. Ap. 139. 1.

calleth, &c. Primarily of Isaac. Cp. Gen. 15.

18 against. Ap. 104. xii. 3.

believed in. Ap. 150. I. 1. v. (iii). 1.

the. Omit.

nations. Gr. *ethnos*. See 1. 5.

according to. Gr. *kata*. Ap. 104. x. 2.

So, &c. Quoted from Gen. 15. 5.

19 being, &c. Fig. *Tapeinosis*. Ap. 6. See this Fig. in 5. 6 also.

considered. Ap. 133. II. 4.

not. The texts omit.

now = already.

dead. Gr. *nekroo*. See Col. 3. 5. Heb. 11. 12.

when he was = be being. Gr. *huparcho*. See Luke 9. 48.

an hundred years old. Gr. *hekatontaetes*. Only here.

neither yet = and.

deadness. Gr. *nekrosis*. Only here and 2 Cor. 4. 10.

20 staggered. Gr. *diakrino*. Ap. 122. 4. Cp. Matt. 21. 21.

through = by.

was strong. Gr. *endunamoo*. See Acts 9. 22.

glory. See 1. 23 and John 1. 14.

21 fully persuaded. Gr. *plerophoreo*. Occ. 14. 5. Luke 1. 1. 2 Tim. 4. 5, 17.

also, &c. = to perform also.

22 And therefore = Wherefore also.

4: 23--5: 11. GENERAL APPLICATION.

4: 23-25.	Atonement made.
5: 1, 2.	Result : peace with God.
5: 3-5.	Not only so; glory also in tribulation.
5: 6-8.	Reason : the love of God in Christ.
5: 9, 10.	Much more then; saved from wrath by His life.
11-.	Result : joy in God.
-11.	Atonement received.

23 for his sake = on account of him.

24 for us = on account of us.

shall = is about to.

if we believe = to (us) believing.

the dead. Ap. 139. 3.

25 delivered. See John 19. 30.

offences. Ap. 128. I. ii. 3.

again. Omit.

justification = justifying. Ap. 191. 5.

5 Therefore being ^ojustified by ^ofaith [on faith principle],
^owe have peace ^owith God ^othrough our Lord Jesus Christ:
2 ^oBy Whom ... we *have obtained* ^oaccess *also* by ^ofaith
into this ^ograce *in which* we stand, and ^orejoice in hope of
the ^oglory of God.
3 And not only *so*, but we *rejoice also in the afflictions* ... :
knowing that *the afflictions* ^oworketh patience;
4 And patience, ^oexperience; and ^oexperience, ^ohope:
5 And ⁴hope *causeth not shame*; because the ^olove of God
is *poured out* in our hearts by *the Holy Spirit* which *was*
given *to* us.
6 For when we were yet ^owithout strength, in *season* Christ
died for the ^oungodly.
7 For *with difficulty* for a ^orighteous man will ^oone die: *for*
perhaps for a good man *one* would even *venture* to die.
8 But God *established* His ⁵love ^otoward us, *because*, while
we were yet ^osinners, Christ died for us.
9 Much more then, being now ¹justified by His ^oblood, we
shall be ^osaved from ^owrath through Him.
10 For if, when we were ^oenemies, we were ^oreconciled to
God by the death of His ^oSon, much more, being
reconciled, we shall be saved by His ^olife.
11 And not only *so*, but we also *rejoice* in God through our
Lord Jesus Christ, by Whom we have now received the
restoration to favour.
12 *On account of this, just as* by one ^oman ^osin entered

5. 1 justified. See 2. 13. Ap. 191. 2.
by. Ap. 104. vii.
faith. Ap. 150. II. 1., i.e. on faith-principle. See 1. 17.
we have peace. The R.V. "let us have peace" is not warranted. The
apostle's teaching is plain. Having been justified, *therefore* we have peace
with God. **with.** Ap. 104. xv. 3. **God.** Ap. 98. I. i. 1.
through. Ap. 104. v. 1. **Lord.** Ap. 98. VI. i. B. 2. A.
Jesus Christ. Ap. 98. XI.
2 also. Read after "access".
have = have had, have obtained.
access. Lit. the introduction. Gr. *prosagoge*. Only here and Eph. 2. 18; 3.
12. **by.** Dat. No prep. **grace.** See 1. 5.
wherein = in (Gr. *en*) which.
rejoice. Same as "boast", 2. 17. **glory.** See 1. 23 and 4. 20.
3 glory . . . also = rejoice (as v. 2) also in &c.
tribulations = the afflictions. Gr. *thlipsis*. See Acts 7. 10.
knowing. Ap. 132. I. i.
worketh. See 1. 27.
4 experience. Gr. *dokime*. Here; 2 Cor. 2. 9; 8. 2; 9. 13; 13. 3. Phil. 2.
22.
hope. Cp. Tit. 2. 13. See 4. 18.
5 maketh . . . ashamed = causeth shame. Gr. *kataischuno*. Here, 9. 33;
10. 11. Luke 13. 17. 1 Cor. 1. 27; 11. 4, 5, 22. 2 Cor. 7. 14; 9. 4. 1 Pet. 2.
6; 3. 16. **love.** Ap. 135. II. 1.
is shed abroad. Gr. *ekchuno*. See Acts 1. 18; 10. 45.
Holy Ghost. Ap. 101. II. 14.
is = was. **unto** = to.
6 without strength. Gr. *asthenes*.
due time = season. Cp. Gal. 4. 4.
Christ. Ap. 98. IX. **ungodly.** See 4. 5.
7 scarcely. Gr. *molis*. See Acts 14. 18.
righteous. Ap. 191. 1. **one.** Ap. 123. 3.
yet = for.
peradventure. Gr. *tacha*. Only here and Philem. 15.
some = one. See above. **dare** = venture.

8 commendeth. See 3. 5. In this verse the subject of the sentence comes last, and reads "commendeth His own love toward us—God", giving the Fig.
Hyperbaton (Ap. 6), for emphasis. **toward.** Gr. *eis*. Ap. 104. vi. **in that** = because. **sinners.** Gr. *hamartolos*.
Cp. Ap. 128. I. i. ii. **wrath.** See 1. 18. 1 Thess. 1. 10. **9 blood.** Cp. v. 1 and 3. 24. **saved.** First of eight occ. in
Romans. **10 if.** Gr. *ei*. Ap. 118. 2. a. **enemies.** Note the fig. *Catabasis*,
Ap. 6; without strength, sinners, enemies vv. 6, 8, 10. **reconciled.** Gr. *katallasso*, a more intensive word than *allasso* (
1. 23). Elsewhere, 1 Cor. 7. 11. 2 Cor. 5. 18, 19, 20. **Son.** Ap. 108. iii. Cp. 6. 10. Gal. 2. 19, 20. **life.** Ap. 170. 1.
11 joy = rejoice (v. 2). **atonement** = reconciliation, restoration to favour. Gr. *katallage*. Here, 11. 15. 2 Cor. 5. 18, 19.

5: 12--8: 39.**SIN : THE OLD NATURE ITSELF.**

5: 12-21. Condemnation to death of the first man; through the sin (*to paraptoma*) of one man : but, a justifying unto life
through the righteous act (*to dikaion*) of one man, the Second Man.
6: 1--7: 6. We are not in sin, because we died with Christ.
7: 7-25. Sin is in us, though we have risen with Christ.
8: 1-39. No condemnation for the new man, to those who are alive unto God in Christ Jesus, and in whom is *pneuma*
Christou, the new nature; because of the condemnation of sin in the flesh (in Christ, the Second Man).

4: 12-21. CONDEMNATION OF THE FIRST MAN.

5: 12. By one man's sin—death.
5: 13. Sin not imputed where no law.
5: 14- The reign of death.
5: -14. The type, Adam.
5: 15. Not as by one sin, so the gracious gift.
5: 16, 17. Not as by one man, so the gracious gift.
5: 18, 19. By One Man's righteous act many made righteous.
5: 20. Sin imputed when law came.
5: 21- The reign of sin and death.
5: -21. The Antitype, Jesus Christ our Lord.

12 Wherefore = On account of (Ap. 104. v. 2) this. Having described the fruits of sin, the apostle now goes on to deal with the root.
as = just as. **man.** Ap. 123. 1. Cp. 1 Cor. 15. 21. **sin.** Ap. 128. I. ii. 1.

into the ^oworld, and *by means of sin, death*; and so death *passed through unto* all men, *because* all ... ^osinned:

13 (For until the law ¹²sin was in the ¹²world: but sin is not imputed *there not being law* .

14 Nevertheless death reigned from Adam *until* ^oMoses, even over them that had not ¹²sinned after the *likeness* of Adam's ^otransgression, who is *a* figure of *The Coming One* .

15 But not as the *sin*, so also *is* the ^ofree gift [*of grace*]. For ¹⁰if *by* the *sin* of *the one*, *the many died*, much more the ²grace of God, and the ^ogift by ²grace, which *is of the one* ¹²man, Jesus Christ, ... abounded unto *the many* .

16 *And not as by means of one having sinned is the free gift; for the judgment indeed of one was unto condemnation; but the free gift resulted from many transgressions unto justification* .

17 *For if by the trespass of the one, death reigned through the one*; much more they which receive *the abundance* of ²grace and of the ¹⁵free gift of ^orighteousness shall reign in ¹⁰life by **One**, Jesus Christ.)

18 *So then as by means of one act of transgression, sentence came upon all men unto condemnation, even so by means of one righteous act also, the free gift came upon all men to justification of life* .

19 For as by one man's ^odisobedience *the many* were *constituted* ⁸sinners, *so also* by the ^oobedience [*unto death*] of ¹²One shall *the many* be *constituted* ⁷righteous.

20 Moreover the law ^oentered, *in order that* the ¹⁵sin might *multiply* . But where sin *multiplied*, ²grace *superabounded* :

21 ²⁰*In order that* as ¹²sin ... reigned unto death, *so might grace also* reign through ¹⁷righteousness unto ^oeternal ¹⁰life by Jesus Christ our Lord.

6 ^oWhat shall we say then? Shall we ^ocontinue in ^osin, *in order that* grace may *multiply* ?

world. Ap. 129. 1.

death, &c. = by means of sin, death.

passed = passed through.

upon = unto. Ap. 104. vi.

for that = because. Gr. *epi'* (Ap. 104. ix. 2) *ho*.

have. Omit.

sinned. I.e. in Adam, as representative. See 3. 23. Ap. 128. I. i.

13 imputed. Not the same word as in 4. 6. &c. Gr. *ellogeo*. Only here and Philem. 18.

when, &c. = there not (Gr. *me*) being law.

14 to = until. Gr. *mechri*.

Moses. Occ. twenty-two times in the Epistles. Cp. Matt. 8. 4.

similitude = likeness. See 1. 23.

transgression. Gr. *parabasis*. See 2. 23.

the = a.

figure. Gr. *tupos*. See John 20, 25.

Him ... come = The Coming One. A well-known Hebraism for the Messiah. See Matt. 11. 3. Adam was a type (Ap. 6) as the federal head of a new-created race.

15 offence. Ap. 128. I. ii. 3. See 4. 25.

free gift. Ap. 184. I. 2.

through = by. Dative. No prep.

one, many = the one, the many.

be dead = died.

gift. Gr. *dorea*. See John 4. 10.

by = of. Gen. case.

hath. Omit.

abounded. See 3. 7.

16 And not, &c. Read, And not as by means of one having sinned is the free gift; for the judgment indeed of one (was) unto condemnation; but the free gift is of (or resulted from) many transgressions unto justification.

gift. Gr. *dorema*. Not the same word as v. 15. Occ. only here and Jas. 1. 17.

judgment. Gr. *krima*. Ap. 177. 6.

condemnation. Gr. *katakrima*. Only here, v. 18; 8. 1. Cp. Ap. 122. 7; 177. 6.

justification. Gr. *dikaionoma*, a righteous acquittal. Ap. 191. 4.

17 For ... one = For if by the trespass of the one, death reigned through the one.

by. Dative. No prep.

abundance = the abundance. Gr. *perisseia*. Here, 2 Cor. 8. 2; 10. 15. Jas. 1. 21.

righteousness. See 1. 17.

18 Therefore, &c. = So then as by means of one (act of) transgression (sentence came) upon all men unto condemnation, even so by means of one righteous act also (the free gift came) upon all men to justification of life.

righteousness of one = one righteous act. Gr. *dikaionoma*. Ap. 191. 4. as v. 16. Add "also".

justification. Gr. *dikaiosis*. Ap. 191. 5.

of = issuing in. Ap. 17. 5.

19 disobedience. Ap. 128. v. 2.

many = the many.

made = constituted.

so = so also.

obedience. The obedience unto death of Phil. 2. 8. This was the one righteous act of v. 18.

20 entered. Lit. came in beside. Gr. *pareiserchomai*, Only here and Gal. 2. 4.

that = in order that. Gr. *hina*.

abound = multiply. Gr.

pleonazo. Here, 6. 1. 2 Cor. 4. 15; 8. 15. Phil. 4. 17. 1 Thess. 3. 12. 2 Thess. 1. 3. 2 Pet. 1. 8.

did much more abound = superabounded. Gr.

hyperperisseuo. Only here and 2 Cor. 7. 4.

21 hath. Omit.

even so, &c. = so might grace also.

eternal. Ap. 151. II. B. i.

6: 1—7: 6. WE ARE NOT IN SIN BECAUSE WE DIED WITH CHRIST.

6: 1-11. Identification with Christ in death and life.

6: 12-14. Sin no longer has dominion, because we are dead to the law.

6: 15-19. The old, and the new, master and servant.

6: 20-23. Sin no longer has dominion, because we are alive in Christ.

7: 1-6. Identification with Christ in life and death.

6: 1-11. IDENTIFICATION WITH CHRIST IN DEATH AND LIFE.

6: 1-3. Death to SIN cannot entail life in SINS.

6: 4-7. By identification with Christ in His death and *life*, there cannot be continuance in SIN.

6: 8-10. By identification with Christ in His death and *life*, there must be life with God.

6: 11. Death to SIN entails life with God.

6. 1 What, &c. See 3. 5.
grace. Ap. 184. I. 1.

continue. Gr. *epimeno*. See Acts 10. 48.

sin. Ap. 128. I. ii. 1.

that = in order that. Gr. *hina*.

abound. See 5. 20.

2 °God forbid [let it not be]. How shall we, that *died* to ¹sin, live any longer *in it* ?

3 *Are ye ignorant*, that so many of us as were °baptized into *Christ Jesus* were baptized into **His** death?

4 Therefore we *were* °buried with **Him** by °baptism into death: ¹*in order that* like as Christ was °raised up *out from among dead people* by the *glorious power* of the °Father, even so we also should walk in °newness of °life.

5 For if we have *become* °planted together [*with Him*] in the °likeness of **His** death, *yea, we shall be in the likeness of His resurrection also*:

6 °Knowing this, that our °old [*Adam nature*] °man is °crucified with *Him*, ¹*in order that the old nature which is the slave of sin* might be *annulled*, that °henceforth we should not °serve sin.

7 For he that *died with Christ has been justified, and cleared from the claims of sin*.

8 Now if *we died together with* Christ, we °believe that we shall *live also with Him*:

9 °Knowing that Christ *having been* raised ⁴from the ⁴dead dieth °no more; death °hath no more dominion over **Him**.

10 For *the death He died, He died to* ¹sin *once for all* : but in that **He** liveth, **He** liveth *to God*.

11 Likewise *count ye yourselves also* to be ⁴dead indeed ¹⁰to °sin, but alive ¹⁰to God *in Jesus Christ ...*

12 Let not ¹sin therefore reign in your °mortal body, *or obey its desires*.

13 *Do not present* ye your members *as weapons* of °unrighteousness ¹⁰to sin: but *present* yourselves ¹⁰to God, as those that are ¹¹alive ⁴from the ⁴dead, and your members as *weapons* of °righteousness ¹⁰to God.

14 For ¹sin shall not °have dominion over you: for ye are not °under ... law, but under ¹grace.

15 What then? *are we to* °sin, because we are not ¹⁴under ... law, but under ¹grace? ²God forbid [let it not be].

2 God forbid. See 3. 4. **are dead** = died. **therein** = in (Ap. 104. viii) it.

3 Know ye not. Lit. Are ye ignorant. Gr. *agnoeo*. See 2. 4. **baptized**. Ap. 115. I. iv. **into**. Ap. 104. vi. **Jesus Christ** = Christ Jesus. Ap. 98. XII. Cp. Matt. 20. 20-22.

4 are = were. **buried with**. Gr. *sunthapto*. Only here and Col. 2. 12. **by**. Ap. 104. v. i. **baptism**. Ap. 115. II. i. 1. **Christ**. Ap. 98. IX. **raised up**. Ap. 178. I. 4. **from**. Ap. 104. vii. **dead**. Ap. 139. 3. **glory**. i.e. glorious power. **Father**. Ap. 98. III. **newness**. Gr. *kainotes*. Only here and 7. 6. **life**. Ap. 170. 1.

5 if. Ap. 118. 2. a. **been** = become. **planted together**. I. e. with Him. Gr. *sumphutos*. Only here. Cp. John 12. 24. 1 Cor. 15. 36. **in**. Dative case. **likeness**. See 1. 23. **we ... resurrection** = yea, we shall be (in the likeness) of His resurrection also. **resurrection**. Ap. 178. II. 1.

6 Knowing. Ap. 132. I. ii. **old man**. The old Adam nature. Here, Eph. 4. 22. Col. 3. 9. **man**. Ap. 123. 1. **crucified with**. See John 19. 32. **the body of sin** = the old nature which is the slave of sin. Cp. Col. 2. 11, 12. **destroyed** = annulled. Gr. *katargeo*. See 3. 3 and Luke 13. 7. **henceforth**. Gr. *meketi*. **serve**. Ap. 190. III. 2.

7 is dead = died (i.e. with Christ). **is freed** = has been justified, cleared from the claims of sin. Ap. 191. 2. **from**. Ap. 104. iv. **8 we be dead with** = we died together with (Gr. *sun*. Ap. 104. xvi). **believe**. Ap. 150. I. 1. iii. **also live with** = live also with. Gr. *suzao*; only here, 2 Cor. 7. 3. 2 Tim. 2. 11. **9** Knowing. Ap. 132. I. i. **being** = having been. **no more**. Gr. *ouketi*. **hath ... dominion**. Lit. "lords it over". Gr. *kurieuo*. Here, v. 14; 7. 1; 14. 9. Luke 22. 25. 2 Cor. 1. 24. 1 Tim. 6. 15. **10 in that He died** = (the death) He died. **unto** = to. Dat. case. **once** = once for all. Gr. *ephapax*. Only here, 1 Cor. 15. 6. Heb. 7. 27; 9. 12; 10. 10. **God**. Ap. 98. I. i. 1. **11 reckon**. See 4. 4. **also yourselves** = yourselves also. **our Lord**. The texts omit. through = in. Ap. 104. viii.

6: 12-14.**SIN (THE OLD MAN) NO LONGER HAS DOMINION.**

12. Sin not to reign in the mortal body. (Dehortation.)
 13-. The members, therefore, not to be surrendered as instruments of unrighteousness. (Negative.)
 -13. The members to be surrendered to God as instruments of righteousness. (Positive.)
 14. Sin not to lord it, because we are no longer under law but grace. (Reason for Dehortation in v. 12.)

12 mortal = subject to death. Gr. *thnetos*. Here, 8. 11. 1 Cor. 15. 53, 54. 2 Cor. 4. 11; 5. 4.

The texts omit "it in" and read "obey its desires".

instruments = weapons. Gr. *hoplon*. Here, 13, 12. John 18. 3. 2 Cor. 6. 7; 10. 4.

righteousness. Ap. 191. 8.

that ye should obey = for (Ap. 104. vi) obeying.

13 Neither. Gr. *mede*.

yield = present.

unrighteousness. Ap. 128. VII. 1.

14 under. Ap. 104. xviii. 2.

the. Omit.

6: 15-19.**THE OLD AND THE NEW MASTER.**

15. 16. Acts of obedience indicate the master served.
 17. Change in acts of obedience.
 18. Change in commands of new master.
 19. The Master served indicates the nature of obedience rendered.

15 Shall we = are we to.

sin. Cp. 2. 12 Ap. 128. I. 1.

16 Know ye not, that to whom ye ¹³*present* yourselves
 ◊servants *for obedience, ye are servants to him whom ye obey*;
 ◊whether of ¹sin unto death, or of obedience unto ¹³righteousness?

17 *But thanks to God*, that ye ◊were [*But that service is passed*]
 the ¹⁶servants of ¹sin, but ye have obeyed from the heart that
 ◊form of *teaching unto which ye were delivered*.

18 *Having, then, been set free* from ¹sin, ye *were made bond-servants*
 of ¹³righteousness.

19 I speak ◊after the manner of men ◊because of the *weakness*
 of your *human nature*: for as ye have ¹³*presented* your members
 ◊servants to ◊uncleanness and to ◊iniquity *to work* iniquity;
 even so now ¹³*present* your members ◊servants to righteousness
to work ◊holiness.

20 For when ye were the ¹⁶servants of ¹sin, ye were free
with regard to ¹³righteousness.

21 What ◊fruit had ye then in those things *in respect of which*
 ye are now ashamed? for the ◊end of those things is ◊death
 [*the second death*].

22 But now ¹⁸being made free from ¹sin, and ¹⁸become servants
 to God, ye have your fruit unto holiness, and the ²¹end ◊everlasting life.

23 For the *rations* of ¹sin is ²¹death; but the ◊gift of God is
 ◊eternal ⁴life ¹¹*in Christ Jesus* ¹¹our Lord.

7 *Are ye ignorant*, brethren, (for I ◊speak to them that ◊know
 ...◊law,) how that the ◊law *rules over the* ◊man *for such time*
 as he liveth?

2 For the woman ◊which hath an ◊husband is bound by ¹...
 law to *her* ◊husband *while he is living*; but if the ◊husband
should have died, she is *free* from the law of *the* ◊husband.

3 So then if, while ²*the* ²husband liveth, she ◊be married to
 ◊another ◊man, she shall ◊be called an adulteress: but if her
²husband ²*should have died*, she is free from *the* law; so that
 she is *not an* adulteress, though she ◊be married to another man.

16 servants. Ap. 190. I. 2.

to obey = for (Ap. 104. vi) obedience.

his . . . obey = ye are servants to him whom ye obey.

whether. Gr. *etoi*. An emphatic word. Only here.

17 **But . . . thanked** = But thanks (Gr. *charis*. Ap. 184. I. 1) to God. Cp. 1 Cor. 15. 57.

were. But that service is past.

form. Gr. *tupos*. See 5. 14.

doctrine = teaching. Gr. *didach*. Only here and 16. 17 in Rom.

which . . . you = unto (Ap. 104. vi) which ye were delivered.

18 **Being . . . free** = Having, then, been set free. Gr. *eleutheroo*. Only here, v. 22; 8. 2, 21. John 8. 32, 36. Gal. 5. 1.

became the servants = were made bond-servants or enslaved.

19 **after the manner, &c.** Gr. *anthropinos*. Here, 1 Cor. 2. 4, 13; 4. 3; 10. 13. Jas. 3. 7. 1 Pet. 2. 13. Cp. 3. 5.

infirmity. Gr. *astheneia*. See John 11. 4.

flesh. See 1. 3.

servants. Gr. *doulon*. Only here. See Ap. 190. I. 2.

uncleanness. Gr. *akatharsia*. See 1. 24.

iniquity. Ap. 128. III. 4.

unto. Gr. *eis*. Ap. 104. vi. I. e. to work.

holiness. Gr. *hagiasmos*. Only here, v. 22. 1 Cor. 1. 30. 1 Thess. 4. 3, 4, 7. 2 Thess. 2. 13. 1 Tim. 2. 15. Heb. 12. 14. 1 Pet. 1. 2.

6: 20-23. SIN NO LONGER HAS DOMINION.

20-	Servants of sin.
-20.	Free men as to righteousness.
21-	The fruits, shame.
-21.	The end, death.
22-	Free from sin.
-22-	Servants of God.
-22-	The fruit, holiness.
-22, 23.	The end, eternal life.

20 **from** = with regard to.

21 **fruit**. Paul uses "fruit" of good results, never of evil ones. Cp. v. 22. Gal. 5. 22. Eph. 5. 9. Phil. 1. 11, 22; 4. 17. Heb. 12. 11.

whereof. = in respect of (Gr. *epi*. Ap. 104. ix. 2) which.

end. Gr. *telos*. Antithesis to the *telos* of v. 22.

death. The second death. Cp. v. 23. Rev. 20. 6; 21. 8.

22 **everlasting**. Ap. 151. II. B. ii.

23 **wages** = rations. Gr. *opsonion*. Only here, Luke 3. 14. 1 Cor. 9. 7. 2 Cor. 11. 8. In Luke 3. 14 the "wages" are the fish ration issued to Roman soldiers. Cp. v. 13.

gift. Ap. 184. I. 2.

eternal. Ap. 151. II. B. i.

Jesus Christ. The texts read "Christ Jesus". Ap. 98. XII.

7: 1-6. IDENTIFICATION WITH CHRIST IN LIFE AND DEATH.

1.	Lordship of the law only during life.
2.	Death releases from its claim.
3.	Result—remarriage lawful.
4-	We are dead to the law, in Christ.
-4.	Result—the way open for union with Christ in resurrection.
5, 6.	Lordship of the law by death.

7. 1 **Know ye not**. See 6. 3. **speak**. Ap. 121. 7. **know**. Ap. 132. I. ii. **the**. Omit. **law**. Gr. *nomas*. Occ. over 190 times, of which about two-thirds are in Paul's Epistles, the greater number being in Romans and 31 in Galatians. There are 23 in this chapter.

dominion over. See 6. 9, 14.

as long = for (Ap. 104. ix. 3) such time (Gr. *chronos*).

husband. Ap. 123. 2.

have died.

3 **be married to**. Lit. become for.

be called. Gr. *chrematizo*. See Luke 2. 26.

fact that death breaks all bonds; husband and wife, master and servant.

so long, &c. Lit. while living.

loosed = free. Gr. *katargeo*. See 3. 3.

another. Ap. 124. 2.

that = the.

that = the.

if. Ap. 118. I. b.

from. Ap. 104. iv.

be dead = should

he = the.

man. Ap. 123. 2.

no = not (Ap. 105. II) an This is an illustration of the

4 Wherefore, my brethren, ye also *were put to death* to ^othe law by the *crucified body* of ^oChrist; *to the end that* ye should ³be married to ³another, *even to Him Who is* ^oraised ^ofrom the dead, *in order that we may* bring forth fruit to ^oGod.

5 For when we were ^oin the flesh [*unconverted*], the *Sinful passions*, which *were called out* by the *Mosaic law*, did work in our members to bring forth fruit ⁴to death.

6 But now we are ^odelivered ²from ⁵*the Mosaic law, having died to that in which we were held; so that* we should ^oserve in ^onewness of spirit [the new nature], and not in the ^ooldness of the letter [*law*].

7 ^oWhat shall we say then? *Is the law* ⁵sin? ^oGod forbid [*Let it not be*]. Nay, I had not ^oknown ⁵sin, *if not* by the law: for I had not *recognized it as desire* [of the old nature], *but* the law had said, "Thou shalt not ^ocovet."

8 But ⁵sin, taking *opportunity* by the commandment, *worked out* in me all manner of *lust*. For *apart* from the law sin *is* ^odead.

9 For I was alive ⁸*apart* from the law once: but when the commandment ^ocame, ⁵sin *lived again*, and I died.

10 And the commandment, which *was ordained for* ^olife, *was itself found by me to be* ^ounto death.

11 For ⁵sin, taking ⁸*opportunity* by the commandment, ^odeceived me, and by it slew *me*.

12 Wherefore *the law indeed* is holy, and the commandment holy, and *righteous*, and good.

4 are become dead = were put to death. Gr. *thanatoo*. See Matt. 10. 21. Mark 13. 12. 2 Cor. 6. 9. 1 Pet. 3. 18.

the law. Cp. 2. 12-14.

by. Ap. 104. v. 1.

the body: i.e. the crucified body, not the body of Christ mystical (Eph. 1. 23).

Christ. Ap. 98. IX.

that = to the end (Ap. 104. vi) that.

raised. Ap. 178. I. 4.

from the dead. Gr. *ek nekron*. Ap. 139. 3.

that = in order that. Gr. *hina*.

should = may.

unto = to.

God. Ap. 98. I. i. 1. No analogy here with the persons in the illustration. There the husband is dead. The law is not dead. But we have died to its claims. See 3. 19; 6. 14. Gal. 3. 23, 24.

5 in the flesh. Cp. 1. 3; 2. 28; 8. 8, 9.

motions of sins = sinful passions (emphasis on "sinful"). Fig.

Antimereia, Ap. 6.

motions. Gr. *pathema*. Usually transl. sufferings, afflictions. See 8. 18. 2 Cor. 1. 5, 6, 7. Gal. 5. 24. Phil. 3. 10. Col. 1. 24. 2 Tim. 3. 11. Heb. 2. 9, 10; 10. 32. 1 Pet. 1. 11; 4. 13; 5. 1, 9.

sins. Ap. 128. I. ii. 1.

were = were (called out).

the law. I. e. the Mosaic Law.

to. Gr. *eis*. Ap. 104. vi.

6 delivered. Gr. *katargeo*. See v. 2.

that . . . held = having died (to that) in which we were held.

wherein = in (Ap. 104. viii) which.

that = so that.

serve. Ap. 190. III. 2. Cp. 6. 6.

newness. See 6. 4.

spirit. Ap. 101. II. 5.

not. Ap. 105. I.

oldness. Gr. *palaiotes*. Only here. We now serve, not, as in our old nature, the letter of the Law, but, following the new nature, on a new and different principle. Cp. 2. 29. 2 Cor. 3. 6.

7: 7-25. SIN IS IN US THOUGH WE HAVE RISEN WITH CHRIST.

7-12.	The Law. Its conflict with the old nature.
13-16.	Manifestation of the Law in conscience. (The consent.)
17-20.	Manifestation of the Law in the experience and the life. (The doing.)
21-25.	The Law. Its conflict with the new nature.

7: 7-12. THE LAW. ITS CONFLICT WITH THE OLD NATURE.

7.	The Law not sin. (Negative.)
8.	Sin using the commandment as a point of attack.
9-.	Alive without sin.
-9-.	Revival of sin.
-9.	Result—death.
10-.	Commandment ordained for life.
-10-.	Discovery on account of sin.
-10.	Result—death.
11.	Sin using the commandment as a point of attack.
12.	The Law holy. (Positive.)

7 What, &c. See 3. 5.

God forbid. See 3. 4.

known. Ap. 132. I. ii.

but. Lit. if (Ap. 118. 2) not (Ap. 105. II).

known = recognized (it as). Ap. 132. I. i.

lust = desire, i.e. of the old nature. See John 8. 44.

except. Same as "but".

covet. Gr. *epithumeo*. Quoted here and 13. 9 from the Sept. of Ex. 20. 17. The word is used of any strong desire, and applies to the desires of the new nature as well as to those of the old. Cp. Gal. 5. 17.

8 occasions opportunity. Gr. *aphorme*. Here, v. 11. 2 Cor. 5. 12; 11. 12. Gal. 5. 13. 1 Tim. 5. 14.

wrought = worked out. Gr.

katargazomai; see 1. 27.

concupiscence. Same as "lust", v. 7.

without = apart from. Gr. *choris*.

was = is. **dead**. Ap. 139.

9 came. Ap. 106. vii.

revived. Gr. *anazao*. Here, 14. 9. Luke 15. 24, 32. Rev. 20. 5.

10 to, unto. Ap. 104. vi.

life. Ap. 170. I.

I found = was itself found by me.

11 deceived. Gr. *exapatao*. Here, 16. 18. 1 Cor. 3. 18. 2 Cor. 11. 3. 2 Thess. 2. 3.

12 the law = the law indeed (Gr. *men*. Omitted by A.V. and R.V.).

just = righteous. Ap. 191. I.

13 Did, then, that which is good become death ⁴to me ?
⁷God forbid. Nay! ⁵sin, ⁴in order that it might be seen to be sin, working out death in me ⁴through that which is good; ⁴in order that sin ⁴through the commandment might become ^oexceeding ^osinful.

14 For we ⁷know that the law is ^ospiritual: but I am *fleshly*, sold *under the control of* ⁵sin.

15 For that which I ^odo I *approve* not: for *not what I wish, this I practice*; but what I hate, *this I do* .

16 But if what I do not wish, *this I do*, I ^oconsent ⁴to the law that *it is* good.

17 But now it is no longer I that do it, but *the indwelling sin*.

18 For ⁷I know that in me (that is, in my ^oflesh [old nature,]) ¹⁷dwelleteth no good thing: for ^oto will ^ois present with me; but *how to work* that which is good *is not present* .

19 For the good that I ¹⁵wish I ¹⁵approve not: but the ^oevil which I ¹⁵wish not, that I *practice*.

20 But if what I do not myself wish, *this I do*, it is *no longer I myself* that do it but ⁵sin that ¹⁷dwelleteth in me.

21 I find then *the law with me who wish to* do good, evil ¹⁸is present with me.

22 For I ^odelight in the law of God *in respect to* the ^oinward [new nature] man:

23 But I ^osee another law ⁵in my *body members*, ^owarring against the law of my mind, and *seeking to lead me captive* to the ^olaw of sin [the old nature] which ⁵is in my members.

24 ...^oWretched ¹man that I am! who shall *rescue* me from *The body of sin* ?

25 Thanks be to God [*He will deliver me*] ^othrough ^oJesus Christ our Lord.

7: 13-16. MANIFESTATION OF LAW IN THE CONSCIENCE.

13. Manifestation of the evil of sin to the conscience.
 14-. The law spiritual.
 -14-. The man sinful.
 15-. The will like-minded with the law.
 -15-. The will like-minded with the man.
 16. Consent of the will to the good in the law.

13 Was ... made. Did, then, that which is good become.

But = Nay!

appear = be seen to be. Ap. 106. i.

working = working out. See 1. 27. in. Dat. case. No prep.

exceeding. Gr. *kath'* (Ap. 104. x. 2) *hyperbolon*.

sinful. Gr. *hamartolos*. So transl. in Mark 8. 38. Luke 5. 8; 24. 7.

Elsewhere, "sinner". Cp. Ap. 128. I.

14 spiritual. See 1. 11.

carnal. Gr. *sarkikos*, according to the Received Text (Ap. 94. VI), but the Critical Texts read *sarkinos* (cp. 2 Cor. 3. 3).

under. Ap. 104. xviii. 2.

15 do. Same as work, vv. 8, 13.

allow = approve. The same as know, vv. 1. -7.

what, &c. = not what I wish, this I practice.

would. Ap. 102. 1. Note the use of *thelo*, on the fight side, seven times in vv. 15-21.

that . . . not = this do I practice (Gr. *prasso*. See 1. 32. John 5. 29).

that do I = this I do (Gr. *poieo*). There are three Gr. words in this verse for "do". The first is *katergazomai*, work out, in vv. 8, 13, 15, 17, 18, 20. The second is *prasso*, practice, in vv. 15, 19, and the third *poieo*, do, in vv. 15, 16, 19, 20, 21,

16 If . . . not = But if what I do not wish, this I do.

If. Ap. 118. 2. c.

consent. Gr. *sumphemi*. Only here.

7: 17-20. MANIFESTATION OF THE LAW IN THE EXPERIENCE AND THE LIFE.

17. No more I myself that do evil, but sin that dwelleth in me.
 18-. No good in me as to my flesh.
 -18-. Will favors the good, but has no ability.
 -18-. Will favors the good, but it is not performed.
 19. Evil is what is performed as to my flesh.
 20. No more I myself that do evil, but sin that dwelleth in me.

17 Now then = But now. no more = no longer. Gr. *ouketi*.
oikeo. Here, vv. 18, 20; 8. 9, 11-. 1 Cor. 3. 16; 7. 12, 13. 1 Tim. 6. 16.

18 flesh, I. e. old nature. no = not. Ap. 105. I.
 to be at hand. Only here and v. 21.

19 evil. Ap. 128. III. 2. do = practice. Gr. *prasso*. As v. -15-.

20 Now, &c. = But if what I do not myself wish, this I do.

sin ... me = the indwelling sin (Ap. 128. I. ii. 1). dwelleth. Gr.

to will. Same as "would", vv. 15, 16, 19, 20, 21.

is present. Gr. *parakeimai*,

I find. The texts read (is) "not" (present).

it is, &c. = no longer I myself (emph.).

7: 21-25. THE LAW. ITS CONFLICT WITH THE NEW NATURE.

21. Two opposing principles in the one man.
 22. Delight in God's law.
 23. Conflict.
 24-. Distress at sin's law.
 -24, 25-. Deliverance.
 -25. Two opposing services continued in the one man.

21 a law, &c. = the law with me who wish.
 (Sept.)

inward. Gr. *eso*. Adverb used as Adjective. Cp. 2 Cor. 4. 16. Eph. 3. 16. 1 Pet. 3. 4.

23 see. Ap. 133. I. 5. warring against. Gr. *antistrateuomai*. Only here.

bringing ... into captivity = (seeking to) lead captive. Gr. *aichmalotizo*.

Only here. Luke 21. 24. 2 Cor. 10. 5. 2 Tim. 3. 6. The kindred verb, *aichmaloteuo*, only in Eph. 4. 8.

law of sin : i.e. the old nature.

24 O. Omit. This exclamation is an instance of Fig. *Ecphonesis*. Ap. 6.

wretched. Gr. *talaiporos*. Only here and Rev. 3. 17. Cp. *talaiporia*, misery,

3. 16. Jas. 5. 1; and the verb *talaiporeo*, only in Jas. 4. 9.

the body of this death. The body of sin. Cp. v. 13; 6. 6; 8. 13.

25 I thank. Gr. *eucharisteo*. See Acts 27. 35. The texts read "Thanks".

Cp. 6. 17. Supply the *Ellipsis* (Ap. 6), He will deliver me. through. Ap. 104. v. 1.

Jesus Christ. Ap. 98. XL

So then with the *mind (the new nature) indeed* I myself
 °serve the law of God; but with the flesh the law of °sin.

8 *There is* therefore **NO** °condemnation to them which are
 °in °Christ Jesus, °who walk not after the flesh, but after the
Spirit.

2 For *the spiritual [new nature] law of life* °in °Christ Jesus
freed me from the law of °sin and death.

3 For *the impossible thing of the law*, in that it was *impotent*
 °through the flesh, °God *having sent His own* °Son in the
 °likeness of *flesh of sin*, and for °sin, °condemned °sin °in the
 °flesh:

4 *In order that* the *righteous requirements* of the law might
 be °fulfilled in us, who walk not after *the old nature*, but
 after the °Spirit.

5 For they that *live* after the °*old nature set affection on* the
 things of the °*old nature*; but they that *live* after the °Spirit
 [the new nature] the things of the °Spirit.

6 For *the minding of the flesh results in* death; but *the*
minding of the °Spirit [the new nature] results in °life and
 °peace.

7 Because the *minding of the flesh results in* °enmity against
 God: for *it does not submit itself to* the law of God, neither
 indeed can be.

8 °So then they that are °in the °flesh [the old nature] *are not*
able to please God.

9 But ye are not in the °flesh [the old nature], but in the °Spirit
 [the new nature], °if so be that the °Spirit of God °dwell °in
 you. *But* if any man have not ... °Spirit of °Christ, he is *not*
 of His.

10 *But* if °Christ be °in you, the *body indeed is* °dead because
 of sin; but the °Spirit *is* °life because of °righteousness.

mind = mind (the new nature) indeed. This is the experience of every
 one who is the subject of the grace of God, and has received the gift of the
 new nature as the sign of God's justification. Not the experience of one
 man in two successive stages, but the co-existence of the two experiences
 in the one man at the same time. See *The Church Epistles*, by E. W.
 Bullinger, D.D., p. 64.

8: 1-39. NO CONDEMNATION FOR THE NEW MAN.

- 1-4.** "No Condemnation" for those who are in Christ, and
 the reason.
5-15. Spirit (the new nature) in us; now leading us.
16-27. The Holy Spirit's witness with our "spirit", the new
 nature; leading it.
28-39. "No Separation" from Christ; secured for those who
 are in Christ; and the reason.

8: 1-4. NO CONDEMNATION; AND THE REASON.

- 1.** No condemnation to those in Christ.
2. Reason. The law of the "spirit" (or new nature) sets of
 free from the claims of the law.
3. Condemnation of sin in the flesh (or the old nature) by
 God sending His Son in the likeness of sinful flesh.
4. Result. The law of the "spirit" (or new nature) fulfills
 the righteousness requirements of the law.

8. 1 no. Gr. *oudeis*. Emphatic, as it stands first in the Gr.
condemnation. Gr. *katakrima*. See 5. 16.
in. Ap. 104. viii. **Christ Jesus.** Ap. 98. XII. Cp. 6. 23.
who ... Spirit. All the texts omit. Probably a gloss from v. 4.
2 the ... life = the spiritual law of life. Fig. *Antimeria*. Ap. 6.
Spirit. Ap. 101. II. 5.
life. Ap. 170. 1.
hath made me free = freed me. Gr. *eleutheroo*. See 6. 18.
from. Ap. 104. iv. **sin.** Ap. 128. I. ii. 1.
3 what, &c. Lit. the impossible thing of the law.
weak = impotent. Gr. *astheneo*. **through.** Ap. 104. v. 1.
God. Ap. 98. I. i. 1.
sending = having sent. Ap. 174. 4. Cp. John 17. 3.
Son. Ap. 108. iii.
likeness. See 1. 23; 6. 5. *Not sinful flesh*, for "in Him was no sin"; *nor*
the likeness of flesh, because His was real flesh, but the *likeness of sin's*
flesh. **sinful flesh** = flesh of sin (v. 3).
condemned. Ap. 122. 7.

flesh. By "the perfect humanity and perfect walk of the Incarnate Son", God exhibited a *living* condemnation of sinful flesh.

4 That = In order that. Gr. *hina*. **righteousness** = righteous requirement. Ap. 191. 4. **fulfilled.** Ap. 125. 7. **flesh** = the old nature.

8: 5-15. THE SPIRIT OR NEW NATURE IN US.

- 5-7.** The carnal mind is death; the spiritual mind is life.
8. Those who are in the flesh (old nature) cannot please God.
9-. We are not in the flesh if Divine *pneuma* (the new nature) dwells in us.
-9. If *pneuma Christou* (the new nature) be not in us, we are not His.
10. If Christ be thus in us, then, though the body is mortal.
11. Our flesh is to be raised from the dead if Divine *pneuma* (the new nature) dwells in us.
12. Those who are not debtors to the flesh (the old nature) can please God.
13-15. The carnal to be reckoned as dead; then we live unto God, and are led by His Spirit as His Sons.

5 are : i.e. live. **do mind** = set affection on. Gr. *phroneo*. Occ. ten times in Rom.; here, 12. 3. 3; 12. 16. 16; 14. 6. 6. 6. 6; 15. 6. Cp. Col. 3. 2.
6 to be, &c. = the minding (Gr. *phronema*. Only here and v. 7, 27) of the flesh. **is** : i.e. results in. **to be spiritually, &c.** = the
 minding of the spirit (Ap. 101. II. 5 as in v. 2). Cp. Phil. 4. 8, 9. Col. 3. 2. **peace.** Cp. 5. 1.
7 carnal mind = minding of the flesh, as v. 6. **enmity.** Gr. *echthra*. Here, Luke 23. 12. Gal. 5.20. Eph. 2. 15, 16. Jas. 4. 4.
against. Ap. 104. vi. **it is not subject to** = does not submit itself to. Gr. *hupotasso*. See 10. 3. **neither.** Gr. *oude*.
8 So, &c. Cp. 7. 15-17. Gal. 5. 17. **cannot** = are not (v. 7) able to. **Now** = But. **any man** = any one.
9 if so be. Gr. *eiper*. **if.** Ap. 118. 2. a. **dwell.** See 7. 17. **none** = not. Ap. 104. I.
Ap. 123. 3. **the.** Omit. **Christ.** Ap. 98. IX. See also Ap. 101. II. 5. **dead.** Gr. *nekros*. Ap. 139. See 6. 11.
10 And = But. **body** = body indeed (Gr. *men*). **righteousness.** Ap. 191. 3.
because of. Ap. 104. v. 2.

11 But ⁹if the ²Spirit of **Him That** ⁰raised up ⁰Jesus ⁰from the dead ⁹dwell in you, **He That** raised up ⁹Christ from the dead shall *quicken your mortal bodies also* by His ²Spirit That *indwelleth* in you.

12 *So then*, brethren, we are ⁰debtors, not to the ⁴flesh, to live ⁴after the ⁴flesh.

13 For ⁹if ye live after the ⁴flesh, ye ⁰shall die: but if ye ⁰through the ²Spirit *are putting to death* the *practices* of the body, ye shall live.

14 For as many as are ⁰led by ⁰the ²Spirit of God, they are the ³sons of God.

15 For ye ... *received not a* ⁰spirit [*character*] *that binds you* again to fear; but ye ... received the ⁰Spirit of *sonship, in which* we cry, ⁰"Abba, Father."

16 The *Spirit Himself* [THE Holy Spirit], ⁰beareth witness with our ²spirit, that we are the ⁰children of ³God:

17 And ⁹if ¹⁶children, *heirs also; heirs indeed of God*, and ⁰joint-heirs with ⁹Christ; ⁹if so be that we ⁰suffer with *Him*, ⁴*in order that* we may be *glorified together with Him also*.

18 For I *count* that the ⁰sufferings of ⁰this present time *are* not worthy to be *compared* with the glory which ¹³shall be ⁰revealed *unto* us.

19 For the *anxious looking with outstretched head* of the *creation* ⁰waiteth for the ⁰manifestation of the ³sons of God.

20 (For the ¹⁹*creation* was made *to submit itself to disappointing misery*, not ⁰willingly, but *because of Him* Who hath ⁷*submitted Himself the same*) *waiteth, I say in hope*,

21 Because the ¹⁹*creation* itself also shall be *set free* from the ¹⁵bondage of ⁰corruption [*ruin*] into the *freedom of the glory* of the ¹⁶children of God.

22 For we know that the whole ¹⁹*creation is groaning together* and *travails in pain together* until now.

23 And not only *they*, but ourselves also, which have *the gifts of* ¹⁶*the Holy Spirit*, even we ourselves ⁰groan ⁰within ourselves, ¹⁹waiting for the ¹⁵*sonship, to wit*, the ⁰redemption of our body.

24 For we *were* saved ⁰by ⁰hope: but ⁰hope that is seen is not ⁰hope: for what a man seeth, why doth he *hope for also* ?

11 raised up. See 4. 24.

Jesus. Ap. 98. X.

from the dead. Gr. *ek nekron*. Ap. 139. 3.

also, &c. = quicken (Gr. *zoopoieo*. See 4. 17) your mortal (see 6. 12) bodies also.

dwelleth = indwelleth. Gr. *enoikeo*. Cp. v. 7.

12 Therefore = So then.

debtors. Gr. *opheiletes*, as 1. 14; 15. 27.

13 shall die. Lit. are about to die. R.V., must die.

through. Dat. case. No prep.

do mortify = are putting to death. Gr. *thanatoo*. See 7. 4.

deeds = practices. Gr. *praxis*. Occ. 12. 4. Matt. 16. 27. Luke 23. 51. Acts 19. 18. Col. 3. 9.

14 led. See 2. 4.

the Spirit. See Ap. 101. II. 5. In this chapter we have *pneuma Christou* and *pneuma Theou*, both referring to the new nature.

15 have. Omit.

the = a.

spirit. Ap. 101. II. 7.

bondage. Ap. 190. II. 2.

adoption = sonship. Gr. *huiiothesia*. Occ. here, v. 23; 9. 4. Gal. 4. 5.

Eph. 1. 5. An "adopted" child may partake of all the privileges of the family, yet it is not begotten and born in the family. But the subjects of this verse are *begotten* of the Spirit (John 3. 6) and are, therefore, *sons of God* by spiritual generation. It is thus a real sonship-spirit that enables them to cry, "Abba, Father."

whereby = in (Ap. 104. viii) which.

Abba: i.e. Father. See Ap. 94. III. 3 (Heb. 'ab). It is said that slaves were never allowed to use the word "Abba". Strictly, therefore, it can be employed only by those who have received the gift of the Divine nature.

8: 16-27. THE HOLY SPIRIT'S WORK IN US : LEADING THE NEW NATURE.

16-18. The Holy Spirit's witness with the new nature as to our *standing* as the sons of God.

19-21. Creation waiting to share the coming glory of this manifestation of the liberty of the glory.

22-25. Creation uniting its groaning with ours waiting for the manifestation of our resurrection glory.

26, 27. The Holy Spirit Himself helping our infirmities owing to our *state*, by His intercessions.

16 Spirit Itself = Spirit Himself. Ap. 101. II. 3.

beareth witness. See 2. 15.

children. Ap. 108. i. See note 2, p. 1511.

17 then heirs = heirs also.

heirs. See 4. 13.

heirs of God = heirs indeed of God.

joint-heirs. Gr. *sunkleronomos*. Here, Eph. 3. 6. Heb. 11. 9. 1 Pet. 3. 7.

suffer with. Gr. *sumpascho*. Only here and 1 Cor; 12. 26. The "suffering together with" (Him) here is that of 6. 3, 4, 6, 8, 11, and not the sufferings of this present time.

also ... together = glorified together with (Gr. *sundoxazomai*. Only here) (Him) also.

this present time. Lit. the now time or season (Gr. *kairos*).

in = unto or with regard to. Ap. 104. vi.

creature = creation.

manifestation. Ap. 106. II. 1.

vanity. Gr. *mataiotes*. Only here, Eph. 4. 17. 2 Pet. 2. 18. Here the meaning is disappointing misery, in which sense the word is frequently used by the Sept. for the Heb. *hebel*, e. g. Eccles. 1. 14; 2. 11, 17; 9. 9.

willingly.

in hope. Read, (waiteth, I say) in hope (see 4. 18).

corruption. Gr. *phthora*. Here, 1 Cor. 15. 42, 50. Gal. 6. 8. Col. 2. 22. 2 Pet. 1. 4; 2. 12, 19.

travaieth ... together = travails together. Gr. *sunodino*. Only here.

18 reckon. See 4. 4.

sufferings. Gr. *pathema*. See 7. 5.

with. Ap. 104. xv. 3.

revealed. Ap. 106. I. ix.

19 earnest expectation = anxious looking with outstretched head. Gr. *apokaradokia*. Only here and Phil. 1. 20.

waiteth for. Gr. *apekdechomai*. Occ. here, vv. 23. 25. 1 Cor. 1. 7. Gal. 5. 5. Phil. 3. 20. Heb. 9. 28.

20 For, &c. This verse is in parenthesis, save the last two words.

is disappointing misery, in which sense the word is frequently used by the Sept. for the Heb. *hebel*, e. g. Eccles. 1. 14; 2. 11, 17; 9. 9. Gr. *hekon*. Only here and 1 Cor. 9. 17.

by reason of. Gr. *dia*. Ap. 104. v. 2.

21 delivered = set free, as in v. 2.

glorious liberty = freedom of the glory.

22 groaneth = is groaning together. Gr. *sustenazo*. Only here.

23 firstfruits of the Spirit. The gifts of the Holy Spirit as the foretaste and pledge of the eternal inheritance. Cp. Eph. 1. 14. Heb. 6. 5. See Ex. 23. 19.

Lev. 23. 10, &c.

firstfruits. Gr. *aparche*. Occ. here, 11. 16; 16. 5. 1 Cor. 15. 20, 23; 16. 15. Jas. 1. 18. Rev. 14. 4.

stenazo. Here, Mark 7. 34. 2 Cor. 5. 2, 4. Heb. 13. 17. Jas. 5. 9. Cp. v. 21.

24 are = were. See 5. 9.

hope. The creation also is waiting and hoping.

a man = any one, as v. 9.

yet hope for = hope for also.

25 But if we hope for that we see not, *then* do we *through* ^opatience ¹⁹wait for *it*.
26 Likewise ¹⁶**THE Holy Spirit Himself** also ^ohelpeth our *infirmity*: for we know not what we should ^opray for as we ought: but ¹⁶**THE Holy Spirit Himself** ^omaketh intercession ... ^owith ^ogroanings *unutterable*.
27 *But He [THE Holy Spirit]* That ^osearcheth the hearts knoweth what *is* the ^omind of ¹⁶**THE Spirit Himself**, because **He [THE Holy Spirit]** ^omaketh intercession for the ^osaints ^oaccording to *the will of God*.
28 *But* we know that all things ^owork together for good to them that ^olove God, to them who are the called ²⁷according to *His* ^opurpose .
29 For whom **He foreknew He foreordained also** [purposed beforehand] *to be* ^oconformed to the ^oimage of **His** ³Son, *unto His being* ^othe firstborn ^oamong many ^obrethren.
30 *But* whom **He did** ²⁹foreordain, them **He called also**: and whom **He called**, them **He justified also**: and whom **He justified**, them **He glorified also**.
31 ^oWhat shall we then say to these things? If God *is* ²⁷for us, who *is* ^oagainst us?
32 **He** that ^ospared not **His** own ³Son, but ^odelivered **Him** up for us all, how shall **He** not with **Him** also ^ofreely give us all things?
33 Who shall *bring charges* [call to judicial account] *against* God's elect? *Shall God Who justifies them?*
34 Who *is* he that ³condemneth? *Shall* ⁹Christ That died, yea rather, That is risen again, **Who is also** at the right hand of God, **Who intercedes also** for us.
35 Who shall ^oseparate us from the ^olove of ⁹Christ? *shall* ^otribulation [trials], or ^odistress, or persecution, or famine, or nakedness, or ^operil [danger], or sword?

25 with = through. Ap. 104. v. 1.
patience. See 2. 7.
26 helpeth. Gr. *sunantilambanomai*. Only here and Luke 10. 40.
infirmities. The texts read infirmity. Gr. *astheneia*. See 6. 19.
pray for. Gr. *proseuchomai*. See Ap. 184. I. 2.
maketh intercession. Gr. *huperentunchano*. Only here.
for us. All the texts omit. **with**. No prep.
groanings. Gr. *stenagmos*. Only here and Acts 7. 34.
which ... uttered = unutterable. Gr. *alaletos*. Only here.
27 And = But.
He : i.e. the Holy Spirit.
searcheth. Gr. *ereunao*. See John 5. 39 and 1 Cor. 2. 10.
mind. Gr. *phronema*, as vv. 6. 7.
maketh intercession. Gr. *entunchano*. See Acts 25. 24.
saints. See 1. 7. **according to**. Ap. 104. x. 2.

8: 28-39. "NO SEPARATION" FROM CHRIST SECURED FOR THOSE WHO ARE IN CHRIST. THE REASON.

28-32. Secured by God's *purpose*, as affecting our *standing*.
33-39. Secured by God's *love*, as affecting our *state*.

8: 28-32. SECURED BY GOD'S PURPOSE, AS AFFECTING OUR STANDING.

28. God's purpose is *working* "all things" for good to His people.
29, 30. God's purpose in conforming us to His Son.
31, 32-. God's purpose in conforming His Son for us.
-32. God's purpose in giving "all things" with His Son.

28 And = But.
work together. Gr. *sunergeo*. Only here, Mark 16. 20. 1 Cor. 16. 16. 2 Cor. 6. 1. Jas. 2. 22.
love. Gr. *agapao*. Ap. 135. I. 1.
purpose. Gr. *prothesis*. See Acts 11. 23.
29 did foreknow = foreknew. Gr. *proginosko*. Ap. 132. I. iv.
also did predestinate = foreordained (Gr. *proorizo*). See Acts 4. 28) also.
conformed. Gr. *summorphos*. Only here and Phil. 3. 21. Cp. Phil. 3. 10.
image. See 1. 23.
that He might be. Lit. unto (Ap. 104. vi) His being.
the firstborn. Gr. *prototokos*. Here, Matt. 1. 25. Luke 2. 7. Col. 1. 15, 18. Heb. 1. 6; 11. 28; 12. 23. Rev. 1. 5 (firstborn of the dead). Cp. Acts 13. 33. Col. 1. 18

among. Ap. 104. viii. 2. **brethren**. Cp. Heb. 2. 11, 12. **30 Moreover** = But. **also called** = called also. See 1 Cor. 1. 9. **also justified** = justified (Ap. 191. 2) also. Cp. 2. 13. **also glorified** = glorified (see 1. 21) also. In this beautiful *Climax* (Ap. 6), by another Fig. (*Heterosis* of Tenses, Ap. 6) the called ones are spoken of as already (in the Divine purpose) in Christ, justified, and glorified!
31 What, &c. See 3. 6. **to**. Ap. 104. xv. 3. **be** = *is*. **can be** = *is*. **against**. Ap. 104. x. 1.
32 spared. Gr. *phedomai*. See Acts 20. 29. **delivered ... up** See John 19. 30. **freely give**. Ap. 184. II. 1.

8: 33-39. SECURED BY GOD'S LOVE, AS AFFECTING OUR STATE.

33. God's love in securing us against all who would *accuse*.
34. Christ's love (manifested in death and resurrection) securing us against all who would *condemn*.
35-37. Christ's love (thus manifested by Him that loved us) securing us against all separation arising from the *operations of things*.
38, 39. God's love in Christ in securing us against all separation from the *nature of things*.

33 lay any thing = bring charges, i.e. call to judicial account. Gr. *enkaleo*. See Acts 19. 38. **to the charge of**. Ap. 104. x. 1.
It ... justifieth = Shall God Who justifies (them)?
34 It is = *Shall*. **even** = also. **at**. Ap. 104. viii. **also, &c.** = intercedes also.
35 separate. Gr. *chorizo*. See Acts 18. 1. **love**. Ap. 135. II. 1. Cp. 5. 5. 2 Cor. 5. 14. **tribulation**. See 2. 9.
distress. Rendered "anguish" in 2. 9. **persecution**. See Acts 8. 1. **peril**. Gr. *kindunos*. Only here and 2 Cor. 11. 26. These four questions and answers in vv. 33-35 form the Fig. *Anaphora*. v. 35 gives the Fig. *Paradiastole*. See Ap. 6.

36 *Even as* it is ^owritten, "**On Thine account** we are killed all the day long; we are *considered* as ^osheep of slaughter."

37 Nay, in all these things we are ^omore than conquerors through **Him That** ²⁸loved us.

38 For I am ^opersuaded, that ^oneither death, nor ²life, nor angels, nor principalities, nor ^opowers, nor things ^opresent, nor things to come,

39 ³⁸Nor ^oheight, nor depth, nor any other *created thing*, shall be able to ³⁵separate us from the ³⁵love of God, which *is* in Christ Jesus our ^oLord.

9 I say the truth in ^oChrist, I lie not, my conscience also ^obearing me ^owitness in ^othe *Holy Spirit*,

2 That I have great *sorrow* and ^ocontinual *pangs* in my heart.

3 (For I *used to wish aloud* that myself were ^oaccursed from *the Christ*) for my brethren, my kinsmen ^oaccording to the flesh:

4 Who are Israelites; *whose are* the ^oadoption, and the ^oglory, and the ^ocovenants, and the ^ogiving of the law, and the *Divine service of God*, and the promises;

5 *Whose are* the fathers, and of whom *is the Christ as according to the flesh came*, **Who** is over all, ^oGod ^oblessed ^ofor ever. Amen.

6 Not as though the ^oword of ^oGod hath *failed*. For they *are* not all Israel, which are of Israel:

7 ^oNeither, because they are the seed of Abraham, *are they* all ^ochildren: but, "In Isaac shall thy seed be called."

8 That is, They which are the ⁷children [*natural born*] of the flesh, these *are* not the ⁷children of God:

36 **As** = Even as. Ap. 6.
written. See 1. 17.

For Thy sake = On Thine account.

accounted. See 4. 5.

sheep, &c. Quoted from Ps. 44. 22.

for the = of.

37 more than conquerors. Gr. *hupernikao*; only here.

38 persuaded. Cp. 2. 8 (obey). Ap. 150.1. 2.

neither, nor. Gr. *oute*.

principalities. Gr. *arche*. See Eph. 6. 12.

powers. Ap. 172. 1 and 176. 1.

present. Gr. *enistemi*. Elsewhere, 1 Cor. 3. 22; 7. 26. Gal. 1. 4. 2 Thess. 2. 2. 2 Tim. 3. 1. Heb. 9. 9.

39 height. Gr. *hupsoma*; only here and 2 Cor. 10. 5.

creature = created thing. See v. 21.

Lord. Ap. 98. VI. i. B. 2. A. The question in v. 35, followed by the answer in vv. 38, 39, is a striking example of the Fig. *Paradiastole*. Ap. 6. These vv. illustrate the importance also of the number 17, as there are seven things enumerated in v. 35, "tribulation", &c, and ten in vv. 38, 39, "neither death", &c. See Ap. 10. Cp. another illustration of the number 17 in Heb. 12. 18-24. See Ap. 10.

9: 1--11: 36.

DISPENSATIONAL.

9: 1-5.

Paul's sorrow regarding Israel's failure.

9: 6-13.

God's purpose had respect only to a portion.

9: 14-29.

God's purpose regarded only a remnant.

9: 30-33.

Israel's failure in spite of the Prophets.

10: 1-13.

Israel's failure in spite of the Law.

10: 14-21.

Israel's failure in spite of the Gospel.

11: 1-10.

God's purpose regarding the remnant accomplished.

11: 11-32.

God's purpose will ultimately embrace the whole.

11: 33-36.

Paul's joy regarding God's purpose.

9. 1 in. Gr. *en*. Ap. 104. viii.

Christ. Ap. 98. IX.

bearing . . . witness. See 2. 15.

the Holy Ghost. Ap. 101. II. 14.

2 heaviness = sorrow.

continual. Gr. *adialeiptos*. Only here and

2 Tim. 1. 3. **sorrow** = pangs. Gr. *odune*. Only here and 1 Tim. 6. 10.

9: 1-5. PAUL'S SORROW REGARDING ISRAEL'S FAILURE.

1-3.

Paul's kinship to Israel according to the flesh (*kata sarka*).
His wish to be accursed and his present sorrow.

4.

What belongs to Israel.

5-

Who belong to Israel.

-5.

Christ's kinship to Israel according to the flesh (*kata sarka*).
His eternal existence as God over all, blessed for ever.

3 could = used to. Fig. *Anamnesis*. Ap. 6.

wish. Ap. 134. I. 1.

accursed. See Acts 23. 14.

Christ = the Christ. See v. 1. The words in

v. 3 "For I" to "Christ" are in a parenthesis. Fig. *Epitrechon*. Ap. 6.

according to. Gr. *kata*. Ap. 104. X. 2. The sorrow was on behalf of his brethren.

4 to whom, &c. = whose are.

adoption. See 8. 15.

glory. See p. 1511.

covenants. See Matt. 26. 28.

giving, &c. Gr.

nomothesia. Only here.

service. Ap. 190. II. 3.

5 as, &c. Read "is the Christ as to the flesh".

as concerning.

Same as according to, v. 3.

all. Cp. John 17. 2. 1 Cor. 15. 27. 28. Col. 1. 16-19; 2. 9.

God. Ap. 98. I. i. 2.

blessed.

See 1. 25.

for ever. Ap. 151. II. A. ii. 7. a. This is an example of the Fig. *Anamnesis*. Ap. 6. Note the seven privileges of Paul's people in v. 4. Ap. 10.

To account for various readings, the R.V. sometimes appeals in the margin to ancient authorities, meaning Greek MSS., &c, but here, and here only, *modern interpreters* are allowed to introduce, by varying punctuation, devices for destroying this emphatic testimony to the Deity of the Lord. See Ap. 94. V. i. 3.

9: 6-13. GOD'S PURPOSE HAD RESPECT ONLY TO A PORTION.

6.

The word of God not having failed.

7, 8.

Election of seed. Different mothers.

9.

The promise.

10, 11.

Election of seed. Same mother.

12.

The prophecy.

13.

The word of God confirmed.

6 word. Gr. *logos*. Ap. 121. 10.

God. Ap. 98. I. i. 1.

taken, &c Lit. fallen out = failed. Cp. 1 Cor. 13. 8.

7 Neither. Gr. *oude*.

children. Gr. *teknon*. Ap. 108. i.

but the ⁷children of the promise are *reckoned* °for the seed.

9 For this *is* the °word of promise, “At this time will **I** come, and Sara shall have a °son.”

10 And not only *this*; but *when* Rebecca also had conceived °by one, *even* °by our father Isaac;

11 (For *the children* being not yet born, °neither having done any good or °evil [*contempt of law*], *in order that* the °purpose of God °according to election might *abide*, not of works, but of **Him That** calleth:)

12 It was said *to* her, “The °elder [*greater*] shall °serve the °younger [*less*].”

13 As it is written, “Jacob ... **I** °loved, but Esau ... **I** hated.”

14 °What shall we say then? *Is there* °unrighteousness °with God? °God forbid.

15 For **He** saith to Moses, “**I** will *pity* on whom **I** ... *pity*, and **I** will *compassionate* whom **I** ... *compassionate*.”

16 So then *it is* not of him that °willeth, nor of him that runneth, but of God **That** sheweth ¹⁵*pity*.

17 For the Scripture saith ¹²*to* Pharaoh, “Even for this same *thing* have **I** °raised thee up, that **I** might °shew **My** °power in thee, and that **My** name might be °declared °throughout all the °earth.”

18 Therefore hath **He** ¹⁵*pity* on whom **He** ¹⁶*desires to have pity*, and whom **He** ¹⁶*desires He* °hardeneth.

19 Thou wilt say then ¹²*to* me, “Why doth **He** yet °find fault? For who hath resisted **His** *desire* ?”

20 Nay but, O man, who art thou that °repliest against °God? °“Shall the °thing formed say to him that °formed it, ‘Why hast thou made me thus?’ ”

21 Hath not the potter °power *of* the °clay, ⁵*out of* the same °lump to make one vessel unto honour, and another unto *lack of honour* ?

22 What if °God, ¹⁶willing to ¹⁷*shew forth His* wrath, and to make **His** °power known, endured with much longsuffering ... vessels of wrath *pieced up together, as a broken vessel to perdition*:

23 And ¹¹*in order that* **He** might make known the °riches of **His** ⁴glory on ²²... vessels of mercy, which **He** had °afore prepared unto ⁴glory,

24 *Us whom He called*, not of the Jews only, *but of the Gentiles also* ?

25 As **He** saith *in Hosea also*, “**I** will call them **My** °people, which were not **My** people; and her ¹³beloved, which was not beloved.

26 And it shall *be*, *that* in the place where it was said ¹²*to* them, ‘Ye *are* not **My** ²⁵people;’ there shall they be called the °children of the living °God.”

8 counted. Gr. *logizomai*. See 2. 26.

for. Gr. *eis*. Ap. 104. vi.

9 son. Gr. *huios*. Ap. 108. iii. See Gen. 18. 14.

10 by. Gr. *ek*. Ap. 104. vii.

11 neither. Gr. *mede*.

evil. Gr. *kakos*. Ap. 128. III. 2.

that = in order that. Gr. *hina*.

purpose. Gr. *prothesis*. See Acts 11. 23.

stand = abide. Gr. *meno*. Only here transl. "stand". Cp. 1 Pet. 1. 23, 25.

12 unto = to.

elder = greater.

serve. Gr. *douleuo*. Ap. 190. III. 2.

younger = less. See Gen. 25. 23.

13 have. Omit.

loved. Gr. *agapao*. Ap. 135. I. 1. See Deut. 21. 15.

9: 14-29. GOD'S PURPOSE REGARDING ONLY A REMNANT.

14-16. Divine election justified by Scripture.

17, 18. Gentiles hardened for sake of Israel.

19-21. Divine election not to be challenged.

22-24. Divine election benevolent so far as man can apprehend.

25, 26. Israel restored to supremacy over Gentiles.

27-29. Divine election justified by Scripture.

14 What, &c. See 3. 5.

unrighteousness. Gr. *adikia*. Ap. 128. VII. 1.

with. Gr. *para*. Ap. 104. xii. 2.

God forbid. See Luke 20. 16.

15 have mercy = pity.

will. Omit.

have compassion on = compassionate. Gr. *oikteiro*. Only here. Cp.

12. 1. See Ex. 33. 19.

16 willeth. Gr. *thelo*. Ap. 102. 1. Isaac willed, Esau ran.

17 purpose. Lit. thing.

raised ... up. Ap. 178. I. 6. The same word is used in the Sept. of 2 Sam. 12. 11.

shew. See 2. 15.

power. Ap. 172. 1.

declared. See Luke 9. 60 (preach). Ap. 121. 6.

throughout. Ap. 104. viii.

earth. Ap. 129. 4. Quoted from Ex. 9. 16.

18 hardeneth. See Acts 19. 9. Cp. Ex. 4. 21.

19 find fault. Gr. *memphomai*. Only here, Mark 7. 2. Heb. 8. 8.

will. Ap. 102. 4.

20 reliest against. Gr. *antapokrinomai*. Only here and Luke 14. 6.

Cp. Ap. 104. ii and 122. 3.

Shall. Question preceded by *me*, as v. 14.

thing formed. Gr. *plasma*. Only here.

formed. Gr. *plasso*. Only here and 1 Tim. 2. 13. Quoted from Isa. 45. 9.

21 power. Ap. 172. 5.

over = of.

clay. See John 9. 6.

lump. Gr. *phurama*. Only here, 11. 16. 1 Cor. 5. 6, 7. Gal. 5. 9.

unto. Ap. 104. vi. Cp. Isa. 45. 9; 64. 8. Jer. 18. 1-6.

dishonour = not shame, but lack of honour.

22 if. Ap. 118. 2. a.

power. Gr. *to dunaton*.

with. Ap. 104. viii.

the. Omit.

fitted = pieced up together, as a broken vessel. Ap. 125. 8.

to. Ap. 104. vi.

destruction = perdition, as in John 17. 12. From this is it not clear that in the resurrection the unjust come forth from the grave in the self-same bodies in which they entered it (John 5. 28, 29) ?

23 riches. See 2. 4.

afore prepared. Gr. *proetoimazo*. Only here and Eph. 2. 10.

24 Even, &c. = "Us whom He called ... but of the Gentiles also?"

25 also, &c. = in Hosea also.

people. See Acts 2. 47. Quoted from Hos. 2. 23. Cp. 1 Pet. 2. 10.

26 come to pass = be.

children. Ap. 108. iii. Quoted from Hos. 1. 9, 10.

27 *Isaiah* also crieth *over* Israel, “Though the number of the ²⁶children of Israel be as the sand of the sea, *the* ^oremnant shall be saved:

28 For **He** will *close* the *account*, and ^ocut *it* short in ^orighteousness: because a short ^owork will ^othe Lord make ^oupon the ¹⁷earth.”

29 And as *Isaiah* said before, “*If not* the Lord of *Hosts* had ^oleft us a seed, we had been as Sodoma, and been made like unto Gomorrha.”

30 ¹⁴What shall we say then? That the Gentiles, which followed not after ²⁸righteousness, *obtained* ²⁸righteousness, even the ²⁸righteousness which *is* of *faith principles*.

31 But Israel, which followed after *a* law of ²⁸righteousness, ^o*hath* not ^oattained to *a* law of ²⁸righteousness.

32 Wherefore? Because *they sought it* not ^oby ³⁰*faith principles*, but as it were by the works For they ^ostumbled at that ^ostumblingstone;

33 As it is written, “Behold, I lay in ^oSion a ³²stumblingstone and Rock of ^ooffence: and *he who* ^obelieveth on **Him** shall not be *put to shame*.

10 Brethren, my heart's ^odesire and ^oprayer to ^oGod for *them is, for salvation*.

2 For I ^obear them record that they have a zeal of ¹God, but not ^oaccording to ^oknowledge.

3 For they being ^oignorant of God's ^orighteousness, and *seeking* to establish their own righteousness, have not submitted themselves *to* the righteousness of God.

4 For ^oChrist *is* the end of the law for ³righteousness to every one that ^obelieveth.

5 For ^oMoses describeth the ³righteousness which *is* of the law, that “the ^oman which doeth those things shall live ^oby them.”

6 But the ³righteousness *which is* of ^ofaith speaketh on this wise, “Say not in thine heart, ‘Who shall ^oascend into *the heaven*?’ ” (that is, to bring ⁴Christ down *from above*:)

7 “Or, Who shall descend into the ^odeep?’ ” (that is, to bring up ⁴Christ again ^ofrom the dead.)

8 ♦But what saith it? “The ^oword is nigh thee, *even* in thy mouth, and in thy heart:” that is, the word of *the faith*, which we ^opreach;

9 ♦That if thou shalt confess with thy mouth *Jesus as Lord*, and shalt ^obelieve in thine heart that God ... raised **Him** ⁷from the dead, thou shalt be saved.

10 ♦For with the heart *it is believed* unto ³righteousness; and with the mouth *it is confessed to obtain* salvation.

8 word. Gr. *rhema*. See Mark 9. 32. These quotations are from Deut. 30. 12-14.

9 with. Gr. *en*.
Jesus. Ap. 98. X.

10 with. No prep. Dat. case.

the Lord Jesus = Jesus as Lord. Cp. John 13. 13. 1 John 4. 15.

believe. Ap. 150. I. I. iii.

man believeth = it is believed.

faith = the faith. Ap. 150. II. 1

hath. Omit.

unto. Ap. 104. vi.

preach. Ap. 121. 1.

Lord. Ap. 98. VI. i. B. 2. B.

raised. See 4. 24.

confession, &c. = it is confessed.

27 concerning = over. Ap. 104. xvii. 1.

Though. Ap. 118. 1. b.

a = the.

remnant. Gr. *kataleimma*. Only here.

28 finish = close. Gr. *sunteleo*. See Acts 21. 27.

work = account. Gr. *logos*. Ap. 121. 10.

cut . . . short. Gr. *suntennno*. Only here and next clause.

righteousness. Ap. 191. 3.

the Lord. Ap. 98. VI. i. B. 1. B. a.

upon. Ap. 104. ix. 1. Quoted almost verbatim from the Sept. of Isa. 10. 22, 23. Ap. 107. II. 3 (b).

29 Except = If (Ap. 118. 1. a) not (Ap. 105. II.)

Sabaoth = Hosts. Only here and Jas. 5. 4. First occ. 1 Sam. 1. 11. Quoted from Isa. 1. 9. Ap. 107. I. 3.

left. Gr. *enkataleipo*. See Acts 2. 27.

9: 30-33. ISRAEL'S FAILURE IN SPITE OF THE PROPHETS.

30. With the believer, no running or willing (v. 16).

31, 32-. With the runner or willer, no believing.

-32, 33-. With the runner or willer, only stumbling.

-33. With the believer, no stumbling.

30 have attained to = obtained. Gr. *katalambano*. See John 12. 35.

faith. Ap. 150. II. 1. That is, on faith-principle, as in 1. 17.

31 the = a.

hath = omit.

attained. Gr. *phthano*. Not the same word as in 30. See Luke 11. 20.

32 of the law. The texts omit.

stumbled. Gr. *proskopto*. Here, 14. 21. 1 Pet. 2. 8, and five times in the Gospels.

stumblingstone. Gr. *proskomma*. Here, v. 33; 14. 13, 20. 1 Pet. 2. 8.

33 Behold. Ap. 133. I. 2.

Sion. Ap. 68.

offence. See 1 Cor. 1. 23.

whosoever. The texts read "he who".

believeth. Ap. 150. I. v. (iii) 1.

ashamed = put to shame. See Rom. 5. 6. Quoted from Isa. 28. 16.

10: 1-13. ISRAEL'S FAILURE UNDER THE LAW.

1-3. The righteousness of God. Israel's ignorance of it.

4. Christ the end of the Law.

5-10. The righteousness of God. Teaching of the Law.

11-13. Christ the end of the Law. Witness of the Prophets.

10. 1 desire. Gr. *eudokia*. See Luke 2. 14, and cp. Eph. 1. 5, 9. Phil. 1. 15; 2. 13. 2 Thess. 1. 11.

prayer. Ap. 134. II. 3.

to. Ap. 104. xv. 3.

God. Ap. 98. I. i. 1.

for. Ap. 104. xvii. 1.

Israel. The texts read them.

that, &c. = for (Gr. *eis*) salvation.

2 bear . . . record. Gr. *martureo*. See 3. 21.

not. Ap. 105. I.

according to. Ap. 104. x. 2.

knowledge. Ap. 132. II. ii.

3 ignorant. See 1. 13.

righteousness. Ap. 191. 3.

going about = seeking.

unto = to.

4 Christ. Ap. 98. IX.

believeth. Ap. 150. I. i.

5 Moses. See 5. 14.

man. Ap. 123. 1.

by. Ap. 104. viii. Quoted from Lev. 18. 5.

6 faith. Ap. 150. II. 1. Cp. 1. 17.

ascend. See John 3. 13. Acts 2. 34.

into. Ap. 104. vi.

heaven = the heaven. Matt. 6. 9, 10.

7 deep. Gr. *abussos*. See Luke 8. 31.

from the dead. Gr. *ek nekron*. Ap. 139. 3.

11 ♦ For the Scripture saith, “Whosoever ^obelieveth on Him shall not be ^oashamed.”

12 ♦ For there is no ^odifference between the Jew and the Greek: for the same ⁹Lord *of* all is rich unto all that ^ocall upon Him.

13 ♦ For “whosoever shall ¹²call upon the ^oname of the ^oLord shall be saved.”

14 How then shall they ¹²call on Him in Whom they have not ^obelieved? and how shall they believe in Him of Whom they have not heard? and how shall they hear *apart from one preaching* ?

15 And how shall they ¹⁴preach, *if not* they be ^osent? as it is written, “How ^obeautiful are the feet of them that ^opreach the gospel of peace, and ^obring glad tidings of good things!”

16 But they have not all obeyed the ^ogospel. For *Isaiah* saith, “Lord, who ...⁴believed *the hearing of us* ?”

17 So then ⁶faith *cometh* by hearing, and hearing by the ⁸word of *Christ*.

18 But I say, Have they not heard ? Yes verily, “their ^osound went into all the ^oearth, and their ⁸words unto the ^oends of the ^oworld.”

19 But I say, Did not Israel ^oknow? First ⁵Moses saith, “I will ^oprovoke you to jealousy by *them that are* no ^opeople, and by a ^ofoolish *people* I will ^oanger you.”

20 But *Isaiah* is ^overy bold, and saith, “I was found of them that sought Me not; I was made manifest unto them that ^oasked not after Me.”

21 But to Israel He saith, “All day long I have ^ostretched forth My hands unto a ^odisobedient and ^ogainsaying ^opeople.”

11 I say then, *Did* ^oGod *thrust aside* His ^opeople? ^oGod forbid. For I *indeed* am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2 God ¹*did* not ¹*thrust aside* His ¹people which He ^oforeknew. *Know* ye not what the Scripture saith *in Elijah* ? how he *complained* to God ^oagainst Israel, saying,

3 “Lord, they ... killed Thy prophets, and *overthrew* Thine altars; and I am ^oleft alone, and they seek my life.”

4 But what saith the *Divine response* to him? “I have reserved to Myself seven thousand men, who have not bowed the knee to *the image of Baal*.”

11 believeth. Ap. 150. I. 1. v. (iii). 1.

ashamed. See 9. 33. Quoted from Isa. 28. 16.

12 difference. See 3. 22.

over = of.

call upon. See Acts 2. 21.

13 name. See Acts 2. 38.

Lord. Ap. 98. VI. i. B. 1. B. a. Quoted from Joel 2. 32.

10: 14-21. ISRAEL'S FAILURE UNDER THE GOSPEL.

14, 15. Israel heard. God vindicated.

16. Israel inexcusable.

17, 18. Israel heard. God vindicated.

19-21. Israel inexcusable.

14 believed. Ap. 150. I. 1. v. (i).

believe. Ap. 150. I. 1. vi.

without = apart from.

a preacher = one preaching (Ap. 121. 1.)

15 except = if (Ap. 118. 1. b.) not (Gr. *me*).

sent. Ap. 174. 1.

beautiful. Gr. *horaios*. Lit. happening in its time. Only here, Matt. 23.

27. Acts 3. 2, 10. Cp. Eccl. 3. 1, 11.

preach the gospel. Ap. 121. 4.

bring glad tidings. Same as above. Quoted from Isa. 52. 7 (Sept.).

16 gospel. See Ap. 140.

hath. Omit.

our report = the hearing of us. Quoted from Isa. 53. 1.

17 by. Ap. 104. vii.

by. Ap. 104. v. 1.

God. The texts read “Christ”.

18 sound. Gr. *phthongos*. Only here and 1 Cor. 14. 7. Cp. Acts 4. 18.

earth. Ap. 129. 4.

ends Gr. *peras*. Here, Matt. 12. 42. Luke 11. 31. Heb. 6. 16.

world. Ap. 129. 3. Quoted from Ps. 19. 4. This v. 18, by the Fig.

Prolepsis (Ap. 6.), anticipates the objection that they had not heard.

19 know. Ap. 132. I. ii.

provoke ... to jealousy. Gr. *parazelloo*. Only here, 11. 11, 14. 1 Cor. 10. 22.

by. Ap. 104. ix. 2.

people. Gr. *ethnos*.

foolish. See 1. 21.

nation = people, as above.

anger. Gr. *parorgizo*. Only here and Eph. 6. 4. Used frequently in the

Sept. of provoking Jehovah to anger. Deut. 32. 21, &c.

20 very bold. Gr. *apotoImao*. Only here.

manifest. Gr. *emphanes*. Only here and Acts 10. 40.

asked. See Acts 5. 27. Quoted from Isa. 65. 1.

21 stretched forth. Gr. *ekpetannumi*. Only here. Used of a bird expanding its wings.

unto. Ap. 104. xv. 3.

disobedient. See 2. 8.

gainsaying. Gr. *antilego*. See Acts 13. 45.

people. See Acts 2. 47. Quoted from Isa. 65. 2.

11: 1-10. GOD'S PURPOSE REGARDING THE REMNANT ACCOMPLISHED.

1-3. The majority of Israel rejected God.

4-6. A remnant reserved, according to God's election.

7-. The remnant obtained what the nation lost.

-7-10. Fate of majority. God hardened them.

11. 1 **Hath** = Did. **God.** Ap. 98. I. i. 1. **cast away** = thrust aside. See Acts 7. 27. **people.** See 10. 21. **God forbid.** See 3. 4. **also** = indeed.

2 not. Ap. 105. I. **foreknew.** Ap. 132. I. iv. **Wot** = Know. Ap. 132. I. i. **of Elias** = in (Gr. *en*) Elijah : i.e. in the section which gives Elijah's history. Cp. Mark 12. 26. Luke 20. 37. **maketh intercession.** See 8. 27. **against.** Ap. 104. x. 1.

3 Lord. Ap. 98. VI. i. B. 1. B. a. **have.** Omit. **digged down** = overthrew. See Acts 15. 16. **left.** Gr. *hupoleipo*. Only here.

4 answer of God = Divine response. Gr. *chrematismoa*. Only here. Cp. Acts 11. 26. **unto** = to. **men.** Ap. 123. 2. Quoted from 1 Kings 19. 10-18.

5 Even so then at this present time also there is a ^oremnant ^oaccording to the ^oelection of ^ograce.

6 And if by ⁵grace, then *is it no longer* of works: otherwise ⁵grace is *no longer* ⁵grace. But if it be of works, then is it ^ono longer grace:

7 What then? Israel *hath* not ^oobtained that which he seeketh for; but the ⁵election ... obtained *it*, and the ^orest were *hardened*.

8 (According as it is written, ¹⁴“God *gave* them the ^ospirit of *stupor*, eyes that they should not see, and ears that they should not hear”;) unto this day.

9 And David saith, “Let their ^otable [material prosperity] be made *for a* snare, and *for a* trap, and *for a* stumbling block, and *for a just retribution* ⁴to them:

10 Let their eyes ^obe darkened, that they may not ⁸see, and ^obow down their ^oback alway.”

11 I say then, *Did they not stumble in order that they might* fall? ¹God forbid: but *rather by* their ^ofall salvation *is come* ⁴to the Gentiles, for to ^oprovoke them to jealousy.

12 Now if the ¹¹fall of them *be* the riches of the ^oworld, and the ^odiminishing [loss] of them the riches of the Gentiles; how much more their ^ofulness [accomplishment] ?

13 For I speak to you Gentiles, inasmuch as I am the ^oapostle of the Gentiles, I *glorify* mine *ministry*:

14 If by any means I may provoke to emulation [the earnest desire to receive like blessings] *them which are* my flesh, and might save ^osome of them.

15 For if the ^ocasting away of them *be* the ^oreconciling of the ¹²world, what *shall* the ^oreceiving of *them be, if not* ^olife ^ofrom the dead?

16 For if the ^ofirstfruit *be* holy, the ^olump *also is* holy: and if the root *be* holy, *the branches are also*.

17 And if ¹⁴some of the branches *were broken off*, and thou, being a ^owild olive tree, wert ^ografted in ^oamong them, and with them *art partaker* of the root and *fertility* of the olive tree;

18 ^oBoast not against the branches. But if thou ^oboast, thou bearest not the root, but the root thee.

office = ministry. Ap. 190. II. 1.

15 casting away. See Acts 27. 22 (loss), and cp. Ex. 32. 11.

but = if not (Gr. *ei me*).

life. Ap. 170. 1.

16 firstfruit. See 8. 23.

lump. See 9. 21.

11: 17-24. THE WILD OLIVE GRAFT.

- 17, 18. The wild olive graft, not to boast.
19, 20. The wild olive to fear.
21, 22. Reason for fear.
23, 24. The reason for not boasting.

17 be, &c. = were broken off. Gr. *ekklazo*. Only here and vv. 19, 20. Only here and v. 24.

grafted in. Gr. *enkentrizō*. Only here and vv. 19, 23, 24.

partakest = art partaker (Gr. *sunkoinonos*. Only here, 1 Cor. 9. 23. Phil. 1. 7. Rev. 1. 9).

18 Boast. Gr. *katakauchaomai*. Only here, Jas. 2. 13; 3. 14.

wild olive tree. The oleaster which bears no fruit. Gr. *agrielaios*.

among. Ap. 104. viii. (2).

fatness. Gr. *piotes*. Only here.

5 at. Ap. 104. viii.

time. See 3. 26.

remnant. Gr. *leimma*. Only here. Cp. 9. 27.

according to. Ap. 104. x. 2.

election. See 9. 11.

grace. See 1. 5. Ap. 184. I. 1.

6 if. Ap. 118. 2. a.

no more = no longer. The texts omit last clause of the verse.

7 hath. Omit.

obtained. Gr. *epitunchano*. Only here, Heb. 6. 15; 11. 33. Jas. 4. 2.

rest. See 1. 13. Ap. 124. 3.

blinded = hardened. Gr. *poroo*. Here, 2 Cor. 8. 14, and three times in the Gospels. Cp. v. 25.

8 hath given = gave.

spirit. Ap. 101. II. 7.

slumber = stupor. Gr. *katanuxis*. Only here. Quoted from Isa. 29. 10.

see. Ap. 133. I. 5.

9 table. Put by Fig. *Metaphor* for material prosperity.

a = for (Gr. *eis*) a.

stumblingblock. See 9. 32.

recompence. Gr. *antapodoma*. Only here and Luke 14. 12.

10 be darkened. See Rom. 1. 21.

bow down. Gr. *sunkampto*. Only here.

back. Gr. *notos*. Only here. Quoted from Ps. 69. 23. Cp. Deut. 28. 43.

11: 11-32. GOD'S PURPOSE WILL EMBRACE THE WHOLE.

- 11-16. Israel provoked to jealousy.
17-24. The wild olive graft.
25-32. The hardening of Israel.

11: 11-16. ISRAEL PROVOKED TO JEALOUSY.

11. Salvation to Gentiles provokes Israel to jealousy.
12. Benefit to world through Israel's fall.
Greater benefit will come from their fullness.
13, 14. Paul's apostleship provokes Israel to jealousy.
15, 16. Greater benefit will be through their restoration.

11 Have, &c. = Did they not (Gr. *me*) stumble (Gr. *ptaio*. Only here, Jas. 2. 10; 3. 2. 2 Pet. 1. 10)?

that = in order that. Gr. *hina*.

should = might.

through = by (Dat.).

fall. Ap. 128. I. ii. 3.

provoke, &c. See 10. 19.

12 world. Ap. 129. 1.

diminishing. Gr. *hettēma*. Only here and 1 Cor. 6. 7. Cp. 2 Cor. 12. 13.

fulness. Gr. *pleroma*. Cp. Ap. 125. 7.

13 apostle. Ap. 189.

magnify = glorify. Seep. 1511.

14 provoke, &c. See v. 11.

reconciling. See 5. 11.

some. Ap. 124. 4.

receiving. Gr. *proslepsis*. Only here.

from the dead. Gr. *ek nekron*. Ap. 139. 3.

is also = also *is*.

so, &c. = the branches also are.

19 Thou wilt say then, ...“branches were ¹⁷broken off, ¹¹*in order that* I might be ¹⁷grafted in.”

20 Well; because of ^ounbelief they were ¹⁷broken off, and thou standest by ^ofaith. Be not *arrogant*, but fear:

21 For if ¹God spared not the *according to nature* branches, *take heed that He neither spare* thee.

22 Consider therefore the ^ogoodness and *cutting off* of ¹God: on them which fell, *cutting off*; but *on* thee, goodness, if thou ^ocontinue in *His* goodness: otherwise thou also shalt be cut off.

23 And they also, if they *continue* not still in ²⁰unbelief, shall be ¹⁷grafted in: for God is able to ¹⁷graft them in again.

24 For if thou wert cut out of the *wild olive tree which is so by nature*, and wert ¹⁷grafted ^ocontrary to nature into a ^ogood olive tree: how much more shall these, which *be* the ²¹natural branches, be grafted into their own olive tree?

25 For I *desire* not, brethren, that ye should be ignorant of this *secret, in order that ye should be not wise with yourselves*; that blindness ^oin part is happened to Israel, until the ^ofulness of the Gentiles be come in.

26 And so all Israel shall be saved: as it is written, “There shall come out of *Zion* the Deliverer, and shall turn away ^oungodliness from Jacob:”

27 “For this *is the covenant with Me to* them, when I shall ^otake away their ^osins.”

28 ^oAs concerning the gospel, *they are enemies on account of* your sakes: but *as concerning* the ⁵election, *they are* ^obeloved [*special*] *on account of* the fathers’ sakes.

29 For the ^ogifts and calling of God *are not to be repented of*.

30 For as ye *at one time disobeyed* God, yet have now ^oobtained mercy [*were pitied*] ^othrough their *disobedience*:

31 Even so ³⁰have these also now not believed, ¹¹*in order that* through your mercy they also may ³⁰*be pitied*.

32 For ¹God *shut up* them all in ³⁰unbelief, *in order that He* might *pity* all.

33 O the depth of the ^oriches

19 The. Omit.

20 unbelief. See v. 30 and 3. 3.

faith Ap. 150. II. 1.

highminded = arrogant. Gr. *hupselophroneo*. Only here and I Tim. 6. 17.

21 natural = according to (Ap. 104. x. 2) nature.

lest. The texts read "that".

also spare not = neither (Gr. *oude*) spare.

22 Behold. Ap. 133. I. 3.

goodness. See 2. 4.

severity = cutting off. Gr. *apotomia*. Only here.

toward = on, as above.

if. Ap. 118. I. b.

continue. See 6. 1.

23 abide = continue, as above.

24 if. Ap. 118. 2. c.

out of. Ap. 104. vii.

olive tree, &c. Read "wild olive tree which is so by (Ap. 104. x. 2) nature".

contrary to. Ap. 104. xii. 3.

good olive tree. Gr. *kallieliaioa*. Only here. It is only in the kingdom of grace that such a process, thus contrary to nature, can be successful.

11: 25-32. THE HARDENING OF ISRAEL.

25- Hardening to Israel.

-25. The fullness of the Gentiles.

26, 27. The salvation of Israel, the end.

28-. The Gospel standpoint. Israel enemies.

-28, 29. The election standpoint. Israel beloved.

30. Mercy to the nations. The result.

31. Disobedience of Israel, the means.

32. Mercy upon all, the end.

25 I would, &c. See 1. 13.

mystery = secret. Ap. 193.

lest = in order that . . . not. Gr. *hina me*.

in your own conceits. Lit. with (Ap. 104. xii. 2) yourselves. Cp. Prov. 3. 7.

blindness = hardness. Gr. *porosis*. See Mark 3. 5.

in part. Gr. *apo merous*.

fulness. Gr. *pleroma*. That is, the fulness of times when the full number of Acts 15. 17 is completed. Cp. Luke 21. 24. Isa. 59. 20.

26 Zion. Ap. 68.

ungodliness. Ap. 128. IV.

from. Ap. 104. iv.

27 My covenant = the covenant (see 9. 4) with (Ap. 104. xii. 1) Me.

take away. Gr. *aphaireo*. Cp. Heb. 10. 4. Rev. 22. 19.

sins. Ap. 128. I. ii. 1. This is a combined quotation from Isa. 59. 20, 21 and 27. 9. Ap. 107. II. 4.

28 As concerning. Ap. 104. x. 2.

for . . . sakes = on account of (Ap. 104. v. 2).

as touching = as concerning, as above.

beloved. Ap. 135. III.

29 gifts. Ap. 184. I.

without repentance = not to be repented of. Ap. 111. III.

30 in times past = at one time (*pote*).
through. No prep.

32 hath concluded = shut up. Gr. *sunkleio*, Elsewhere, Luke 5. 6. Gal. 3. 22, 23.

have not believed = disobeyed. See 2. 8.

unbelief = disobedience. Gr. *apeitheia*, Also v. 32. Eph. 2. 2; 5. 6. Col. 3. 6. Heb. 4. 6, 11.

in. Gr. *eis*.

obtained mercy. Lit. were pitied.

have mercy upon = pity.

11: 33-35. PAUL'S JOY REGARDING GOD'S PURPOSE.

33-. The depth of the riches.

-33-. Wisdom.

-33-. Knowledge.

-33-. His judgments unsearchable.

-33-. His ways untraceable.

34-. Knowledge.

-34-. His counselor (wisdom).

35. Who hath given Him His riches?

33 riches. See 2. 4. This verse is an example of the Fig. *Thaumasmos*. Ap. 6.

both of the wisdom
and °knowledge of ¹God!
how *inscrutable* are His °judgments, and
His ways *untraceable* !

34 For who *knew* the mind of the Lord?
or who *became* His *fellow-counsellor* ?

35 Or who *gave first* to Him, and it shall be *repaid* unto him again?

36 For ¹from Him, and °through Him, and to Him, are all things: to Whom *be* °glory °for ever. Amen.

12 I *appeal to* you °therefore, brethren, by the °mercies of °God, *to yield* your bodies a living sacrifice, holy, *well pleasing to* God, *which is* your °reasonable °service.

2 And be not °conformed [*fashioned*] to this *world age*: but be ye °transformed [*change form*] by the °renewing of *the* mind, *to your proving* what *is the* good, and ¹acceptable, and °perfect, °will of God.

3 For I say, through the °grace given ¹to me, to every *one* that is °among you, not to °think of *himself* more highly *in comparison with what* he ought to think; but to think *unto the being sober*, according as ¹God *imparted to each one* the measure of °faith.

4 For as we have many *the members* in one body, and all *the members* have not the same °office [*deeds*]:

5 So we, *being many*, are one body in °Christ, and *severally the members* one of another.

6 *But having free gifts* °differing °according to the ³grace that is given to us, °whether prophecy, *let us prophesy* according to the °proportion of *the faith*;

7 Or *ministering [serving]* *let us wait on our* ministering: or he that teacheth, on teaching;

8 Or he that °exhorteth [*encourages*], on °exhortation: he that °giveth, *let him do it* with °simplicity; he that *presideth*, with diligence; he that sheweth mercy, with °cheerfulness.

knowledge. Ap. 132. II. 1.
unsearchable = inscrutable. Gr. *anexereunetos*. Only here.
judgments. Ap. 177. 6.
past finding out = untraceable. Gr. *anexichniastos*. Only here and Eph. 3. 8.
34 hath known = knew. Ap. 132. I. ii.
hath been = became.
counsellor = fellow-counsellor. Gr. *sumboulos*. Only here.
35 hath first given = gave first. Gr. *prodidomi*. Only here.
recompensed ... again = repaid. Gr. *antapodidomi*. Here, 12. 19. Luke 14. 14. 1 Thess. 3. 9. 2 These. 1. 6. Heb. 10. 30. Cp. v. 2.
36 through. Ap. 104. v. 1. **to.** Ap. 104. vi. glory. See 1. 23.
for ever. Ap. 151. II. A. ii. 7. a. This v. is the Fig. *Polyptoton* (Ap. 6.), the pronoun "Him" being introduced by three different prepositions, *ek*, *dia*, and *eis*.

12: 1--15: 7. PRACTICAL.

12: 1, 2. As regards God.
12: 3--15: 7. As regards man.

12. 1 beseech. Ap. 134. I. 6.
therefore. This refers to 8. 39, chaps. 9-11 being a digression.
by. Ap. 104. v. 1.
mercies. Gr. *oiktirmos*. Only here, 2 Cor. 1. 3. Phil. 2. 1. Col. 3. 12. Heb. 10. 28. Cp. 9. 15, and Luke 6. 36. "Compassion" in the Sept. of Lam. 3. 22.
God. Ap. 98. I. i. 1.
that ye = to.
present. Same as "yield", 6. 13, 19. Cp. Luke 2. 22.
acceptable = well-pleasing. Gr. *euarestos*. Here, v. 2; 14. 18. 2 Cor. 5. 9. Eph. 5. 10. Phil. 4. 18. Col. 3. 20. Tit. 2. 9. Heb. 13. 21.
unto = to.
reasonable. Gr. *logikos*. Only here and 1 Pet. 2. 2.
service. Gr. *latreia*. Ap. 190. II. 3.
2 not. Gr. *me*. Ap. 105. II.
conformed. Gr. *suschematizo*. Only here and 1 Pet. 1. 14. Cp. 1 Cor. 4. 6.
world. Gr. *aion*. Ap. 129. 2.
transformed. Gr. *metamorphoomai*. See Matt. 17. 2.
renewing. Gr. *anakainosis*. Only here and Tit. 3. 5. Cp. Heb. 6. 6.
your = the.
that, &c. = to (Gr. *eis*) your proving. **that** = the.
perfect. Gr. *teleios*. Ap. 125. 1.
will. Gr. *thelema*. Ap. 102. 2.

12: 3--15: 7. AS REGARDS MAN.

12: 3-8. The brethren.
12: 9-21. Social relationships.
13: 1-7. Civil relationships.
13: 8-14. Social relationships.
14: 1--15: 7. The brethren.

3 through. Gr. *dia*. Ap. 104. v. 1. **grace.** Gr. *charis*. Ap. 184. I. 1. **man** = one. **think ... more highly** = think overweeningly. Gr. *huperphroneo*. Only here. **than** = in comparison with (Gr. *para*. Ap. 104. xii. 3.) what **soberly** = unto (Gr. *eis*) the being sober. Gr. *sophroneo*. Here, Mark 5. 15. Luke 8. 35. 2 Cor. 5. 13. Tit. 2. 6. 1 Pet. 4. 7. **hath dealt** = imparted.
every = each. **faith.** Gr. *pistis*. Ap. 150. II. 1.
4 members = the members. **office.** See 8. 13 (deeds).
5 Christ. Ap. 98. IX. **every one** = severally. Gr. *kath'* (Ap. 104. x.) *heis*.
6 Having then = But having. **gifts.** Gr. *charisma*. Ap. 184. I. 2. **differing.** Gr. *diaphoros*. Only here; Heb. 1. 4; 8. 6; 9. 10.
according to. Gr. *kata*. Ap. 104. x. 2. **whether.** Gr. *eite*. See Ap. 118. 2. a. **proportion.** Gr. *analogia*. Only here. **faith** = the faith (v. 3).
7 ministry = ministering. Ap. 190. II. 1.
8 exhorteth. Ap. 134. I. 6. **exhortation.** Gr. *paraklesis*. See Acts 4. 36. **giveth.** See 1. 11. **simplicity.** Gr. *haplotes*. Elsewhere, 2 Cor. 1. 12; 8. 2; 9. 11, 13; 11. 3. Eph. 6. 5. Col. 3. 22. **ruleth** = presideth. Gr. *proistemi*. Here; 1 Thess. 5. 12. 1 Tim. 3. 4, 5, 12; 5. 17. Tit. 3. 8, 14.
cheerfulness. Gr. *hilarotes*. Only here. The adj. in 2 Cor. 9. 7.

9 Let love be *unfeigned* [sincere]. *Abhorring the evil; cleaving to the good.*

10 Be ^okindly affectioned [fraternal] one to another with *love for the brethren; in every honourable matter leading one another on;*

11 Not *idle or slow in diligence ; a glow in the spirit* [Character]; ^oerving the ^oLord;

12 Rejoicing in *the hope*; ^opatient in tribulation; continuing *steadfastly* in ^oprayer;

13 *Communicating* to the necessity of ^osaints; *pursuing kindness to strangers.*

14 Bless them *that* ^opersecute you: bless, and curse not.

15 ^oRejoice with them that do rejoice, and weep with them that weep.

16 *Be in brotherly sympathy with* one toward another. *Not setting affection on high things, but be willing to associate with the lowly ones. Become not prudent* in your own conceits.

17 Recompense to *no one* ^oevil for evil. *Take thought beforehand to do things good* in the sight of all men.

18 If it be possible, *as is of you, be at peace* with all men.

19 ... Beloved, *revenge* not yourselves, but ... give place *to the wrath of God*: for it is written, ^o"Vengeance is Mine; I will *recompense*, saith the ^oLord."

20 Therefore if thine enemy hunger, ^ofeed him; if he thirst, give him *to drink*: for in so doing thou shalt ^oheap coals of fire ^oon his head.

21 Be not overcome of ¹⁷evil, but overcome evil with good.

13 Let every ^osoul [person] *submit to* the *supreme delegated powers*. For there is no *delegated power if not under* God: the powers that be are *appointed* ^oof God.

2 Whosoever therefore *withstands* the ¹*delegated powers, withstands* the *disposition* of God: and they that *withstand* shall receive to themselves ^odamnation.

3 For ^orulers are not a terror to good works, but to the *lawless. desireth thou not then to fear the power* ? ^odo that which is good, and thou shalt have ^opraise of the same:

4 For he is *a servant* of ¹God to thee for good. But if thou do that which is ³evil, be afraid; for he *wareth* not the sword in vain:

9 love. Ap. 135. II. 1.

without dissimulations = unfeigned. Gr. *anupokritos*. Occ. 2 Cor. 6. 6. 1 Tim. 1. 5. 2 Tim. 1. 5. Jas. 3. 17. 1 Pet. 1. 22.

Abhor = abhorring. Gr. *apostugeo*. Only here.

that . . . evil = the evil. Ap. 128. III. 1.

cleave = cleaving. See Luke 15. 15.

that ... good = the good.

10 kindly affectioned. Gr. *philostorgos*. Only here. Used of the affectionate regard of members of a family.

brotherly love = love for the brethren. Gr. *Philadelphia*. Cp. 1 Pet. 1. 22.

in honour . . . another. I. e. in every honourable matter leading one another on.

preferring. Gr. *proegeomai*. Lit. to lead before. Only here.

11 slothful. Gr. *okneros*. Only here; Matt. 25. 26. Phil. 3. 1.

business. Gr. *spoude*, as "diligence" in v. 8.

fervent. See Acts 18. 25.

in. Dat. case. No prep.

spirit = the spirit. Ap. 101. II. 7.

erving. Ap. 190. III. 2.

Lord. Ap. 98. VI. i. B. 2. A.

12 hope = the hope. Cp. 5. 2. Tit. 2. 13.

patient. Gr. *hupomeno*. Cp. Matt. 10. 22. 1 Cor. 13. 7.

instant = steadfastly. See Acts 1. 14.

prayer. Ap. 134. II. 2.

13 Distributing = Communicating. Gr. *koinoneo*. Sometimes transl. "partake".

saints. See 1. 7.

given to = pursuing.

hospitality = kindness to strangers. Gr. *philoxenia*. Only here and Heb. 13. 2. The adj. in 1 Tim. 3. 2. Tit. 1. 8. 1 Pet. 4. 9.

14 which = that.

persecute. The Same Gr. word as for "given to", v. 13.

15 Rejoice. Cp. 1 Cor. 12. 26.

16 Be . . . mind. I. e. Be in brotherly sympathy with.

mind. Gr. *phroneo*. See 8. 5.

toward. Ap. 104. vi.

high things. Cp. v. 3.

condescend = lit. be carried away with. Gr. *sunapagomai*. Only here, Gal. 2. 13. 2 Pet. 3. 17.

men . . . estate = the lowly (ones).

Be . . . conceits. Prov. 3. 7.

Be = Become.

wise = prudent. Gr. *phronimos*. Occ. 11. 25.

17 no man = no one. Gr. *medeis*.

evil. Ap. 128. III. 2.

for. Ap. 104. ii.

Provide = Take thought beforehand. Gr. *pronoeo*. Only here, 2 Cor. 8. 21. 1 Tim. 5. 8. See Prov. 3. 4 (Sept.).

honest = good or beautiful. Gr. *kalos*. Occ. 102 times, generally rendered "good". Cp. Luke 8. 15. 2 Cor. 8. 21; 13. 7. Jas. 2. 7. 1 Pet. 2. 12.

men. Ap. 123. 1.

18 as . . . you = lit. as is of (Ap. 104. vii) you.

live peaceably = be at peace. Gr. *eireneuo*. Only here, Mark 9. 50. 2 Cor. 13. 11. 1 Thess. 5. 13.

19 Dearly. Omit.

beloved. Ap. 135. III.

avenge = revenge. See Luke 18. 3.

rather. Omit.

unto = to.

wrath = the wrath (i.e. of God). See 1. 18.

Vengeance. Gr. *ekdikesis*. See Acts 7. 24.

Lord. Ap. 98. VI. i. B. 1. B. a.

repay = recompense. Gr. *antapodidomi*. See Deut. 32. 35.

20 if, if. Ap. 118. 1. b.

feed. Gr. *psomizo*. Only here and 1 Cor. 13. 3. The noun only in John 13. 26, 27.

drink = to drink.

heap. Gr. *soreuo*. Only here and 2 Tim. 3. 6.

on. Ap. 104. ix. 3. Quoted from Prov. 25. 21, 22.

13. 1 soul. Ap. 110. II.

be subject. See 8. 7.

unto = to.

higher = supreme. Gr. *huperecho*. Here, Phil. 2. 3; 3. 8; 4. 7. 1

Pet. 2. 13.

powers. Ap. 172. 5.

but = if (Ap. 118. 2. a.) not (Ap. 105. II.)

of. Ap. 104. iv., but the texts read "under",

Ap. 104. xviii. 1.

God. Ap. 98. I. i. 1.

ordained. See Acts 13. 48.

2 resisteth. Gr. *antitassomai*. See Acts 18. 6.

resisteth, resist = withstand. Gr. *anthistemi*. See 9. 19.

ordinance. See Acts 7. 53.

damnation. Ap. 177. 6.

3 rulers. Ap. 172. 6.

evil. Ap. 128. II. 2.

Wilt ... power ? = desirest thou not then to fear the power?

Wilt. Ap. 102. 1.

do. Gr. *poieo*.

praise. See 2. 29.

4 the = a.

minister. Ap. 190. I. 1.

beareth = wareth. Gr. *phoreo*. Elsewhere, Matt. 11. 8. John 19. 5. 1 Cor. 15. 49, 49. Jas. 2. 3

for he is the *servant* of ¹God, a *avenger for wrath to the one* that *practiseth* ³*lawlessness*.

5 Wherefore *ye* must needs be ¹subject, not only ^ofor *the wrath*, but also *on account of the conscience*.

6 For ^ofor this cause *ye pay taxes* also: for they are ¹God's *servants, persevering* for this very thing.

7 Render ... to all *the sum owed*: ^opay taxes to whom taxes is due; ^ocustom to whom custom; fear to whom fear; honour to whom honour.

8 Owe *no one* any thing, *if not* to love *the other*: for he that ^oloveth *the other* hath fulfilled ... law.

9 For this, "Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not ^ocovet;" and ^oif there be any other ^ocommandment, it is *summed up* in this ^osaying, ^onamely, "Thou shalt ^olove thy ^oneighbour as thyself."

10 ^oLove ^oworketh no *evil* to his ^oneighbour: therefore love is ... *fulfillment* of ... law.

11 And that, ^oknowing the *season*, that now *it is the hour* to *be awakened* out of sleep: for now *is* our salvation nearer than when we ^obelieved.

12 The night is *advanced*, the day is *drawn nigh*: let us therefore *lay down* the works of *the darkness*, and let us put on the ^oarmour of *the light*

13 Let us walk *decently*, as in the day; not in *revelling* and drunkenness, not in chambering and *lasciviousness*, not in strife and *jealousy*.

14 But put ye on the ^oLord Jesus Christ, and make not ^oprovision for ^othe flesh [*the old nature*], *unto lusts*.

14 Him that is weak in the ^ofaith ^oreceive ye, ... *without criticizing and presuming to judge his thoughts*.

2 *The one indeed* ^obelieveth that he may eat all things: *the other*, who is weak, eateth herbs.

revenger = avenger. Gr. *ekdikos*. Only here and 1 Thess. 4. 6.
to execute = for. Ap. 104. vi. **upon him** = to the one.

doeth = practiseth. Gr. *prasso*.

5 for. Ap. 104. v. 2.

wrath = the wrath.

for conscience sake = on account of (Ap. 104. v. 2) the conscience.

See 2. 15; 9. 1. Acts 23. 1.

6 for this cause. Gr. *dia* (Ap. 104. v. 2) *touto*.

pay you = ye pay. Gr. *teleo*. As "fulfil" in 2. 27.

tribute. Gr. *phoros*. Tax as paid by those of another state or country. Only here; v. 7. Luke 20. 22; 23. 2.

ministers. Ap. 190. I. 4.

attending continually = persevering. Same Gr. word in 12. 12.

7 therefore. Omit.

their = the.

dues. Gr. *opheile*. Only here and Matt. 18. 32.

custom. That which is paid for public ends. Gr. *telos*. Cp. Matt. 17. 25.

8 no man = no one. Gr. *medeis*.

but = if (Ap. 118. b) not (Ap. 105. II).

love. Ap. 135. I. 1.

another = the other. Ap. 124. 2.

fulfilled. See 1. 29. Ap. 125. 7.

the. Omit.

9 covet. See 7. 7.

if ... any. Gr. *ei* (Ap. 118. 2. a) *tis* (Ap. 123. 3).

commandment. See 7. 8, 9.

briefly comprehended = summed up. Gr. *anakephalaioomai*. Only here and Eph. 1. 10.

saying. Ap. 121. 10.

namely. Lit. in (Ap. 104. viii) the (saying).

neighbour. Gr. *plesios*.

10 Love. Ap. 135. II. 1.

worketh. See 2. 10.

ill. Gr. *kakos*, transl. "evil" in vv. 3, 4.

the, the. Omit.

fulfilling = fulfilment, or fulness. Gr. *pleroma*. See 11. 12, 25.

11 knowing. Ap. 132. I. 1.

time = season. Gr. *kairos*.

high time. Gr. *hora*. See 1 John 2. 18 (hour).

awake = be awakened. Ap. 178. I. 4.

out of. Ap. 104. vii.

believed. See 1. 16. Ap. 150. I. 1. i.

12 far spent = advanced. See Luke 2. 52. Gal. 1. 14. 2 Tim. 2. 16; 3. 9. **at hand** = drawn nigh. Cp. Luke 21. 28.

cast off. See Acts 7. 58 (laid down).

darkness = the darkness. See 2. 19. Cp. Eph. 5. 11. Col. 1. 13.

armour. See 6. 13.

light = the light. Ap. 130. 1. See John 1. 4, and cp. 2 Cor. 6. 7.

13 honestly = decently. Gr. *euschemonos*. Only here, 1 Cor. 14. 40. 1 Thess. 4. 12.

rioting = revelling. Gr. *komos*. Only here, Gal. 5. 21. 1 Pet. 4. 3.

wantonness = lasciviousness. Here, Mark 7. 22. 2 Cor. 12. 21. Gal. 5. 19. Eph. 4. 19. 1 Pet. 4. 3. 2 Pet. 2. 7, 18. Jude 4.

14 Lord Jesus Christ. See 1. 7.

provision. See Acts 24. 2.

envying = jealousy. See Acts 5. 17.

the flesh. I. e. the old nature. **to ... thereof**. Lit. unto (Ap. 104. vi) lusts. See 1. 24.

14: 1--15: 7. THE BRETHREN.

- 14: 1. Reception of the weak.
14: 2-23. Not to be judged. "For."
15: 1. Their infirmities tolerated.
15: 2-6. To be pleased. "For."
15: 7. To be received.

14. 1 faith. Ap. 150. III.
1 Cor. 12. 10. Heb. 5. 14.

receive. See Acts 17. 5.

but. Omit.

doubtful = criticizing. Gr. *diakrisis*. Only here;

disputations = of (his) thoughts. I. e. without presuming to judge his thoughts.

14: 2-23. THE WEAK NOT TO BE JUDGED.

- 2, 3. Weakness as to practice.
4. Not to be judged.
5-9. Weakness as to belief.
10-23. Not to be judged.

2 For one = The one indeed.

believeth. Ap. 150. I. 1. iii.

another = the (other).

3 Let not him that eateth ^odespise him that eateth not; and let not him which eateth not ^ojudge him that eateth: for ^oGod *received* him.

4 Who art thou that ³judgest another man's *household servant*? to his own ^omaster he standeth or falleth. *But*, he shall be *made to stand*: for *the Lord* is able to make him stand.

5 *The one indeed judgeth* one day ^oabove another: another esteemeth every day Let *each* be *assured* in his own mind.

6 He that *observeth* the day, *observeth it to* the ^oLord; ^oand *he that regardeth not the day, to the Lord he doth not regard It*. He that eateth, eateth to the Lord, for he ^ogiveth ³God thanks; and he that eateth not, to the Lord he eateth not, and ^ogiveth God thanks.

7 For none of us ^oliveth to himself, and no man dieth to himself.

8 For *if so be that* we ⁷live, we ⁷live ⁶to the ^oLord; and *if so be that* we die, we die *to* the Lord: *if so be that* we ⁷live therefore, or die, we are the ^oLord's.

9 For *unto this* ^oChrist ... died, ..., and *lived again, in order that He* ^omight be Lord both of the ^odead and ^oliving.

10 But why dost thou ³judge thy brother? or why dost thou *despise* thy brother? for we shall all ^ostand before the ^ojudgment seat of *God*.

11 For it is written, "As I ⁷live, saith the Lord, every knee shall bow to *Me*, and every tongue shall ^oconfess to ³God."

12 So then ⁵*each* one of us shall give *an account* of himself to ³God.

13 Let us not therefore judge one another *no longer*: but ³judge this rather, *not to put* a ^ostumblingblock or an ^ooccasion to fall *to the brother*.

14 I ^oknow, and am ^opersuaded by the ^oLord Jesus, that *nothing is ceremonially unclean* of itself: *except* to him that *reckoneth* any thing to be *ceremonially unclean*, to *that same it is ceremonially unclean*.

15 *For* if thy brother *is* grieved with ... meat, *thou walkest no longer according to love*. *Loose* not ^ohim *by* thy meat, for whom ⁹Christ died.

16 Let not then your good be *blasphemed*:

17 For the ^okingdom of ³God is not *eating and drinking*; but ^orighteousness, and peace, and ^ojoy in the *Holy Spirit*.

18 For he that in *this* ^oserveth ⁹Christ *is well pleasing* to ³God, and approved *by* men.

19 Let us therefore *pursue the things of the peace*, and *the things of mutual edifying*.

3 despise. Cp. Luke 18. 9; 23. 11.

judge. Ap. 122. 1.

God. Ap. 98. I. i. 1.

hath received = received.

4 another man's. Ap. 124. 6.

servant = household servant. See Luke 16. 13. Ap. 190. I. 6.

master. Gr. *kurios*. Ap. 98. VI. i.

Yea = But.

holden up = made to stand.

God. The texts read "the Lord".

5 One man = The one indeed.

esteemeth = judgeth. Gr. *krino*, as v. 3.

above. Ap. 104. xii. 3.

alike. Omit.

every man = each.

fully persuaded = assured. See 4. 21.

6 regardeth = observeth. See 8. 5.

unto = to.

Lord. Ap. 98. VI. i. B. 2. B.

and . . . it. The texts omit.

giveth . . . thanks. See Acts 27. 35.

7 none, no man. Gr. *oudeis*.

liveth. Gr. *zao*. Ap. 170. 1.

8 whether (3), or. Ap. 118. I. b.

Lord. Ap. 98. VI. i. B. 2. A.

9 to this end = unto (Ap. 104. vi) this (*touto*).

Christ. Ap. 98. IX.

both. Omit.

and rose. The texts omit.

revived = lived (again). Ap. 170. 1.

that = in order that. Gr. *hina*.

might be Lord. Gr. *kurieuo*. See 6. 9, 14.

dead. Ap. 139. 2.

living. Ap. 170. 1.

10 set at nought = "despise", as in v. 3.

stand before. See 6. 13 (yield).

judgment seat. See Acts 7. 5.

Christ = the Christ. Ap. 98. IX. The texts read "God".

11 confess. Gr. *exomologeomai*. Citation from Is. 45. 23. The Holy Spirit substitutes "As I live" for Heb., "By Myself have I sworn." See Ap. 107. I. 1.

12 account = an account. Ap. 121. 10.

13 not . . . any more = no longer. Gr. *meketi*. Ap. 105. II.

that . . . put = not (Ap. 105. II) to put.

stumblingblock. See 9. 32.

occasion to fall. Gr. *skandalon*. See 9. 33.

in, &c. Lit. to the brother.

14 know. Ap. 132. I. i.

persuaded. See 8. 38.

Lord Jesus. See 10. 9.

there is nothing = nothing (Gr. *oudeis*) is.

unclean. I. e. ceremonially unclean. See Acts 2. 44 (common).

but = except. Lit. if (Ap. 118. 2) not (Ap. 105. II).

esteemeth = reckoneth. See 2. 3; 4. 3.

him = that same.

15 But. The texts read "For".

if. Ap. 118. 2. a.

be = is.

thy. Omit.

now . . . not = no longer. Gr. *ouketi*. Ap. 105. I.

charitably = according to (Ap. 104. x. 2) love (Ap. 135. II. 1).

Destroy. Lit. loose, or pull, away from; the opp. to build up. See vv. 19, 20; 2. 12. 1 Cor. 8. 11.

him = that same.

with = by. Dat. case.

for. Ap. 104. xvii. 1.

16 evil spoken of = blasphemed. See 2. 24.

17 kingdom of God. Ap. 114. II.

meat, drink = eating, drinking.

righteousness. See 1. 17.

joy. Cp. Gal. 5. 22.

Holy Ghost. Ap. 101. II. 5. 14.

18 these things = this.

serveth. See 6. 6.

acceptable = well-pleasing. See 12. 1.

of = by.

men. Ap. 123. 1.

the things of the peace.

edify. Gr. *oikodome*. Cp. 15. 2. 1 Cor. 14. 3. Eph. 4. 12.

approved. Gr. *dokimos*. First of seven occ, always "Approved", save Jas 1. 12.

19 follow after = pursue. See 9. 30.

things . . . peace. Lit.

things . . . another = the things of mutual (Gr. *eis*. Ap. 104. vi, *allelous*, others) edifying.

20 For meat °destroy not the °work of °God. All things indeed *are clean*; but *it is* °evil for that man who eateth with °offence.

21 *It is good not* to eat °flesh, nor to drink wine, nor any thing *in which* thy brother °stumbleth, or is °offended, or is made weak.

22 Hast thou °faith? have *it as concerning* thyself *in the sight of* °God. °Happy *is* he that *judgeth* not himself in that ... which he *approves*.

23 *But* he that °doubteth *is condemned* if he eat, because *he eateth* not of °faith: *and* °whatsoever *is* not of °faith *is* °sin.

15 *And we* that are strong ought to *bear with* the °infirmities of the °weak, and not to °please ourselves.

2 Let *each* one of us °please *the neighbour unto the good towards* °edification.

3 For even °Christ °pleased not **Himself**; but, as it is written, “The *revilings* of them that *reviled* Thee fell on **Me**.”

4 For whatsoever things were written aforetime were written for our *teaching, in order that* we through *patient endurance* and *the comfort* of the °Scriptures *may* have *the hope*.

5 Now the °God of °*patient endurance* and *comfort* grant you to be °likeminded *among yourselves* °according to °Christ Jesus:

6 °That ye may *with one accord with* one mouth glorify °God, even the °Father of our °Lord Jesus Christ.

7 Wherefore °receive ye one another, as °Christ also received us *unto* °the glory of °God.

8 *For* I say that ... Christ *has become* a °minister of ... °circumcision for the °truth of °God, *for the confirming of the promises of the fathers*:

9 *And for* the Gentiles *to glorify* °God for *His* °mercy; as it is written, “°For this cause **I** will °confess to Thee among the Gentiles, and °sing *to* °Thy name.”

10 And again **He** saith, “°Rejoice, ye Gentiles, with **His** people.”

20 **destroy**. Lit. loosen down. Cp. v. 15, and see Acts 5. 38, 39. **work**. Cp. Eph. 2. 10.

pure = clean. Gr. *katharos*. Only here in Rom. Cp. Tit. 1. 15.

evil. Ap. 128. III. 2.

offence = stumblingblock, as v. 13.

21 **neither** = not. Ap. 105. II.

flesh Cp. 1 Cor. 8. 13.

nor, nor. Gr. *mede*. Ap. 105. II.

whereby = in (Ap. 104. viii) which.

stumbleth. See 9. 32.

offended. See John 16. 1.

22 **to** = as concerning. Ap. 104. x. 2. Cp. rendering of *kata* in Eph. 4. 22. Phil. 3. 6. Heb. 9. 9.

before = in the sight of. First occ. Luke 1. 6.

Happy. Gr. *makarios*. See 4. 7, 8.

condemneth = judgeth. As v. 3.

thing. Omit.

alloweth. Gr. *dokimazo*. See 1. 28.

23 **And** = But.

doubteth. See 4. 20.

damned = condemned. Ap. 122. 7.

if. Ap. 118. 1. b.

of, of. Ap. 104. vii.

for = and.

whatsoever . . . sin. I. e. whatever is done by the believer that does not proceed from the faith-principle by which he was saved, and is not in accordance therewith, is sin.

sin. Ap. 128. I. ii. 1. Here some MSS. insert 16. 25-27. See p. 1694.

15. 1 **We then** = And we.

bear. See 11. 18.

infirmities. Gr. *asthenema*. Only here.

weak. See 8. 3.

not. Ap. 105. II.

please. See 8. 8.

15: 2-6. THE BRETHREN TO BE PLEASED. “FOR.”

2. Each one to please his neighbour.

3, 4. Motive. The example of Christ, and the word of God.

5-. Each one to be likeminded.

-5. 6. The example of Christ, and for the glory of God.

2 **every** = each.

his = the.

for his good. Lit. unto (Ap. 104. vi) the good.

edification. The same Gr. word as 14. 19.

3 **Christ**. Ap. 98. IX.

not. Ap. 105. I.

reproaches . . . reproached = revilings ... reviled. Gr. *oneidismos*,

oneidizo. The insulting with opprobrious language, when used against Christ and His people. The noun occ. here; 1 Tim. 3. 7. Heb. 10. 33; 11. 26; 13. 13. The verb here, Matt. 5. 11. Mark 15. 32.

on. Ap. 104. ix. 3. Quoted from Ps. 69. 9. Ap. 107. I. 1.

4 **learning** = teaching, as 12. 7.

that = in order that. Gr. *hina*.

patience = patient endurance. See 2. 7.

comfort = the comfort. See Acts 4. 36.

Scriptures = the Scriptures. See 1. 2.

might = may.

hope = the hope. Cp. 12. 12. This verse 4 is an example of *Parechesis* (Ap. 6), the two words of patience and hope in Hebrew (not in Gr.)

having a similar sound.

likeminded. See 12. 16.

Ap. 104. x. 2.

homothumadon, See Acts 1. 14.

Lord Jesus Christ. See 5. 1.

their reception of others redounds unto God's glory. Cp. Eph. 1. 6.

was = has become. See Acts 1. 22.

circumcision. See 2. 25; 3. 30. Cp. Matt. 10. 5, 6. John 12. 36.

to confirm = for (Gr. *eis*) the confirming of.

Heb. 2. 3; 13. 9.

9 **that** = for. might glorify = to glorify.

confess. See 14. 11.

5. 19. Jas. 5. 13.

10 **Rejoice**. Gr. *euphraino*. See Acts 2. 26.

one ... another = among (Ap. 104. viii. 2) yourselves.

Christ Jesus. See 8. 1.

and = with (Ap. 104. viii).

5 **God**. Ap. 98. I. i. 1.

consolation = comfort, as v. 4.

6 **with one mind** = with one accord. Twelfth and last occ. of

according to.

Father. Ap. 98. III.

7 **receive**. See Acts 17. 5.

the glory, &c. I. e.

8 **Now**. The texts read “For”.

Jesus. Omit.

minister. Ap. 190. I. 1.

the. Omit.

truth. See 1. 25 and p. 1511.

confirm. Gr. *bebaioo*. Here, Mark 16. 20. 1 Cor. 1. 6, 8. 2 Cor. 1. 21. Col. 2. 7.

made . . . fathers. Lit. of the fathers. No prep.

mercy. See 9. 23.

among. Ap. 104. viii. 2.

unto = to.

For this cause. Gr. *dia* (Ap. 104. v. 2) *touto*.

sing. Gr. *psallo*. Only here; 1 Cor. 14. 15. Eph.

Thy name. See Acts 2. 21. Ps. 18. 49 (Sept.).

with. Ap. 104. xi. 1. See Deut. 32. 43 (Sept.).

11 And again, “Praise the Lord, all ye Gentiles; and *let all the peoples praise Him.*”

12 And again, *Isaiah* saith, “There shall be *the* root of Jesse, and *He* That shall rise to *rule* the Gentiles; in *Him* shall the Gentiles *hope.*”

13 Now the God of *the hope* fill you with all joy and peace in believing, *unto your abounding in the hope*, through the power of the *Holy Spirit* [gifts].

14 And I myself also am persuaded *concerning* you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish [instruct] one another.

15 But, ..., I wrote the more *freely* to you *partly*, as *reminding*, because of the grace [favour] that is given to me from God,

16 For me to be a minister of *Christ Jesus* to the Gentiles, to minister as a priest the gospel of God, *in order that* the presenting of the Gentiles might be *accepted*, being sanctified [made holy] by the *Holy Spirit*.

17 I have therefore whereof I may *boast* through *Christ Jesus* in the things *pertaining to* God.

18 For I will not dare to speak of any of those things which Christ hath not *done through* me, *for obedience of the Gentiles, through* word [preaching] and *work*,

19 By the power of signs and wonders, by the power of *THE Holy Spirit*; so that from Jerusalem, and round about as far as Illyricum, I have fully preached the gospel of Christ.

20 Yea, so *earnestly endeavouring* to preach the gospel, not where Christ was *already named, in order that I should not build upon another's* foundation:

21 But as it is written, “To whom *concerning Him* was not spoken of, they shall see: and they that have not heard shall understand.”

22 For which cause also I have been much hindered from coming to you.

23 But now having *no longer* place in these *regions*, and having a great desire *from* many years to come unto you;

24 Whensoever I go into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled *with you*.

25 But now I go unto Jerusalem *ministering* unto the saints.

11 Praise. See Acts 2. 47.

LORD. Ap. 98. VI. i. B. 1. A. a.

laud, &c. = let all the peoples praise Him.

laud = highly extol. Gr. *epaineo*. Here, Luke 16. 8. 1 Cor. 11. 2, 17, 22. See Ps. 117. 1.

people = peoples.

12 a = the.

rise. Ap. 178. I. 1.

reign over = rule. Gr. *archo*. Only here and Mark 10. 42.

trust = hope. See 8. 24. Isa. 11. 10.

13 hope, hope = the hope.

fill. Ap. 125. 7.

in, in. Ap. 104. viii.

believing. Ap. 150. I. 1. i.

that, &c. = unto (Ap. 104. vi) your abounding.

through. Ap. 104. viii.

the Holy Ghost. Ap. 101. II. 14.

power. Ap. 172. 1.

14 persuaded. See 8. 38.

full. See 1. 29.

goodness. Gr. *agathosune*. Here, Gal. 5. 22. Eph. 5. 9. 2 Thess. 1. 11.

knowledge. Ap. 132. II. i.

admonish. See Acts 20. 31.

15 Nevertheless = But.

brethren. Omit.

have written = wrote.

boldly = freely.

unto = to.

in some sort = partly. Gr. *apo* (Ap. 104. iv) *merous*.

putting . . . mind = reminding. Gr. *epanamimnesko*. Only here.

because of. Ap. 104. v. 2.

grace. Ap. 184. I. 1.

of. Ap. 104. xviii. I. The texts give 104. iv.

16 That . . . be = For (Ap. 104. vi) me to be.

the = a.

minister. See 13. 6. Ap. 190. I. 4.

Jesus Christ = Christ Jesus. Ap. 98. XII.

ministering = to minister as a priest. Gr. *hierourgeo*. Only here.

gospel, &c. Ap. 140. III.

offering up. See Acts 21. 26.

acceptable = accepted, as v. 31.

sanctified. Gr. *hagiazō*. Only here in Rom.

17 glory. See 3. 27.

those = the.

which pertain = pertaining to. Ap. 104. xv. 3.

18 dare. See 5. 7.

speak. Ap. 121. 7. **wrought.** See 1. 27; 7. 8.

to make ... obedient = for (Ap. 104. vi) obedience of (the) Gentiles.

word. Ap. 121. 10.

deed = work.

19 Through mighty = By (Ap. 104. viii) the power (Ap. 172. 1).

signs. Ap. 176. 3.

wonders. Ap. 176. 2.

power. Same Gr. word as for "mighty".

the Spirit of God. Some texts read "the Holy Spirit" (Ap. 101. II. 3).

from. Ap. 104. iv.

unto = as far as.

Illyricum. Not mentioned in Acts. It included Montenegro, Albania,

Dalmatia, &c.

fully preached. Gr. *plerōo*, rendered "fill", "filled", in vv. 13, 14. Cp.

Acts 20. 24. Ap. 125. 7.

gospel. See Ap. 140.

20 have I strived = earnestly endeavouring. Gr. *philotimeomai*. Only

here; 2 Cor. 5. 9. 1 Thess. 4. 11.

preach, &c. See 1. 15. Ap. 121. 4.

named = (already) named, as R.V.

lest . . . build = in order that I should not (Ap. 105. II) build.

another man's = another's (Ap. 124. 6).

21 To ... see. Lit. They shall see (Ap. 133 I. 8. (a)) to whom it was not (Ap. 105. I) reported.

He = concerning (Ap. 104. xiii. 1) Him.

spoken. Gr. *anangello*. Cp. Acts 14. 27. 1 Pet. 1. 12.

understand. See 3. 11. From Is. 52. 15.

22 hindered. See Acts 24. 4.

23 no more = no longer. Gr. *meketi*. Ap. 105. II.

parts = regions. 2 Cor. 11. 10. Gal. 1. 21.

great desire. Gr. *epipothia*. Only here.

these = from (Ap. 104. iv).

24 Whensoever. Ap. 118. I. b.

take ... journey = go, as v. 25.

into. Ap. 104. vi.

see. Ap. 133. 1. 12.

in ... journey. See Acts 15. 4.

brought. See Acts 15. 3.

by. Ap. 104. xviii. 1.

if. Ap. 118. 1. b.

somewhat. See v. 15.

with . . . company. Lit. with you. Cp. 1. 12.

25 go. See v. 24.

unto. Ap. 104. vi.

to minister = ministering. Gr. *diakoneo*. Ap. 190. III. 1.

saints. See 1. 7.

26 For it *pleased* ... Macedonia and Achaia to make a certain ^ocontribution for the poor *of the saints* which are at Jerusalem.

27 It ²⁶*pleased* them verily; and their debtors they are. For if the Gentiles have been made partakers of their ^ospiritual things, their duty is also to ^ominister ¹⁵to them in ^ocarnal things.

28 When therefore I have *accomplished* this, and have sealed to them this fruit, I ^owill come by you into Spain.

29 And ^oI am sure that, when I come unto you, I shall come in the fulness of the ^oblessing ... of ³Christ.

30 Now I ^obeseech you, brethren, ^ofor the Lord Jesus Christ's sake, and for the ^olove of *THE Holy Spirit*, that ye ^ostrive together with me in ... ^oprayers to ⁵God for me;

31 *In order that* I may be delivered from them that *are disobedient* in Judaea; and that my *ministration* which I *have* for Jerusalem may be *acceptable to* the ²⁵saints;

32 *In order that* I may come ²³to you with joy by the *desire* of God, and *together with you be refreshed*.

33 Now the ⁵God of *the peace be* with you all. Amen.

16 I commend *to* you ^oPhebe our sister, *who* is a ^oservant of the ^ochurch which is at ^oCenchrea:

2 *In order that* ye receive her in the ^oLord, *worthily of the saints*, and that ye *stand by* her in whatsoever *thing* she *may have* need of you: for she hath been a ^osuccourer [*helper of strangers*] of many, and of myself also.

3 *Salute Prisca* and Aquila my *fellow-labourers* in ^oChrist Jesus:

4 Who have for my life *risked their own neck*: unto whom not only I ^ogive thanks, but also all the ¹churches of the Gentiles.

5 Likewise *greet* the ¹church that is in their house. ^oSalute my ^owellbeloved ^oEpaenetus, who is the ^ofirstfruits of *Asia* unto ^oChrist.

6 ³*Salute* ^oMary, who *laboured much for you*.

7 ⁵Salute ^oAndronicus and ^oJunia, my ^okinsmen, and my ^ofellowprisoners, who are *eminent* among the apostles, *who before me also were in Christ*.

8 Greet ^oAmplias my ^obeloved in the Lord.

26 hath pleased = pleased. them of. Omit.

contribution. Gr. *koinonia*. See Acts 2. 42.

saints = of the saints.

27 if Ap. 118. 2. a.

spiritual things. Gr. *pneumatikos*. See 1. 11.

minister. Gr. *leitourgeo*. See Acts 13. 2. Ap. 190. III. 6.

carnal things. See 7. 14.

28 performed = accomplished.

will come. See Acts 4. 15 (go aside).

29 I am sure. Ap. 132. I. i.

blessing. Gr. *eulogia*. First of sixteen occ.

of the gospel. The texts omit.

30 beseech. Ap. 134. I. 6.

for . . . sake, for. Ap. 104. v. 1.

love. Ap. 135. II. 1.

Spirit. Ap. 101. II. 3.

strive together with. Gr. *sunagonizomai*. Only here.

your. Omit.

prayers. Ap. 134. II. 2.

31 do not believe = are disobedient. See 2. 8.

services = ministration. See 12. 7. Ap. 190. II. 1.

accepted of = acceptable to.

32 will. Ap. 102. 2.

and . . . refreshed = together with you be refreshed. Gr. *sunanapauomai*. Only here.

33 peace = the peace. In v. 5 we have the God of the patience; in v. 13, the God of the hope; here, the God of the peace.

16: 1-24. SALUTATIONS.

1: -16-.

From Paul himself.

-16-24.

From others than Paul.

1 commend. See 3. 5.

unto = to.

Phebe. Only here; "bright", or "pure", the fem. of Phoebus, otherwise Apollo, the sun-god. Her name indicates a convert from paganism. She was probably the bearer of the epistle to Rome. See Int. Notes, p. 1661.

which = who.

servant. Ap. 190. I. 1.

church. Gr. *ekklisia*. Ap. 186.

at. Ap. 104. viii.

Cenchrea. See Acts 18. 18.

2 That = In order that.

Lord. Ap. 98. VI. i. B. 2. B.

as . . . saints. Lit. worthy of the saints. Gr. *axios ton hagion*. Cp. Eph. 4. 1. Phil. 1. 27. Col. 1. 10. 1 Thess. 2. 12. 3 John 6.

assist = stand by. See 6. 13. Cp. Acts 27. 23.

business = thing. Gr. *pragma*. See Acts 5. 4.

hath = may have.

succourer. Gr. *prostatis*, protectress. Cp. Latin *patronus*, a defender of meaner persons. Athenian writers use the word of such as took care of strangers. Cp. 1 Tim. 5. 9, 10.

3 Greet = Salute. See Acts 18. 22.

Priscilla and Aquila. The texts read Prisca (dim.) as in 2 Tim. 4. 19. See Acts 18. 2, 18, 26. 1 Cor. 16. 19, for all we know of these helpers. Whether converts of Paul is not clear, but they were deeply taught in the Scriptures and the "Way" of God, as is shown in Acts 18. 26.

helpers = fellow-labourers. Gr. *sunergos*. Cp. Phil. 4. 3. See 1 Cor. 3. 9.

Christ Jesus. Ap. 98. XII.

4 life. App. 110. III. 1 and 170. 3.

necks = neck.

laid ... necks = risked their own lives. A similar expression occ. in a roll from Herculaneum c. 160 B.C.

give thanks. See Acts 27. 35. The occasion is nowhere mentioned.

5 in their house. See 1 Cor. 16. 19.

Salute. Same Gr. word as for "Greet", v. 3.

wellbeloved. See Ap. 135. III.

Epaenetus. Only here.

firstfruits. Cp. Acts 18. 27; 19. 21, 22. 1 Cor. 16. 15.

Achaia. The texts read "Asia".

Christ. Ap. 98. IX.

6 Mary. Gr. *Mariam*. The only Heb. name in this list.

who ... us. On an inscription from a Roman cemetery, about the second century A. D.,

a wife records of her husband, "who laboured much for me".

bestowed . . . labour = laboured. Gr. *kopiaio*. Cp. Luke 5. 5. John 4. 6.

us. The texts read "you".

7 Andronicus. Only here.

Junia. The Acc. case may

indicate either masc. *Juntas*, or fern. *Junia*.

kinsmen. Gr. *sungenes*. Literal here; in 9. 3 it is figurative. Benjamites and probably near

relatives. Here. v. 11, and Acts 23. 16, are the only refs. to Paul's relatives.

fellowprisoners. Gr. *sunachmalotos*; lit. a war-captive. Only here;

Col. 4. 10. Philemon 23.

of note = eminent. Gr. *episemos*. Only here and Matt. 27. 16.

among. Ap. 104. viii. 2.

apostles. Ap. 189.

who . . . me. Read "who before me also were in Christ".

before. Ap. 104. xiv.

8 Amplias. Only here.

beloved. As in v. 5.

9 Salute *Urban*, our ³*fellow-labourer* in ⁵Christ, and
 °Stachys my ⁸beloved.
10 Salute °Apelles *the approved* in ⁵Christ. Salute them
 which are of °Aristobulus' *household*.
11 Salute °Herodion my ⁷kinsman. Greet them that be of
 the *household* of °Narcissus, *who* are in the Lord.
12 Salute °Tryphena and Tryphosa, who °laboured in the
 Lord. Salute the ⁵beloved °Persis, which °laboured much in
 the Lord.
13 Salute °Rufus *the elect brother* in the Lord, and °his
 mother and mine.
14 Salute °Asyncritus, Phlegon, °Hermas, Patrobas,
 Hermes, and the brethren which are with them.
15 Salute °Philologus, and Julia, °Nereus, and his sister,
 and Olympas, and all the °saints which are with them.
16 Salute one another with *a* °holy kiss. *All the* churches
 of ⁵Christ salute you.
17 Now I °beseech you, brethren, *to mark* them which
 cause *factions* and *stumbling-blocks* °contrary to the
 °doctrine which ye *learned*; and *turn away from them*.
18 For they that are such °serve not our ²Lord ... Christ, but
 their own °belly; and by *their fine words and flatteries*
deceive thoroughly the hearts of the *guileless*.
19 For your obedience is °come abroad unto all *men*. I
rejoice therefore °on your behalf: but *I wish you indeed to*
be wise unto that which is *the good*, and *harmless*
 concerning *the evil*.
20 And °the °God of peace shall *crush in pieces* Satan
 under your feet *with speed*. °The °grace of our ¹⁸Lord Jesus
 Christ *be* with you. °Amen.
21 *Timothy* my *fellow-labourer*, and °Lucius, and °Jason,
 and °Sosipater, my °kinsmen, salute you.
22 I °Tertius, who wrote *this* epistle, salute you in the
²Lord.
23 °Gaius mine host, and of the whole ¹church, salute you.
 °Erastus the *treasurer* of the city salute you, and
 °Quartus *the brother*.

9 *Urbane* = Urban (masc). A Latin name.
Stachys. Masc. Only here.
10 *Apelles*. Masc. Only here. A Greek name frequently adopted by
 Jews.
approved = the approved, a term pointing to one of tried excellence. See
 14. 18.
Aristobulus. Only here. A Greek name.
household. Lit. those from among the (ones) of Aristobulus. He himself
 may not have been a Christian, and those referred to may have been of his
 family, or slaves. Cp. Phil. 4. 22.
11 *Herodion*. Greek masc. name.
Narcissus. Only here. Common Greek name (masc).
which = who.
12 *Tryphena and Tryphosa*. Only here. Gr. fem. names.
laboured, laboured. As in v. 6.
the beloved. Not "my" as in 8, 9.
Persia. Greek fem. name.
13 *Rufus*. Common Latin name. Perhaps the Rufus of Mark 15. 21.
chosen = the elect (brother). See 8. 33. Cp. 1 Tim. 5. 21. 2 John 13. The
 term marks some special manifestation of grace, as in that of Apelles, v. 10.
his . . . mine. Implying tender relationship.
14 *Asyncritus, &c.* Five Greek masc names. Only here. See Acts 14.
 12.
Hermas. Not to be identified with the author of "The Shepherd of
 Hermas", written about 120 A.D.
15 *Philologus, &c.* These names occ. only here. "Nereus" was a sea-god
 of the Aegean, and this convert may have retained his original pagan name.
saints. Like the "brethren" of v. 14, known to God, but not to Paul by
 name.
16 *an* = a.
holy kiss. Cp. 1 Cor. 16. 20. 2 Cor. 13. 12. 1 Thess. 5. 26. 1 Pet. 5. 14.
 The kiss was, and is, in the East a sign of respect and affection. Cp. the
 other two occ. of *philema*, kiss, Luke 7. 45; 22. 48. See Acts 20. 37.
The. The texts read "All the"; i.e. those specifically mentioned or referred
 to above.
17 *beseech*. Ap. 134. I. 6. Cp. 12. 8.
mark = to mark. See Luke 11. 35.
divisions = factions. Gr. *dichostasia*. Only here; 1 Cor. 3. 3. Gal. 5. 20.
offences = stumbling-blocks, as in 11. 9.
contrary to. Ap. 104. xii. 3. **doctrine** See 6. 17.
have learned = learned.
avoid = turn away. Cp. 3. 12. 1 Pet. 3. 11.
them = from (Ap. 104. iv) them.
18 *serve*. Ap. 190. III. 2. **Jesus**. The texts omit.
belly. See John 7. 38.
good . . . speeches = their fine words and flatteries.
good words. Gr. *chrestologia*. Only here.
fair speeches. Gr. *eulogia*. Occ. sixteen times (eleven transl. "blessing").
 See 15. 29.

deceive = deceive thoroughly. Gr. *exapatao*. Occ. 7. 11. 1 Cor. 3. 18. 2 Cor. 11. 3. 2 Thess. 2. 3. The usual word for "deceive" means "to lead astray"
 (Ap. 128. viii. 1). **simple** = guileless. Gr. *akakos*. Only here and Heb. 7. 26.

19 *come abroad*. Gr. *aphikneomai*. Only here.

yet ... have = I wish you indeed to be.

would. Ap. 102. 1.

am glad = rejoice. See 12. 12.

wise. See 1. 14.

on ... behalf. Ap. 104. ix. 2.

good = the good. **simple** =

harmless. Gr. *akeraios*. Only here; Matt. 10. 16. Phil. 2. 15.

concerning. Ap. 104. vi.

evil = the evil.

20 *the God, &c.* See 15. 33. **God**. Ap. 98. I. i. 1.

bruise = crush in pieces, or utterly. Gr. *suntribo*. Elsewhere, Matt. 12. 20.

Mark 5. 4; 14. 3. Luke 4. 18; 9. 39. John 19. 36. Rev. 2. 27.

shortly = with speed. Gr. *en* (Ap. 104. viii) *tachei*.

The grace, &c.

Each one of Paul's Epp. ends with a benedictory prayer that "grace" may be with churches and individuals alike.

grace. Ap. 184. I. 1.

Amen. The texts, except B.E., omit.

THE FIRST POSTSCRIPT (TERTIUS).

21 *Timotheus* = Timothy. See Acts 16. 1.

workfellow = fellow-labourer. See v. 3.

Lucius. Probably referred to in Acts 13. 1. Not Luke.

Jason. Only here, unless the Jason of Acts 17. 5, 7.

Sosipater. May be the Bercean of Acts 20. 4.

kinsmen, i.e. of amanuensis. See v. 7.

22 *Tertius*. Prob. a Roman, writing to Romans.

23 *Gaius*. Common Roman name. May be the same as in Acts 19, 29,

or of Derbe, Acts 20. 4, but almost certainly Gaius of 1 Cor. 1. 14. The Gaius of 3 John 1, evidently a man of position, is probably another person.

Erastus. Perhaps the same as in 2 Tim. 4. 20. The name, a Greek one, occ. Acts 19. 22.
 rendered "steward" in eight. See Luke 12. 42.

chamberlain = treasurer. Gr. *oikonomos*. Occ. ten times,

Quartus. Only here. Roman name.

a brother = the brother (in Christ, v. 7).

24 °The ²⁰grace of our ²⁰Lord Jesus Christ *be* with you all.
Amen.

25 Now to **Him** That is *able* to °stablish you °according to my °gospel, and the °preaching of °Jesus Christ, according to a °revelation of a °mystery, *which secret has been kept in silence* °since the world began,

26 *But now is manifested*, and by the Scriptures of *prophetic writings*, ²⁵according to ...°commandment of the °everlasting ²⁰God, °made known to all *Gentiles* for ...°obedience of faith:

27 To ²⁰God only °wise, *be the glory* through ²⁵Jesus Christ °for ever. Amen.

24 The grace, &c. The amanuensis repeats the words which close the actual message of Paul, v. 20. Some ancient texts omit this second benediction, and the R. V. follows through not understanding the reason for the introduction of "the mystery", vv. 25, 26, and 27. There are clearly *two* postscripts, one after v. 20, the other after v. 24. The first closes the Ep. itself at the time of writing by Tertius in the spring of 58 A. D. The other was added by Paul himself during the first Roman imprisonment, and after Ephesians had been written. See longer Note below.

SECOND POSTSCRIPT (PAUL).

25 of power = able. Gr. *dunamai*, Cp. 8. 39. See Ap. 176. 1.
stablish. See 1. 11. **according to.** Ap. 104. x. 2.
gospel. Ap. 140. IV.
preaching. Ap. 121. 3.
Jesus Christ. Ap. 98. XL

the = a. revelation. Ap. 106. II. i. Cp. Eph. 3. 3.
kept in silence (Gr. *sigao*. Cp. Acts 15. 12. 1 Cor. 14. 28, 30, 34).

26 But, &c. = But *now* is manifested.

made manifest. Ap. 106. I. v.

Gr. *graphe prophetikos*. The term *prophetikos* occ. only here and 2 Pet. 1. 19. Ap. 189.

Here; 1 Cor. 7. 6, 25. 2 Cor. 8. 8. 1 Tim. 1. 1. Tit. 1. 3; 2. 15.

nations = Gentiles, as v. 4.

for. Ap. 104. vi.

27 wise. See 1. 14.

glory = the glory.

everlasting. Ap. 151. II. B. ii.

through. Ap. 104. v. 1.

which . . . secret = which (secret) has been since . . . began. Ap. 151. II. B. iv.

the ... prophets = prophetic writings.

commandment. Gr. *epitage*.

made known. See 9. 22.

obedience, &c. See 1. 5.

for ever. See Ap. 151. II. A. ii. 7. a.

LONGER NOTE.

THE SECOND POSTSCRIPT (16: 25-27).

That the "doxology" is a postscript added by the apostle after he had arrived at, and was residing in, Rome (61-63 A. D. : see Ap. 180), and was writing *Ephesians*, seems clear for the following reasons :—

First, there is no question as to the genuineness or authenticity of these verses.

The question raised by their appearance not only after the close of the Epistle itself, but also after the postscript of the amanuensis, Tertius, is connected with the "mystery" "kept in silence from age-times but now manifested by means of prophetic writings". To find the subject-matter of *Ephesians* introduced suddenly, in such a position, and in the diction of this doxology, has been a difficulty for ancient transcribers and modern commentators alike.

The original MSS. prove this by the position the doxology occupies in many of them.

In over 190 it stands after 14. 23.

In two or three it is wanting.

In some it appears in both places (i.e. after 14. 23 and 16. 24).

In some, where the doxology stands as in the A.V. the second benediction (v. 24) is omitted.

This difficulty is shared by modern commentators. Some suppose the doxology was "the effusion of the fervent mind of the apostle on taking a general view of the Epistle".

Others say—"it needs only to read the doxology to see that its main purpose is nothing lower than thanksgiving for the Universal Gospel as a whole, and that its weighty grandeur of tone belongs to the close not of a section, but of the whole Epistle."

But the suggestion that this "postscript" was added later by the apostle removes all the difficulties, and shows that the minds of the ancient copyists were needlessly disturbed. The truth of the "mystery" had been lost *long before the date of our oldest MSS*. Hence the transcribers' excitement and perplexity. Had it been known, they would have at once understood that the doxology was subsequently added.¹ And the same remark applies to modern commentators.

Although Paul must have had the "secret" revealed to him beforehand, probably about 57 or 68 A. D., yet he was not permitted to publish the truths of the mystery *in writing* until after he was in Rome, and in prison. Consequently, when the Epistle was *sent first* to the Romans, it was closed by the second benediction (v. 24).

Although given to him before the expiry of the period of grace enjoyed by the pentecostal church, he was not allowed to divulge it. So long as the offer of the Kingdom (see App. 112-114) to earthly Israel was open, the "mystery" could not be made known.

But when the sentence of judicial blindness had been promulgated and the prophecy of Isa. 6 fulfilled (Acts 28. 26, 27), then the glorious truths for the later-born were allowed to be set forth by "prophetic writings", viz. the prison epistles.

Therefore the apostle was guided by the Holy Spirit to add the postscript to Romans ; thus completing in beautiful perfection the Divine arrangement of the Epistle (see Structure, p. 1661) and striking the key-note in the doctrinal teaching which is taken up and developed at large in Ephesians.

¹ This suggestion was first made by Bishop Lightfoot in *Biblical Essays*, and adopted by others.