ROMANS.

THE STRUCTURE OF THE EPISTLE AS A WHOLE.

(Alternation and Introversion.)


D. F | 1. 7. Salutation.

G | 1. 8-10. Prayer concerning Paul's visit to them.

H | 1. 11-15. Paul's desire to visit them.


E. K | 1. 19-8, 32. Doctrinal.

L | 2. 1-11. 35. Dispensational.

B | 11. 36. The Ascription. The wisdom of God.

As to the Dispensations.

A | 15. 1-16. 7. Practical.

L | 15. 8-12. Dispensational.


H | 15. 22-26. Paul's desire to visit them.

A | 15. 27-33. Prayer concerning Paul's visit to them.


C | 16. 25, 26. The Mystery. Never before promised or revealed, but kept secret through all the ages.

B | 19. 27. The Ascription. To "God only wise."

As to the Mystery.

NOTES ON THE EPISTLE TO THE ROMANS.

1. Romans comes first in order of the three great doctrinal epistles (A', A2, A3; Ap. 199). 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 are 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. 29). 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. 18 to 8. 39 (K). 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 (L), and explain to us God's dealings with "Jew" and "Gentile". The Jew is for the time being set aside "until the fulness 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. 24, 26; for which see Ap. 163).

5. The Epistle was written from Corinth in the spring of A. D. 58, during the fourth year of Nero (see Ap. 180 and 199); probably during Paul's sojourn in Greece after the departure from Ephesus (Acts 20. 2, 3). It was sent by Phoebe, "a servant of the church... at Cenchreae" (16. 1).
THE EPISTLE OF PAUL THE APOSTLE
TO THE
ROMANS.

AC

1 Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, 2 (which He had promised afore by His prophets in the holy scriptures,) 3 Concerning His Son Jesus Christ our Lord. Which was made of the seed of David according to the flesh, 4 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead, 5 By whom we have received grace and apostleship for obedience to the faith among all nations, for His name: 6 Among whom are ye also the called of Jesus Christ:

DF

7 To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

G

8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of among all the world. 9 For I am my only witness, Whom I serve with my spirit in the gospel of His Son, that without ceasing I may make mention of you always in my prayers, 10 Making request,

H

if by any means now at length I might have


1. 1 Paul. Paul's name heads all his Epistles, except Hebrews.

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a prosperous journey by the will of God to come unto you.

11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

12 That I may be comforted together with you by the mutual faith both of you and me.

13 Now I would not have you ignorant, brethren, that oftentimes I was fain to come unto you, (but was let hitherto) that I might have some fruit among you also, even as among other Gentiles.

14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

16 For I am not ashamed of the gospel of Christ:

for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

17 For therein is the righteousness of God revealed from faith to faith:

as it is written The just shall live by faith.

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth.

19 Because that which is known of God is evident within them; for God hath shewed it unto them.

20 For the heavens declare the glory of God; and the firmament sheweth his handywork.

21 Who being by the glory of his substance, and by the delights after his knowledge.

22 He also maketh darkness, and saith, It shall be light; and there is light.

23 He bringeth out his army like a flock, and receiveth them in his arms:

24 He leadeth them also plentifully with corn; and he maketh the young lions to play with lambs; and the little children shall lay down with the oxen; and the children shall rest among serpents; and none shall hurt them.

25 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord as the waters cover the sea.
ROMANS. 1. 26.

heaven. Sing. No article. See Matt. 8. 10.
hold—hold down, suppress. 2 Pet. 2. 6.

1. 19—2. 11 (G, p. 1663). THE WRATH OF GOD DESCRIBED AND SET FORTH. (Alternation.)


1. 19—2. 1 (D, above). MAN'S UNGODLINESS PROVED AND SET FORTH. (Introversion and Alternation.)

D F 1. 22. 20. God's power known. Ungodliness, therefore, without excuse.
G c 1. 21—. The glory of God rejected. d 1. 21—. Consequent mental corruption.
G c 1. 21—. The knowledge of God rejected. d 1. 28—31. Consequent mental corruption.
F 1. 32—2. 1. God's judgment known. Ungodliness, therefore, inexcusable.


hath. Omit.
20 invisible. Gr. aeratos. Here, Col. 1. 15, 17, 1 Tim. 1. 17. Heb. 11. 27.
clearly seen. Gr. katharos. Only here.

things that are made. Gr. poluma. Only here and Eph. 2. 16.


image, &c. likeness (Gr. homoioma). Here, 5. 11, 5, 5, 5, Phil. 2. 7 of an image of. image. Gr. eikon. Once only sun, moon, stars, man, the animate creation, but Satan himself, the arch-enemy, who by means of his "liel" (Gen. 3. 4) transferred the worship of man from the Creator to himself; the creature, more than. Gr. para. Ap. 104. xii. 8.

the lie = the lie. Gr. to pseudo. Cp. 2 Thess. 2. 11.

the lie that Satan is man's benefactor and is to be worshipped. worshipped. Gr. sunbomai. Ap. 137. 3.


25 Who = since they. changed. Gr. allastai; only here and 2. 24. a stronger word than in v. 23. the truth of God into a lie. Gr. alithos. Cp. 1 Thess. 2. 13.

man transferred his worship from God (the Truth) to the devil. Cp. John 8. 44. Eph. 4. 22, 2 Thess. 2. 8—11.

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27 And likewise also the men, even the natural use of the man, burned in their lust one another against another; men working that which is unseemly, and receiving in themselves that unrighteous reward which wasmeet.

28 And even as they did not like to retain God in their knowledge, God gave them over to an ungodly lust, to dishonor their bodies among themselves, being filled with all unrighteousness, wickedness, covetousness, evil desiring, envy, murder, strife, deceit, malignity, speaking evil of every name, fornication, theft, covetousness, maliciousness, idolatry, reviling, savagery, a spirit of which is the work of blackness. For the deed of the law is in them; but not the word of the law, for it is in their hearts. Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

29 Therefore thou art inexcusable, O man, and woe be to thee that judgest: for wherein thou judgest another, thou dost condemn thyself; for thou that judgest dost the same thing.

30 But we are sure that the judgment of God is according to truth against them which do commit such things.

31 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.


8 Who will render to every man according to his deeds:
7 To them who by patient continuance in well doing seek for glory and honour and eternal life:
8 But unto them that are contentious, and do not obey the truth, but obey unrighteousness,
9 Tribulation and anguish, upon every soul of him that doeth evil, of the Jew first, and also of the Gentile;
10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile:
11 For there is no respect of persons with God.

12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law.
13 (For not the hearers of the law are just before God, but the doers of the law shall be justified."
14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves:
15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the same, and excusing one another;) 16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

17 Behold, I show you a mystery: we shall not all sleep, but we shall all be changed,
18 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 19 For this corruptible must put on incorruption, and this mortal must put on immortality. 20 Now the corruptible shall be corruptible no more: for now is laid by corruption, and there is laid by mortality: for it is laid by a spiritual body. 21 And so is it written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. 22 But the grace of God and the gift of the grace of the Lord Jesus Christ was given unto us. 23 Neither is corruptible, nor corruption spiritual: but the one is as the image of the body of the second Adam, the other even as the image of the body of him that is from a dead spirit. 24 But the sun shall be turned into darkness, and the moon into blood, before that day of darkness and gloom shall come upon you, which shall be as the day of the Lord, coming as a thief. 25 For all they that have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law. 26 For this cause it is also written, The righteous shall live by faith. 27 But the way of the wicked shall perish. 28 And, as in Adam all die, even so in Christ shall all be made alive. 29 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. 30 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority. 31 For he must reign, till he hath put all enemies under his feet. 32 The last enemy that shall be destroyed is death. 33 For the Lord shall come in the glory of his Father, with his angels; and he shall gather together his elect, from the four corners of the earth. 34 And Judas shall be the first that is slain. 35 Then shall the end come, when he shall have delivered up the kingdom to God, even the Father, when he shall have put down all rule and all authority. 36 For he must reign, till he hath put down all rule and all authority. 37 And the kingdom and the dominion of the world shall be given to the Messiah, and to his Christ; and he shall reign for ever and ever; Amen. 38 And the kingdom of this world shall be given to the Son of man. 39 And, as in Adam all die, even so in Christ shall all be made alive. 40 And death is swallowed up in victory. 41 O death, where is thy sting? O grave, where is thy power? 42 The sting of death is sin; and the strength of sin is the law. 43 But thanks be to God, which giveth us the victory through our Lord Jesus Christ. 44 Therefore I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 45 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. 46 For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the portion of grace. 47 For we are not as many, who minister for the things of the flesh; but as of the things of God. 48 For the earth is the Lord's, and the fullness thereof: and thou gavest them up to be possessed of them. 49 But the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever. 50 And this is the will of God, even your sanctification: that ye should know what is the will of the Lord, and that ye might please him, that ye might be the sanctification of his glory. 51 Therefore let them also which suffer according to the will of God commit the spirit unto him: 52 For it is God's portion to bring forth tribulation and death. 53 But if it be the will of God, we suffer tribulation: but when we are at home, we are absent from the Lord. 54 For we die daily. 55 As we have therefore opportunity, let us do good to all men, and to them who are God's, to the fear of him. 56 For the Scripture saith, With the mouth speaketh man to man, but the tongue of the Lord speaketh to us. 57 The letter killeth, but the spirit liveth: and the spirit liveth by the word of God. 58 Now these things were written for our instruction: and we ought to live by them. 59 But the end of all things is at hand: therefore be ye sober, and watch unto prayer. 60 And above all things have fervent love among yourselves: for charity shall cover the multitude of sins. 61 Use diversity: not as savouring of meat, nor as using of wine for other than with thanksgiving; which things serving for the belly only, and boding disease, of the body, and of the mind. 62 But cleave unto the things which are above, not to things which are on the earth. 63 For he saith, The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works thereof shall be burnt up. 64 But the heavens and earth which are now shall be dissolved, and the heavens that are to come shall appear. 65 Now since these things are so, what manner of persons ought we to be? He that is inwardly justified, and is the Lord, and is pure in heart, and is fervently attentive to the word of God, and is with the Lord, and is full of the knowledge of the Lord, and is not without the power of the Lord.
23 Thou that maketh thy boast of the law, through breaking the law, dishonourest thou God?

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

25 For circumcision verily profeth, if thou keep the law; but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

27 And shall not this uncircumcision which is by nature, if it fulfil the law, judge them, who by the letter and circumcision dost transgress the law?

28 For he is not a Jew which is one outwardly; neither is that circumcision, which is outward in the flesh;

29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

3 What advantage then hath the Jew? or what profit is there of circumcision?

2 Much every way: chiefly, because that unto them were committed the oracles of God.

3 For what if some did not believe? shall their unbelief make the faith of God without effect?

4 God forbid: 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 when Thou art judged.

5 But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance?

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

7 For if the truth of God hath more abounded through mylie unto His glory; why yet am I also judged as a sinner?

8 And not rather, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come; whose damnation is just.

9 What then? are we better than they? No, in no wise: for we have before proved both


3. 9. Romans. 3. 25.

Jews and Gentiles, that they are all under sin:
10 As it is written, there is none righteous, no, no one:
11 There is none that understandeth, there is none that seeketh after God.
12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.
13 Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:
14 Whose mouth is full of cursing and bitterness:
15 Their feet swift to shed blood:
16 Destruction and misery are in their ways:
17 And the way of peace have they not known:
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 which are under the law, that every mouth may be stopped, and all the world may become guilty before God.
20 Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin:
21 But now the righteousness of God is manifested, being witnessed by the law and the prophets;
22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon them that believe: for there is no difference:
23 For all have sinned, and come short of the glory of God:
24 Being justified freely by His grace through the redemption that is in Christ Jesus:
25 Whom God hath set forth to be a propitiation through faith in His blood, to

the poison. Gr. 395. Oec. om. here and Jas. 3. 5. 5. asps. Rendered "adders" in Ps. 130. 4.
Gr. 395. Oec. om. here and Jas. 3. 5. 5. asps. Rendered "adders" in Ps. 130. 4.

The kindred verb occ. 2 Cor. 4. 2. the. Gr. 395. Oec. here and Jas. 3. 5. 5. asps. Rendered "adders" in Ps. 130. 4.
declare His righteousness for the remission of sins that are past, through the forbearance of God; 
28 To declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus.

27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.

28 Therefore we conclude that a man is justified by faith without the deeds of the law.

29 Is He the God of the Jews only? is He not also of the Gentiles? Yes, of the Gentiles also.

30 Seeing it is one God, which shall justify the circumcision through faith, and the uncircumcision through faith.

31 Do we then make void the law through faith? God forbid: yea, we establish the law.

4 What shall we say then that Abraham our father, as pertaining to the flesh, hath found?

2 For if Abraham were justified by works, he hath whereof to glory: but not before God.

3 For what saith the Scripture? He believeth God, and it was imputed unto him for righteousness.

4 Now to him that worketh, is the reward not reckoned of grace, but of debt.

5 But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness.

6 Even as David also saith, Blessed be the man unto whom God imputeth righteousness apart from works.

7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

8 Blessed is the man to whom the Lord will not impute sin.

9 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision?

11 And he received the sign of circumcision, a seal of the righteousness which he had yet being uncircumcised: that he was a child of Abraham by faith.
might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: 12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. 14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect:

15 Because the law worketh wrath: for where no law is, there is no transgression.

Therefore it is of faith, that it might be by grace;

to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of faith, who is the father of us all, 17 (As it is written, “I have made thee a father of many nations”) before Him Whom he believed, even God, Who quickeneth the dead, and calleth those things which be not, as though they were.

Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, “So shall thy seed be.”

And being not weak in faith, he considered not his own body, as being dead, when he was about an hundred years old, neither yet the deadness of Sarah’s womb;

He staggered not at the promise of God through unbelief: but was strong in faith, giving glory to God;

And being fully persuaded that what He had promised, He was able also to perform.

And therefore it was imputed to him for righteousness:

Now it was not written for his sake alone, that it was imputed to him:

But for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead, 25 Who was delivered for our offences, and was raised again for our justification.


20 Atonement made.

23 for his sake = on account of (Ap. 104. v. 2) him.

24 for us = on account of (Ap. 104. v. 2) us.

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.

By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

And patience experience; and experience, hope:

And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

For we were not as some, without strength, but in due season we died for the ungodly.

Wherein we enjoy (Gr. en) which rejoiceth. Same as “boast”, 2. 17.

But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

Much more then, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

And not only so, but we also joy in God through our Lord Jesus Christ.

Verily then, if we be dead with him, we shall also live with him.

If we be persecuted, we are comforted. Gr. kathisth. See Acts 12. 23. 14. 11. 12. 15.

Condemnation to death of the first man; through the sin (to parapósea) of one man: but, a justifying unto life through the righteous act (to dikaióma) of one man, the Second Man.

We are not in sin, because we died with Christ.

No condemnation for the new man, to those who are alive unto God in Christ Jesus, and in whom is phuseus Christos, the new nature; because of condemnation of sin in the flesh (in Christ, the Second Man).

Wherefore, on account of (Ap 104. v. 1) this. Having described the fruits of sin, the apostle now goes on to deal with the root.
### 6. 1. WE ARE NOT IN SIN BECAUSE WE DIED WITH CHRIST. (Introversion.)

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<td>6. 20-23. Sin no longer has dominion, because we are alive in Christ.</td>
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### 5. 12. ROMANS.

1. into the world, and death was in the world: but sin is not imputed when there is no law.

2. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of Him that was to come.

3. But sin, not as the offence, so also is the free gift, if by the grace of God, and the gift of grace, which is by one man, Jesus Christ, hath abounded unto many.

4. And as it was by one that sinned, so is it by one that is justified, through the one man, Jesus Christ, who gives life unto all men, for unto as many as it pleased from the first Adam to the last, were given the image of God.

5. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound.

6. That as sin was by one, even so might grace reign through righteousness, and that that grace may abound. also (the free gift came) upon all men to justification of life, righteousness of one = one righteous act. Gr. dikaiôma. Ap. 191. 4, as v. 16. Add “also”. Justification. Gr. dikaiôsis. Ap. 191. 6.

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### 2. 4. IDENTIFICATION WITH CHRIST IN DEATH AND LIFE. (Introversion.)

<table>
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<td>6. 4-7. By identification with Christ in His death and life, there cannot be continuance in SIN.</td>
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<td>6. 8-10. By identification with Christ in His death and life, there must be life with God.</td>
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*References to Apocrypha or other non-canonical works are noted as **Ap.** together with the page number.*
2. *God forbid.* How shall we, that are dead to sin, live any longer therein?

3. *Know ye not,* that so many of us as were baptized into Christ were baptized into His death?

4. Therefore we are buried with Him *by baptism* into death: *that* like *as* Christ was raised up *from* the dead *by* the glory of the Father, even so we also should walk *in* newness of life.

5. For *if* we have been planted together *in* the likeness of His death, *we* shall also *in* the likeness of His resurrection:

6. *Knowing* this, *that* our old man is crucified with Christ, *that* the body of sin might be destroyed, *that* henceforth we should *not* serve sin,

7. For he that is dead is freed *from* sin.

8. Now *if* we be dead with Christ, *we* believe *that* we shall also live with Him:

9. *Knowing* that Christ *is* being raised *from* the dead *deth* *no* more; *death* hath *no* more dominion *over* Him.

10. For *in* that He died, He died *unto* sin once: but in that He liveth, He liveth *unto* God.

11. Likewise reckon ye also yourselves to be *dead* indeed *unto* sin, but alive *unto* God through Jesus Christ *our* Lord.

12. *Not* sin therefore reign *in* your mortal body, *that* ye should obey it in the lusts thereof.

13. Neither yield ye your members as instruments of unrighteousness *unto* sin:

14. *But* yield yourselves *unto* God, *as those* that are alive *from* the dead, and your members *as* instruments of righteousness *unto* God.

15. *For* in *sin* shall not *have* dominion over you: *for* ye *are* *not* under *the* law, but under grace.

16. *What then?* *Shall* we *sin,* *because* we are *not* under *the* law, but *under* grace? *God* forbid.


18. *Sin not in the mortal body.* (Exhortation.)

19. The members, therefore, not to be surrendered as instruments of unrighteousness. (Negatives.)

20. That ye should obey *for* (Ap. 104, vii) obeying. The texts omit "it in" and read "obey its desires".


22. *10. shalt we = are we to.* *Sin.* *2. 12.* *Ap. 129, I. I.*
7. 1-6 (R, p. 1872). IDENTIFICATION WITH CHRIST IN LIFE AND DEATH.
(Introduction and Alternation.)

R b 1. Lordship of the law only during life.
   c 2. Death releases its claim.
   d 3. Result—remarriage lawful.
   e 4. Result—the way open for union with Christ in resurrection.

7. 4

a 4 Wherefore, my brethren, yea also are become dead unto the law by the body of Christ;

b 5 For when we were sin in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

c 6 But now we are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter.

7 What shall we say then? Is the law sin?

O What? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

S But sin, taking occasion by the commandment, wrought sin in me all manner of concupiscence. For without the law sin was dead.

Z For sin revived, and I died.

Z And the commandment, which was ordained to life, I found to be death.

Y 11 For sin taking occasion by the commandment, deceived me, and by it slew me.

Y 12 Wherefore the law is holy, and the commandment holy, and just, and good.


unto—unto.

O God. Ap. 98. 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; 5. 14; Gal. 3. 23; 5. in the flesh. Cp. 1. 3; 2. 25; 5. 8, 9, 21. motions of sins=sinful passions (emphasis on "sinful"). Fig. Antithetica. Ap. 6. motions. Gr. pathēma. Usually trans. sufferings, afflictions. See 8. 18. 2 Cor. 1. 6, 7. Gal. 5. 24. Phil. 3. 10. Col. 1. 24. 2 Tim. 3. 11. Heb. 2. 9, 10. 10. 22. 1 Pet. 1. 11; 4. 12; 5. 1, 2.


7. 7–25 (O. p. 1671). SIN IS IN US THOUGH WE HAVE Risen WITH CHRIST. (Introversion)

W | 7–12. The Law. Its conflict with the old nature.

X | 13–16. Manifestation of the Law in the conscience. (The consent)

X | 17–20. Manifestation of the Law in the experience and the life. (The doing)


7. 7–12 (W, above). THE LAW. ITS CONFLICT WITH THE OLD NATURE.

(W. Introversion and Extended Alternation)

X | 7. Sin using the commandment as a point of attack.


S | 9. Revival of sin.


Z | 11. Discovery on account of sin.

Y | 12. The Law holy. (Positive)

7.13.

ROMANS. 7. 25.

X A 13. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, that working death in me by that which is good; that sin by the commandment might become exceeding sinful.

B i 14. For we know that the law is spiritual; m but I am carnal, sold under sin.

B i 15. For that which I do I allow not; m for what I do, that I do not; but what I hate, that I do. A 16. If then I do that which I would not, I consent unto the law that it is good.

X n 17. Now then it is no more that which is good, but sin that dwelleth in me.

P 18. For I know that in me (that is, in my flesh,) dwelleth no good thing:

P 19. Who will make me what is present with me;

P 20. But how to perform that which is good, I find not.

o 21. For the good that I would I do not; but the evil which I would not, that I do.

n 22. Now if I do that which I would not, it is no more that which is good, but sin that it dwelleth in me.

W C 21. I find then a law, that, when I would do good, evil is present with me.

D q 22. For I delight in the law of God after the inward man:

r 23. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

D q 24. Oh wretched man that I am! Who shall deliver me from the body of this death?

r 25. I thank God through Jesus Christ our Lord.

7.13-18 (X, p. 1675). MANIFESTATION OF LAW IN THE CONSCIENCE. (Introversion and Alteration.)

X A 13. Manifestation of the evil of sin to the conscience.

B i 14. The law spiritual.

m 15. The man sinful.

B i 16. The will like-minded with the law.

m 17. The will like-minded with the man.

A 18. Consent of the will to the good in the law.

X A 13. Was... made. Did then, that which is good become. But Nay I appear be seen to be. Ap. 106. i. working=working out. See 1. 27.


m. carnal. Gr. sarkikos, according to the Received Text (Ap. 94. vii.), but the Critical Texts read sarkinos (cp. 2. Cor. 5. 15).

n. under. Ap. 104. xviii. 2. 15. do. Some as work, vs. 5. 13. allow=approve. The same as "know," vs. 1, 7. what, &c. = not what I wish, this I practise.

o. would. Ap. 102. 1. Note the use of field, on the right side, seven times in vs. 15-21.

n. that... not=the do I practise (Gr. prosei). See 1. 32. John 5. 28. that do I this I do (Gr. poiein). There are three Gr. words in this verse for "do." The first is katergosmati, work out, in vs. 9, 13, 16, 17, 18, 20. The second is prosei, practise, in vs. 15, 19, and the third poiein, do, in vs. 15, 19, 20, 21.

m. If... not=But if I do not wish, this I do. If. Ap. 118. 2. c. consent. Gr. sumpheni. Only here.


X n 17. No more I myself that do evil, but sin that dwelleth in me.

o 18. No good in me as to my flesh.

p 19. Will favour the good, but has no ability.

p 20. Will favour the good, but it is not performed.

q 21. Evil is what is performed as to my flesh.

n 22. No more I myself that do evil, but sin that dwelleth in me.

7.17-25 (W, p. 1675). THE LAW. ITS CONFLICT WITH THE NEW NATURE. (Introversion and Alteration.)

W C 21. Two opposing principles in the one man.

D q 22. Delight in God's law.

r 23. Conflict.

D q 24. Distress at sin's law.

D 25. Deliverance.

C 26. Two opposing services continued in the one man.


7. 25.

ROMANS 8. 10.

mind is mind (the new nature) indeed. This is the experience of everyone 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 states, 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. 84.

8. 1-39 (N, p. 1671). NO CONDEMNATION FOR THE NEW MAN. (Introversion.)

NE's 8 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

For they that are after the flesh do mind the things of the flesh; but those that are after the Spirit the things of the Spirit.

For to be carnally minded is death; but to be spiritually minded is life and peace.

Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.

So then they that are in the flesh cannot please God.

But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwelleth in you.

Now if any man have not the Spirit of Christ, he is none of His.

And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

8. 1-4 (E, above). NO CONDEMNATION; AND THE REASON. (Alternation.)

F s 1. No condemnation to those in Christ.

t 2. Reason. The law of the spirit (or new nature) sets us free from the claims of the law.

s 3. Condemnation of sin in the flesh (or old nature) by God sending His Son in the likeness of sinful flesh.

t 4. Result. The law of the spirit (or new nature) fulfills the righteous requirements of the law.

8. 1 no. Gr. oudeis. Emphatic, as it stands first in the Gr. condemnation. Gr. katakrinomai. See v. 15.

in. See v. 15.


Who... Spirit. All the texts omit. Probably a gloss from 4.

2 the... life = the spiritual law of life. Fig. Anti-mereia. Ap. 6.


8. 5-15 (F, above). THE SPIRIT OR NEW NATURE IN US. NOW LEADING US. (Introversion.)

F u | 5-7. The carnal mind is death; the spiritual mind is life.

w | 5. Those who are in the flesh (old nature) cannot please God.

v | 6. We are not in the flesh if Divine pneuma (the new nature) dwells in us.

x | 7. If pneuma Christou (the new nature) be not in us, we are not His.

y | 8. If Christ be thus in us, then, though the body be mortal.

z | 9. Our flesh is to be raised from the dead if Divine pneuma (the new nature) dwells in us.

10. Those who are not debtors to the flesh (the old nature) can please God.

u | 11. 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. phronteo. Occ. ten times in Rom.; here, 12, 3, 3; 12, 15, 16; 14, 7, 6, 6; 15, 3. Cp. Col. 3. 2. 6 to be, &c. = the minding (Gr. phrontema). Only here and v. 7.

27 of the flesh. Gr. phrontemata. It = to be spiritually, &c. = the minding of the spirit (Gr. pneuma). Ap. 101. II. 5.

as in v. 2). Cp. Phil. 4, 8, 9. Col. 3, 2. pensa. Cp. 5, 1. 7 carnal mind = minding of the flesh, as s e.


it is not subject to = does not submit itself to. Gr. hupomonetai. See 10, 3. not. Ap. 105. I. neither.

Gr. oudeis. 8. 5-10. Dwells. See v. 7. 11. cannot = are not (το μή) able to. 9 if so be. Gr. eiper.


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

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

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

15 For ye have not received the Spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, "Abba, Father."

16 The Spirit itself beareth witness with our spirit, that we are the children of God:

17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together.

18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

19 For the earnest expectation of the creation waits for the manifestation of the sons of God.

20 For the creation was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope;

21 Because the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22 For we know that the whole creation groaneth and travaileth in pain together until now.

23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to whom the redemption of our body.

24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?
25 But if we hope for that we see not, then do we with patience wait for it.

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

28 And we know that all things work together for good to them that love God, to whom the called according to his purpose,

29 For whom he did foreknow, he also predestinated to be conformed to the image of his Son, that he might be the firstborn among many brethren.

30 Moreover whom he did predestinate, him he also called: and whom he called, him he also justified: and whom he justified, him he also glorified.

31 What shall we then say to these things? If God be for us, who can be against us?

32 He that spared not his own Son, but delivered him up for us all,

33 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35 Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?
8. 36.

ROMANS.

8. 9.

36 As it is written, "For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter."

37 Nay, in all these things we are more than conquerors through Him that loved us.

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

I He 9 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost.

2 That I have great heaviness and continual sorrow in my heart.

3 For I could wish myself accursed from Christ for my brethren, my kinsmen according to the flesh:

4 Who are Israelites; whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;

5 Whose are the fathers,

6 and of whom as concerning the flesh Christ came, Who is over all, God blessed forever. Amen.

L P 6 Not as though the word of God hath taken none effect. For if they be not all Israel, which are of Israel:

Q g 7 Neither, because they are the seed of Abraham, are they all children: but, "In Isaac shall thy seed be called."

8 That is, They which are the children of the flesh, these are not the children of God:

9. 1-11. 36 (L, p. 1661). DISPENSATIONAL.

Introversion and Division.

L | H 9. 1-5. Paul's sorrow regarding Israel's failure.

K | L 9. 6-13. God's purpose had respect only to a portion.


N | O 9. 30-33. Israel's failure in spite of the Prophets.


K | M 11. 1-10. God's purpose regarding the remnant accomplished.

L | 11. 11-32. God's purpose will ultimately embrace the whole.


9. 1-5 (H, above). PAUL'S SORROW REGARDING ISRAEL'S FAILURE. (Introversion.)

H e 1-5. Paul's kinship to Israel according to flesh (kata sarka). His former wish to be accursed, and his present sorrow.

f 4. What belongs to Israel.

f 5. Who belong to Israel.

e 5. Christ's kinship to Israel according to flesh (kata sarka). His eternal existence as God over all, blessed for ever.


9. 6-13 (L, above). GOD'S PURPOSE HAD RESPECT ONLY TO A PORTION.

Introversion and Alternation.

L P 6. The word of God not having failed.

Q g 7. s. Election of seed. Different mothers.

h 7. The promise.

Q g 10. 11. Election of seed. Same mother.

h 11. The prophecy.

P 13. The word of God confirmed.


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but the children of the promise are counted for the seed.

9 For this is the word of promise, that at this time will I come, and Sarah 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, nor having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him That calleth;) it was said unto her, “The elder shall serve the younger.”

12 As it is written, “Jacob have 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 have mercy on whom I will have mercy, and He will have compassion on whom He will have compassion.”

16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17 For the Scripture saith unto Pharaoh, “Even for this same purpose 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 mercy on whom He will have mercy, and whom He will have hardeneth.

19 Thou wilt say then unto me, “Why doth He yet find fault? For who hath resisted His will?”

20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say unto him that formed it, ‘Why hast thou made me thus?’

21 Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?

22 What if God, willing to shew His wrath, and to make His power known, endured with much longsuffering vessels of wrath fitted to destruction:

23 And that He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory:

24 Even us, whom He hath called, not of the Jews only, but also of the Gentiles;

25 As He saith also in Osee, “I will call My people, which were not My people; and her, beloved, which was not beloved.”

26 And it shall come to pass, that in the place where it was said unto them, “Ye are not My people;” there shall they be called the children of the living God.”


11 not. Gr. me. Ap. 105. II.

14 What, &c. See 3. 5.

17 purpose. Lit. thing.


22 thing. Gr. plasma. Only here.


25 as. Gr. prototomai. Only here and Eph. 2. 10.

26 come to pass. Gr. protetomai, Only here and Eph. 2. 10.
27 Esaias also crieth "concerning Israel, "Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: 28 For He will finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth," 29 And as Esaias said before, "Except the Lord of Sabaoth had left us a seed, we had been as Sodom, and been made like unto Goarmah." 

No 1 30 What shall we say then? That the Gentiles, which followed not after righteousness, have obtained it, even the righteousness which is of faith.

m 31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. 32 Wherefore? Because they sought it not by faith, but as it were by the works of the law.

f 33 For they stumbled at that stumblingstone: 34 As it is written, "Behold, I lay in Zion a stumblingstone and rock of offence:"

l 35 And whosoever believeth on Him shall not be ashamed."
11. 11 For the Scripture saith, "Whosoever believeth on Him shall not be ashamed." 12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him. 13 For "whosoever shall call upon the name of the Lord shall be saved." 14 How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? 15 And how shall they hear, except they be sent? as it is written, 16 How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

q 16 But they have not all obeyed the gospel. For Esaias saith, "LORD, who hath believed our report?"

p 17 So then faith cometh by hearing, and hearing by the word of God. 18 But I say, Have they not heard? Yes verily, "their sound went into all the earth, and their words unto the ends of the world."

q 19 But I say, Did not Israel know? First Moses saith, "I will provoke you to jealousy by them that are no people, and by a foolish nation will I anger you." 20 But Esaias is very bold, and saith, "I was found of them that sought me not; I was made manifest unto them that asked not after Me."


11. 1-10 (M, p. 1660). GOD'S PURPOSE REGARDING THE REMNANT ACCOMPLISHED. (Introversion.)

M | r | 1-3. The majority of Israel rejected God. 9 | 4-6. A remnant reserved, according to God's election. 7 | 7-8. The remnant obtained what the nation lost. 9 | 7-10. Fate of majority. God hardened them.


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5 Even so then, at this present time also there is a remnant according to the election of grace.

8 And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

9 What then? Israel hath obtained that which is hers byright; but the election hath obtained it,

7 and the rest were blinded.

8 (According as it is written, 1 "God gave them the spirit of slumber, eyes that they should not see, and ears that they should not hear") unto this day.

9 And David saith, "Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:

10 Let their eyes be darkened, that they may not see, and bow down their back always."

11 I say then, have they stumbled that they should fall? God forbid: but rather through their stumbling, salvation is come unto the Gentiles, for to provoke them to jealousy.

12 Now if the fall of them be the riches of the world, and the diminution of them the riches of the Gentiles; how much more their fullness?

13 For I speak to you Gentiles, as much as I am the apostle of the Gentiles, I magnify my office:

14 If by any means I may provoke to emulation them which are my flesh, and might save some of them.

15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?

16 For if the firstborn be holy, the lump is also holy: and if the root be holy, so are the branches.

17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree:

18 Be not against the branches. But if thou Art boast, luke bearest not the root, but the root thee.

according to. Ap. 104. x. 2. 
-election. See 9. 11. 
no more—no longer. The texts omit last clause of the verse.

7 hath. Omit. 

obtained. Gr. epituchan. Only here, Heb. 6. 18; 

9. 33. Jas. 4. 2. 
8 hath given= gave. 


stumbling=stupor. Gr. katamnize. Only here. 

Quoted from Isa. 29. 10. 
not. Ap. 105. II. 
9 table. Put by Fig. Metaphor for material prosperity. 

a for (Gr. eis) a. 


14. 12. 

10 be darkened. See Rom. 1. 21. 

bow down. Gr. sunkampito. Only here. 

back. Gr. akribos. Only here. Quoted from Ps. 69. 22. 
Cp. Deut. 28. 43.

11. 11-32 (L, p. 1650). GOD'S PURPOSE WILL EMBRACE THE WHOLE. (Division.)

L | T1 11-16. Israel provoked to jealousy. 
T2 17-24. The wild olive graft. 
T3 25-32. The hardening of Israel.

11. 11-16 (T1, above). ISRAEL PROVOKED TO JEALOUSY. (Alternation.)

T1 t 11. Salvation to Gentiles provokes Israel to jealousy. 

u 12. Benefit to world through Israel's fall. 

G2 greater benefit will come from their fullness. 

T3 t 13. Paul's apostleship provokes Israel to jealousy. 

u 14. Benefit through Israel's rejection. 

G3 greater benefit will be through their restoration.

11. 11-16 (T2, above). THE WILD OLIVE GRAFT. (Introversion.)

T2 v 17. The wild olive graft, not to boast 

w 19. 20. The wild olive to fear.

u 21. 22. Reason for fear.

v 23. 24. The reason for not boasting.


casting away. See Acts 28. 27 (loss), and cp. Ex. 32. 11. 

15 casting away. See 8. 32. 

reconciling. See 8. 32. 

receiving. Gr. prosopito. Only here and 1 Cor. 6. 7. 

16 firstfruit. See 8. 32. 

lump. See 9. 21.

17 be, &c. = were broken off. Gr. ekklasa. Only here and vv. 18, 20. 

wild olive tree. The oastar which bears no fruit. Gr. agrileiaos. Only here and v. 24. 

grafted in. Gr. enkentrian. Only here and vv. 19, 21, 22. 


partakast=art partaker (Gr. sunkoinome). Only here, 

1 Cor. 3. 22. Phil. 3. 7; Rev. 1. 7. 

fatness. Gr. plotia. Only here. 

18 Boast. Gr. katakaucho-

mati, Only here, Jas. 2. 14, 2 L.
11. 19. THOU WILT SAY THEN, “THE BRANCHES WERE BROKEN OFF, THAT MIGHT BE GRAFFED IN.”
20 WELL; BECAUSE OF UNBELIEF THEY WERE BROKEN OFF: AND IF GOD SPARE NOT THE NATURE, HE ALSO SPARES NOT THEE.
21 BEHOLD THEREFORE THE GOODNESS AND SEVERITY OF GOD: ON THEM WHICH FELL, SEVERITY; BUT TOWARD THEE, GOODNESS, IF THOU CONTINUE IN GOD’S GOODNESS: OTHERWISE THEE ALSO SHALT BE CUT OFF.

33 O THE DEPTH OF THE RICHES

19 THEE. OMIT.
20 UNBELIEF. SEE v. 29 AND s. 3.
FAITH. AP. 160. II. 1.
HIGHMINDED = ARROGANT. GR. HUPHLOPHORON. ONLY HERE.
21 NATURAL = ACCORDING TO (AP. 104. X. 2) NATURE.
LEST. THE TEXTS READ “THAT”.
ALSO SPARE NOT = NEITHER (GR. OUTE) SPARE.
22 BEHOLD. AP. 139. I. 3.
GOODNESS. SEE 2. 4.
SEVERITY = CUTTING OFF. GR. APOTOMASIA. ONLY HERE.
ON. AP. 104. IX. 3.
TOWARD = ON, AS ABOVE.
IF. AP. 118. I. 3.
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. X. 3.
INTO. AP. 104. VI.
GOOD OLIVE TREE. GR. KALLITHEOS. ONLY HERE. IT IS ONLY IN THE KINGDOM OF GRACE THAT SUCH A PROCESS, THUS CONTRARY TO NATURE, CAN BE SUCCESSFUL.

25 I WOULD, &c. SEE 1. 13.
MYSTERY = SECRET. AP. 193.
LOST = IN ORDER THAT ... NOT. GR. HINA MEC.
IN YOUR OWN CONCEIT. LIT. WITH (AP. 104. XII. 2)
YOURSELVES.
CP. PROV. 8. 7.
BLINDNESS = HARDNESS. GR. POREISA. SEE MARK 8. 14.
IN PART. GR. APO MEROUS.
FULNESS. GR. PITREMA. THAT IS, THE FULNESS OF TIMES
WHEN THE FULL NUMBER OF ACTS 15. 17 IS COMPLETED.
ISA. 59. 20.
26 SION. AP. 93.
UNGODLINESS. AP. 128. IV.
FROM. AP. 104. IV.
27 MY COVENANT = THE COVENANT (SEE 9. 4) WITH (AP.
104. XI. 1) ME.
TAKE AWAY. GR. APHAIRES. CP. HEB. 10. 4.
REV. 29. 12.
SDS. AP. 128. I. II.
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.
BELIEVED. AP. 128. III.
29 GIFT. AP. 184. I.
30 O THE DEPTH OF THE RICHES

11. 33-35 (II, p. 1682). PAUL’S JOY REGARDING GOD’S PURPOSE. (Introversion.)

33 RICHES. SEE 2. 4. THIS IS AN EXAMPLE OF THE FIG. TAUAMATOS. AP. 6.
unsearchable=inscrutable. Gr. anezereuntôs. Only here.
past finding out=untraceable. Gr. anezichmatoûs. Only here and Eph. 3. 8.
34 hath known=knew. Ap. 132. I. II.
hath been=became. counselor=fellow-counsellor. Gr. sumpoundous. Only here.
35 hath first given=gave first. Gr. prodidómi. Only here.
glory. See 1. 23.
for ever. Ap. 151. II. A. ii. 7. a. This v. is the Fig. Polypòtòs (Ap. 6), the pronoun "him" being introduced by three different prepositions, eko, dia, and eis.
12. 1—15. 7 (B, p. 1961). PRACTICAL. (Division.)
B A1 12. 1—2. As regards God.
A A2 12. 3—15. 7. As regards man.
therefore. This refers to 8. 33, chaps. 9—11 being a digression.
36 "Compassion" in the Sept. of Lam. 8. 22.
that ye are to.
acceptable=well-pleasing. Gr. euexetêlê. Here, v. 2.
14, 15, 2 Cor. 5. 12. Eph. 5. 10. Phil. 4. 10. Col. 3. 20.
Tit. 2. 8. Heb. 13. 21.
unto=yeto.
reasonable. Gr. logikos. Only here and 1 Pet. 2. 2.
2 not. Gr. mês. Ap. 105. II.
1. 11. Cp. 1 Cor. 4. 5.
transformed. Gr. metamorphosaim. See Matt. 17. 2.
renewing. Gr. anakainôs. Only here and Tit. 8. 8.
Cp. Heb. 6. 4.
you=the.
that, &c.=to (Gr. eis) your proving.
that=the.
12. 3—15. 7 (A2, above). AS REGARDS MAN. (Introversion.)
A A2 12. 3—8. The brethren.
B 12. 9—15. The brethren.
Ap. 104. viii. 2. think.=more highly=think overweeningly. Gr. hyperphronêos. Only here. than=
= in comparison with (Gr. para. Ap. 104. xii. 3) what.
soberly=unto (Gr. eis) the being sober. Gr. ephrônêos. Here, Mark 5. 15. Luke 8. 35. 2 Cor. 5. 13. Tit. 2. 9. 1 Pet. 4. 7. hath dealt=imparted. every
=each.
14 members=the members. in.
office. See 8. 13 (deads).
8 Christ. Ap. 88. IX.
every one=severally. Gr. kath. (Ap. 104. x) kai. 8 having then=But having.
gifts. Gr. charismata.
184. I. 2. differing. Gr. diaphoros. Only here; Heb. 1. 4; 8. 6; 9. 10. according to. Gr. kata.
Ap. 104. xii. 2.
proportion. Gr. analogia. Only here.
faith=the faith (v. 3). 7 Or.
118. 2. a. ministry=ministering. Ap. 100. II. 1. on.
giveth.
simplicity. Gr. apôkôtos. Elsewhere, 2 Cor. 1. 13; 3. 2; 8. 9; 11. 12; 11. 9. Eph. 6. 6. Col. 3. 12.
fulfil=fulfilment. Gr. prôstatos. Here; 1 Thess. 5. 12. 1 Tim. 3. 4, 5, 12.
17. Tit. 3. 8, 14.
cheerfulness. Gr. hilarôs. Only here. The adj. in 2 Cor. 9. 7.
Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.

9 Be kindly affectioned one to another with brotherly love; in honour preferring one another;
Not slothful in business; fervent in spirit; serving the Lord;
Rejoicing in hope; patient in tribulation; continuing instant in prayer;
Distributing to the necessity of saints; giving hospitality.
Bless them which persecute you: bless, and curse not.
Rejoice with them that do rejoice, and weep with them that weep.
Be of the same mind one toward another. Mind not high things, but condescend to men of low estate.
Recompense to no man evil for evil. Provide things honest in the sight of all men.
If it be possible, as much as lieth in you, live peaceably with all men.
Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is Mine; I will repay, saith the Lord.
Therefore if thine enemy hunger, feed him; if thine enemy thirst, give him drink: for in so doing shalt thou heap coals of fire on his head.
Be not overcome of evil, but overcome evil with good.

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.
Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.
For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of them that be authority? do that which is good, and thou shalt have praise of the same;
For he is the minister of God to thee for good. But if thou do that which is evil, fear; for he beareth not the sword in vain;
for he is the "minister of" God, a "reveler." to execute wrath upon him that doeth evil.
5 Wherefore ye must needs be "subject," not only for wrath, but also for conscience sake.
6 For "for this cause" pay ye a "tribute" also: for they are "God's ministers," attending continually upon this very thing.
7 Render therefore to all "their" "dues." "Tribute" to whom "tribute" is due; "custom" to whom "custom"; fear to whom fear; honour to whom honour.

8 Owe "no man anything," but to love one another: for he that "lovest" another hath "fulfilled" the 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 covet;" and if there be "any" other "commandment," it is "briefly comprehended in this," saying, "Thou shalt love thy neighbour as thyself."
10 "Love" worketh no "ill" to his "neighbour;" therefore "love" is the "fulfilling of the law.
11 And that," knowing the "time," that now it is "high time" to awake out of sleep; for now is our salvation nearer than when we "believed."
12 The night is "far spent," the day is "at hand;" let us therefore "cast off the works of darkness," and let us put on the "armour of light."
13 Let us walk "honestly," as in the "day;" "not in" "riot and drunkenness," "not in" "chambering and lasciviousness," "not in" strife and envy.
14 But put ye on the "Lord Jesus Christ," and make "not" "provision for" the flesh, "to fulfill the lusts thereof."

14 Him that is weak in the "faith" receive ye, but "not" to "doubtful disputations."

2 "For one" believeth that he may eat all things: "another," who is weak, eateth herbs.

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14. 2-23 (F1, above). THE WEAK NOT TO BE JUDGED. (Alternation.)

2 For one = The one indeed. believeth. Ap. 150. I. I. III. another = the (other),
3 Let him that eateth despise him that eateth not: and let him that eateth not judge him that eateth: for God hath received him.

4 Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make standable.

5 One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.

6 He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For none of us liveth to himself, and no man dieth to himself.

8 Whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

9 For to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living.

10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for shall all stand before the judgment seat of Christ.

11 For it is written, As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God.

12 So then every one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall upon his brother's way.

14 I know, and am persuaded, by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth anything unclean, to him it is unclean.

15 But if thy brother be grieved with thee, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

16 Let not then your good be evil spoken of:

17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

18 For he that serveth Christ serveth the kingdom of God. Let not thine eye look to evil things.

19 Let us therefore follow after those things which make for peace, and things wherewith one may edify another.
For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence.

It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

Hast thou faith to bear with him that offendeth thee? if so, have faith to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because he eateth not of faith; for whatsoever is not of faith is sin.

We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

Let every one of us please his neighbour for his good to edification.

For even Christ pleased not Himself; but, as it is written, \\
\textit{The reproaches of those that reproached Thee fell on Me}. \textit{Psa. 69. 9.}

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might hope to eternal life.

Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:

That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

Wherefore receive ye one another, even as Christ also received us to the glory of God.

Now I say that a servant of God was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers.

And that the Gentiles might glorify God for His mercy; as it is written, \\
\textit{All nations which acknowledge the arts and pray unto Him shall be blessed}. \textit{Ps. 148. 4.}

And again He saith, \\
\textit{Rejoice, ye Gentiles, with His people}. \\
\textit{Rom. 10. 11.}

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That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

Wherefore receive ye one another, even as Christ also received us to the glory of God.
11 And again, "Praise the Lord, all ye Gentiles; and laud Him, all ye people."  
12 And again, Esaias saith, "There shall be a Root of Jesse, and He that shall rise to reign over the Gentiles; in Him shall the Gentiles trust."

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

14 And I myself also am persuaded of you, my brethren, that God is full of goodness, filled with all knowledge, able also to glorify one another.

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God.

16 That I might be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

17 I have therefore whereof I may glory through Jesus Christ in those things that pertain to God.

18 For I will not, that any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

20 Ye know, how I have striven the gospel, not from whence Christ was named, lest I should build upon another man's foundation:

21 But as it is written, To whom he 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 more place in these parts, and having a great desire of you, when I come 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.

24 Whencesoever I go unto Jerusalem I go unto minister unto the saints.

25 But now I go unto Jerusalem to minister unto the saints.
26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. 27 It hath pleased them verily, and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain. 29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; 31 That I may be delivered from them that do not believe in Judaea; and that my service which I have for Jerusalem may be accepted of the saints; 32 That I may come unto you with joy by the will of God, and may with you be refreshed. 33 Now the God of peace be with you all. Amen.

16 I commend unto you... 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. 22.

16. 1-24 (F, p. 1661). SALUTATIONS. (Division.)

F | G1 | 1768. - From Paul himself.
G1 | 16-24. From others than Paul.

1 commend. See 3. 6. unto you. From Paul himself.

Phoebe. 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.


Cenchrea. See Acts 18. 18.

That is in order that. Ap. 190. viii.

in order that, Cenchrea. See Acts 18. 18.

assil. See Acts 27. 22.

business is thing. Gr. pragram. See Acts 5. 4.

hath may have.


Athenian writers use the word of such as took care of strangers.

Cp. 1 Tim. 5. 2. 10.

3 Great=Salute. See Acts 18. 22.

Frisca 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. 22.
9 Salute Urban, our 5 helper in Christ, and Stachys my beloved. 10 Salute Apelles approved in Christ. Salute them which are of Aristobulus household. 11 Salute Herodion mykinsman. Greet them that be of the household of Narcissus, which are in the 2 Lord. 12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much 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 an holy kiss.

The churches of Christ salute you. 17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. 18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple. 19 For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil. 20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

21 Timotheus my workfellow, and Lucius, Jason, and Sosipater, my kinsmen, salute you. 22 Gaius mine host, and of the whole church; salute you. 23 Erastus the chamberlain of the city, salute you. Quartus a brother.

The first postscript (Tertullus).

24 The grace of our Lord Jesus Christ be with you all. Amen.

25 Now to Him that is able to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

26 But now it is manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

27 To God only wise, be glory through Jesus Christ for ever. Amen.

LONGER NOTE.


That the "doxology" is a postscript added by the apostle after he had arrived at, and was residing in, Rome (51-53 A.D.; see Ap. 158), 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 translators 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 so 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 translators' excitement and perplexity. Had it been known, they would have at once understood that the doxology was subsequently added. And the same remark applies to modern commentators.

Although Paul must have had the "secret" revealed to him beforehand, probably about 57 or 58 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 pronounced, and the prophecy of Isa. 8 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. 1061) 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.