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 the 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 Jesus Christ: 7 To all of God's beloved ones in Rome, beloved of God, called to be saints [separated ones]: Grace 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 faith is made mention of you always in my prayers; 10 Making request, if by any means at length I might have

Son of God. Ap. 98. XV. 5 grace and apostleship. Some see here the fig. Hendiadys (Ap. 6), and read "apostolic grace". 6 the called. Cp. 1 Cor. 1. 24. 7 all, &c.: i.e. all God's beloved ones in Rome. 8 thank. See Acts 27. 35. 9 witness. Gr. martus; only here in Romans. Cp. 2 Cor. 1. 23. Phil. 1. 9 serve. Gr. latreuo. 10 making request. Gr. deomai. 11 might...journey. Gr. euwoduomi. Elsewhere, 1 Cor. 16. 2. 3 John 2.


The Companion Bible (Condensed): ROMANS: Page: 1662 (2)
11 For I long to see you, in order that I may impart to you some spiritual free gift, unto the end ye may be established [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 come unto you, (but was hindered hitherto,) in order that I might have some fruit among you also, even as among other [unsaved] Gentiles.

14 I am debtor both to Greeks, and to Barbarians; both to wise [learned], and to unwise [unintelligent].

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

16 For I count it my highest honour and glory to proclaim the gospel: as it is written, “The just shall live by faith.”

17 For “the wrath of God is revealed from heaven to Hellenes and to Barbarians; and to the wise and to the unwise.”

18 “For the wrath of God is visibly unveiled.”


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.

18 as much as in me is = as for (Gr. en) it.
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 manifested to them; for God … manifested it to 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 corruptible man, and to 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 image, &c.


1: 19-20. God’s power known. Ungodliness, therefore, without excuse.


1: 24. God’s truth degraded.


1: 27. The knowledge of God rejected.


hath. Omit.


20 invisible. Gr. aeratos. Here, Col. 1. 15, 16. Tit. 1. 17. Heb. 11. 27.

clearly seen. Gr. katharos. Only here.

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


foolish. Gr. asuntos, as v. 31.

became foolish. Lit. were fooled (i.e. by their perverted mind). Gr. phthartos.


25; 15. 52. 1 Tim. 1. 17. 1 Pet. 1. 4, 23; 3. 4. image, &c. = likeness (Gr. homoioma). Here, 5. 14; 6. 5; 8. 3. Phil. 2. 7. Rev. 9. 7 of an image of.

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

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

24 also. Omit.

gave them up. See John 19. 30.

uncleanness. Gr. akatharsia. Occ. ten times, always so rendered. The cognate word akatharismo 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.

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 pseudes. Cp. 2 Thess. 2. 11. The He is that Satan is man’s benefactor and is to be worshipped.


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) 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.

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

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


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. chreisis. Only here and v. 27.

27 Also the men also, having forsaken the natural use of the woman, were inflamed in their lust one toward another; men with men working that 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 did not like to retain God in their knowledge, God gave them over to a worthless, rejected mind, to do those things which are not proper;

29 Being filled with all unrighteousness, … wickedness, covetousness, …maliciousness [evil]; full of jealousy, murder, strifes, deceit, …malignity [disposition for mischief]; gossips,

30 Slanderers, hateful to God, …despifetul [those who abuse], …proud, …boasters, …inventors of evil things, …disobedient [dishonor and disrespectful] to parents,

31 Without understanding, …covenantbreakers, …without natural affection, …pitiless:

32 Who knowing 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 Therefore thou art without excuse, O man, every one judging: for in which thou judgest the other, thou condemnest thyself; for thou that judgest committs the same things.

2 But we know that the judgment of God is according to truth against them which do such things.

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

4 Or despisest thou the abundance of His kindness and forbearance [holding in His indignation] and longsuffering: not knowing that the goodness of God leadeth thee to repentance?

5 But in respect to thy hardness and impenitent [not effected with sorrow for sin] heart treasurkest up to thyself wrath on the day of wrath and the unveiling of the righteous judgment of God;

The Companion Bible (Condensed): ROMANS: Page: 1665 (5)
6 Who will recompense to each one according to his deeds:
7 To them who according to patience of a good work seek for glory and honour and incorruption, eternal life:
8 But to them that are of contention opposing God, and do not obey the truth, but obey unrighteousness, indignation and wrath,
9 Tribulation and anguish pressed on every side, upon every soul of man that worketh the evil, of the Jew first, and of the Greek:
10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and to the Greek:
11 For there is no partiality with God.
12 For as many as sinned without law shall perish also without law: and as many as have sinned in law shall be judged by law:
13 (For not the hearers of law are just before God, but the doers of law shall be justified.)
14 For when Gentiles, which have not law, do by nature the things of the law, these, not having law, are a law to themselves:
15 Which shew forth the work of the law written in their hearts, their conscience bearing witness therewith, and their reckonings the mean while accusing or else excusing another;
16 In the day when God will judge the secrets of men by Jesus Christ according to my gospel.
17 But if thou art called a Jew, and restest upon law, and gloriest of God,
18 And knowest His desire, and approvest the things that are more excellent, being instructed out of the law;
19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,
20 A preceptor of the foolish, a teacher of babes, which hast the external form of knowledge and of the truth in the law.
21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest not to steal, dost thou steal?
22 Thou that sayest not to commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou rob temples?

6 render = recompense, as in 12, 17.
7 every = according to one. The two following vv., giving details, form the Fig. Merismos. Ap. 6.
8 by = according to, as in v. 2.
9 patient continuance = patience.
10 in well doing = of a good work.
11 glory = See 1, 23.
12 incorruption = incorruption. Gr. aphtharis. Here, 1 Cor. 15. 42, 50, 53, 54. Eph. 6. 24. 2 Tim. 1. 10. Tit. 2. 7.
14 Tribulation = of (Gr. ek. Ap. 104. vii) contention. Gr. erethia. Here, 2 Cor. 12. 10. Gal. 5. 20. Phil. 1. 16; 2. 3. Jas. 3. 14, 16.
15 do not obey = Gr. apeithoe. See Acts 14. 2.
18 contentious = of (Gr. ek. Ap. 104. vii) contention. Gr. erethia. Here, 2 Cor. 12. 10. Gal. 5. 20. Phil. 1. 16; 2. 3. Jas. 3. 14, 16.
19 worketh = Gr. ergazomai, as 4. 1. respect of persons = partiality. Gr. proaopolepsia. Only here, Eph. 6. 9; Col. 3. 25. Jas. 2. 1.

2: 12–5: 11. THE POWER AND Righteousness of God REVEALED.

12 have. Omit. The standpoint is the judgment time.
without law. Gr. anomos. Only here.
also perish = perish also. The Mosaic Law will not be cited against non-Jews.
the. The texts omit.
just. See 1, 17.
before. Gr. para. Ap. 104. xii. 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.

16 shall = will. secrets. Gr. kruptos.
Jesus Christ. Ap. 98. XI.
17 Behold. Gr. ide. The texts read “But if”.
maketh, &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.
will. Gr. thelmo.
more excellent = more excellent. Gr. doliphaso. See Acts 27. 27.
being instructed. Gr. katecheo. See Acts 18. 25.
form = external form. Gr. morphosis. Here and 2 Tim. 3. 3.
knowledge. Gr. gnosis.
21 therefore. Ironical use of Gr. own. another. As v. 1, but without article. preachest.
22 a man, &c. Lit. not to commit.

The Companion Bible (Condensed): ROMANS: Page: 1666 (6)
23 Thou that 17 gloriest of ... law, through the transgression of the law 2dishonourest thou God?

24 "For the name of God is 3blashed among the Gentiles 2through you," as it is written.

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

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

27 And shall not circumcision which is by nature, if it fulfill the law, judge thee, who by that which is written and circumcision art a transgressor of ... law? 23

28 For he is not a Jew, which is one in outward guise; 2neither is that circumcision, in outward guise in the flesh:

29 But he is a Jew, which is one in secret 2; and circumcision is that of the heart, in ... spirit, and not in 2that which is written; 2whose 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 Many according to every way: chiefly, because that they were entrusted with the utterances of God.

3 For what if some 2did not believe? 2shall their "unbelief nullify the faithfulness of God? 4

4 "God forbid [let it not be]: yea, let God be true, but every man a 2liar; 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? 2Is God unrighteous Who inflicts the wrath? 2 (I speak 2as a 2man)

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

7 For if the truth of God abounded [overflowed] by means of my 2lie unto His 2glory; why yet am I also 2judged as a 2sinner?

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?" 2 whose 2damnation 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

through. Gr. en. Ap. 104. v. 1
breakings, &c. = the transgression (Gr. parabasis). Cp. Ap. 128. VI. 1, 3
of the law. dishonourest. Gr. atimazo. See 1. 24

it is written. Cp. Ezek. 36. 20, 23, 23
keep = practice, as in v. 1
is made = has become.
counted. Same as "think", v. 3. i.e. in the day of v. 3.
the letter = that which is written. Gr. gramma, i.e. ta dikaiomata 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
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.

3 some. Gr. tines. Ap. 124. 4
the question. is introduced by me (Ap. 105. II. 1)

faith = faithfulness. Gr. pisteus. Ap. 150. II. 1

true. Gr. alethes. Ap. 175. 1
written. Quoted from Ps. 51. 4 (Sept.).
when Thou art judged. Lit. in (Gr. en) Thy being judged (Gr. kriono. Ap. 122. 1)

5 unrighteousness. Gr. adikia. Ap. 128. VII. 1
commend = establish, set forth. Gr. sunisteemi.
what shall we say? Gr. ti eorumen. This expression occ. seven times; here, 4. 1; 6. 1; 7. 7; 8. 31; 9. 14; 30.
Is, &c. See "shall", v. 3.
 Cp. 6. 19. This is the Fig. Hypotithesis. Ap. 6.
7 hath more abounded = abounded, as 5. 15; 15. 13. Gr. perissesuo.
Lit. overflow. See 2 Cor. 8. 2, &c.

The Companion Bible (Condensed): ROMANS: Page: 1667 (7)
Jews and Greeks, to be \*all under \*sin;
10 As it is \*written, \*There is not a righteous man, not even one:
11 There is \*none that \*understandeth, there is none that \*seeketh after \*God.
12 All went out of the way, they are together worthless; there is \*\*none 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 that are under the law: \*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 \*justified in His sight: for \*through law is the \*knowledge \*to become conscious of \*sin.
21 But at this present time the \*righteousness of God apart from law is manifested, being \*borne witness to by \*the law and the \*prophets;
22 \*And the \*righteousness of God which \*is \*through \*\*faith of \*\*Jesus Christ unto all … all … \*\*set forth \*\*as \*\*a \*\*propitiation \*\*through \*\*\*faith in \*\*\*His blood, \*\*\*for a declaration of.

Gentiles = Greeks. See 2.9. that they are = to be.
all Empth. under. Gr. hupo. Ap. 104. xviii. 2
sin. Gr. hamartia. Ap. 128. I. i. I. 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.

no, not. Gr. oude.
understandeth. Gr. suniemi. Occ. twenty-six times.
Always \"understand\", save Mark 6. 52 and 2 Cor. 10. 12.
seeketh after. Gr. elizeo. 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 normal repetition of Ps. 14.
They, \&c. = All went.
become unprofitable = are worthless. Gr. achreioiomi. Only here.
good. Gr. chariteostes. Ap. 184. III (a)

The Companion Bible (Condensed): ROMANS: Page: 1668 (8)
His righteousness by reason of the remission [the passing over] of sins that are past, through the forbearance of God; 26 To declare, I say, in the present season His righteousness: To His being He might be righteous, and the justifier of him which believeth in Jesus. 27 Where is boasting of the Jew then? It is excluded. 28 Therefore we reckon that a man is justified by faith 21 without the works of law. 29 What is the Jews only? Is He not of Gentiles also? 30 Since God is one [for both Jew and Gentile], Who will justify the circumcision through faith, and uncircumcision through faith. 31 Do we then make void the law through faith? Nay: but by a law of faith.

4:1-22. THE CASE OF ABRAHAM.

1-3. Abraham's faith reckoned for righteousness.
4. Not by works, but according to grace.
5-12. Blessing to all who have like faith.
13-16. Not through law, but according to grace.
17-22. Abraham's faith reckoned for righteousness.

1 What, &c. See 3, 5. Forcible form of Fig. Erotesis (Ap. 6).
2 father = forefather, as the texts read. Fig. Synecdole of Species, Ap. 6.
3 as pertaining to. Gr. kata.
5 justified. Gr. epeiper. Only here and Gal. 4. 27.
7 glory. Gr. kauchesis. See 2. 27 and 2 Cor. 9, 3.
9 before. Gr. pros.
10 the Scripturc. Gen. 15. 6.
11 Abraham. Read, "Now Abraham."
12 counted = reckoned, imputed. Gr. logizomai. See 2, 3 (Paul quotes the Sept).


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


The Companion Bible (Condensed): ROMANS: Page: 1669 (9)
the father of all the believing ones, through uncircumcision; that righteousness might be imputed to them:  
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.  
For if they which are of ... law be heirs, faith is made void, and the promise made of none effect:  
Because the law is void where neither promise is made of: neither is any man justified by the law; for it is evident that the law is unable to give life.  
Therefore is made void = Lit. has been emptied. Gr. kenoo. Elsewhere, I Cor. 17; 9, 15. 2 Cor. 9, 3. Phil. 2, 7.  
made of none effect. Gr. katargeo. See below.  

for. The texts read "but":  

But on account of us also, to whom it is about to be imputed, to us believing on Him That raised up Jesus our Lord from the dead;

And therefore = Wherefore also.

GENERAL APPLICATION.

4: 23-5: 11.

Atonement made.
Result: peace with God.
Not only so: glory also in tribulation.
Reason: the love of God in Christ.
Much more then; saved from wrath by His life.
Result: joy in God.
Atonement.

23 for his sake = on account of him.  
24 for us = on account of us.  
shalt = is about to.  
If we believe = to (us) believing.

25 delivered. See John 19, 30.  
again. Omit.  
Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.

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.

And not only so, but we rejoice also in hope. For if, when we were without strength, sinners, enemies, we were yet 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 rejoice in God through our Lord Jesus Christ, by Whom we have now received the restoration to favour.

On account of this, just as by one man sin entered...
5. 12.

into the 6world, and by means of sin, death; and so death passed through unto all men, because all ... 6sinned: 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 6Moses, even over them that had not 12sinned after the likeness of Adam's 6transgression, who is a figure of The Coming One.

15 But not as the sin, so also is the 6free gift [of grace]. For if by the sin of the one, the many died, much more the 6grace of God, and the 6gift by 6grace, 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 6grace and of the 15free gift of 6righteousness 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 6disobedience the many were constituted 8sinners, so also by the 6obedience [unto death] of 15One shall the many be constituted 7righteous.

20 Moreover the law 6entered, in order that the 16sin might multiply. But where sin multiplied, 2grace superabounded:

21 In order that as 12sin ... reigned unto death, so might grace also reign through 17righteousness unto 6eternal 10life by Jesus Christ our Lord.

6 6What shall we say then? Shall we 6continue in 6sin, in order that grace may multiply?

made = constituted.
so = so also.
obedience.

WE ARE NOT IN SIN BECAUSE WE DIED WITH CHRIST.

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: 1-3.
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.
continue.

7: 1-5.
Death to SIN entails life with God.

that = in order that. Gr. hina.

6. 12.

The Companion Bible (Condensed): ROMANS: Page: 1672 (12)
2 God forbid [let it not be]. How shall we, that died to sin, 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: in order that like as Christ was raised up 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 of man is the slave of sin which might be annulled, that henceforth we should not serve sin.

7 For he that died with Christ has been justifed, 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 from the dead is no more; death hath no more dominion over Him.

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

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

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

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

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

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

12 mortal = subject to death. Gr. thanatos. Here, 8, 11. 1 Cor. 15. 53, 54. 2 Cor. 4. 11; 5. 4. that ye should obey = for (Ap. 104. vi) obeying.

13 Neither. Gr. mede. yielding = present. instruments = weapons. Gr. hoplon. Here, 13, 12. John 18. 3. 2 Cor. 6. 7; 10. 4.


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.)

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

15. Shall we = are we to.

The Companion Bible (Condensed): ROMANS: Page: 1673 (13)
16 Know ye not, that to whom ye yourselves are servants for obedience, ye are servants to him whom ye obey; whether of sin unto death, or of obedience unto righteousness?

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

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

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

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

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 being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

23 For the rations of sin is death; but the gift of God is eternal life in Christ Jesus our Lord.

7 Are ye ignorant, brethren, (for I speak to them that know no 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 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 the husband liveth, she be married to another man, she shall be called an adulteress: but if her husband should have died, she is free from the law; so that she is not an adulteress, though she be married to another man.

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.
5. Result—the way open for union with Christ in resurrection.

to obey = for (Ap. 104. vii) obedience.
his . . . obey = ye are servants to him whom ye obey.
17 But . . . thanked = But thanks (Gr. charis. Ap. 184. I. 1) to God. Cp. 1 Cor. 15. 57.

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

20 from = with regard to.
21 fruitful = Paul uses "fruit" of good results, never of evil ones. Cp. v. 22.
22 end. Gr. telos. Antithesis to the telos of v. 22.

7: 16 Know ye not. See 6. 3. speak. Ap. 121. 7. know. Ap. 132. I. ii. the. Omit. law. Gr. nomos. Occ. over 190 times, of which about two-thirds are in Paul's Epistles, the greater number being in Romans and 1 Cor in Galatians. There are 23 in this chapter.


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


2 which hath, &c. Gr. hupandros. Only here.

have died. Ap. 123. 2.


3 so long, &c. Lit. while living.

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


fact that death breaks all bonds; husband and wife, master and servant.
Wherefore, my brethren, ye also were put to death to the crucified body of Christ; to the end that ye should be married to another, even to Him Who is raised from the dead, in order that we may bring forth fruit to God.

For when we were in the flesh [unconverted], the Sinful passions, which were called out by the Mosaic law, did work out that in which we were held, so that we should serve in newness of spirit [the new nature], and not in the oldness of the letter [law].

What shall we say then? Is the law sin? God forbid [Let it not be]. Nay, I had not known sin, 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 covet.”

But sin, taking opportunity by the commandment, worked out in me all manner of lust. For apart from the law sin is dead.

For I was alive apart from the law: but when the commandment came, sin lived again, and I died.

And the commandment, which was ordained for life, was itself found by me to be unto death.

For sin taking opportunity by the commandment, deceived me, and by it slew me.

Wherefore the law indeed is holy, and the commandment holy, and righteous, and good.
13 Did, then, that which is good become death to me? God forbid. Nay! sin, in order that it might be seen to be sin, working out death in me through that which is good; in order that sin through the commandment might become exceeding sinful.

14 For we know that the law is spiritual: but I am fleshly, sold under the control of sin.

15 For that which I do I do not approve: 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 consent to the law that it is good.

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

18 For I know that in me, that is, in my flesh, there is no law good: for to will is present with me; but how to work that which is good is not present.

19 For the good that I wish, I do not: but the evil which I wish, 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 sin that dwelleth in me.

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

22 For I delight in the law of God in respect to the inward man:

23 But I see another law in my body members, warring against the law of my mind, and seeking to lead me captive to the law of sin which is in my members.

24 Wretched man that I am! who shall rescue me from the body of sin?

25 Thanks be to God [He will deliver me] through Jesus Christ our Lord.
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 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, but in the Spirit, 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.

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


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.

9-11. We are not in the flesh if Divine pneuma (the new nature) dwells in us.

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

13. IF Christ be thus in us, then, though the body is mortal.

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

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

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

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

15. Those who are not debtors to the flesh (the old nature) can please God.
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 quicken your mortal bodies also by His Spirit That indwelleth in you.

12 So then, 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 are put to death the practices 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 received not a spirit [character] that binds you again to fear; but ye received the Spirit of sonship, in which we cry, "Abba, Father."

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

17 And if children, heirs also; heirs indeed of God: in order that we may be glorified together with Him also.

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

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

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

21 Because the creation itself also shall be set free from the bondage of corruption into the freedom of the glory of the children of God.

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

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

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

26 Likewise also the Holy Spirit Himselfmaketh intercession for us. For we know not what we should pray for as we ought: but the Holy Spirit maketh intercession for us withgroaningsunutterable.

27 ButHe maketh intercession:searcheth the hearts knoweth what is the mind of His being, because He maketh intercession for the saints according to the will of God.

28 But we know that all things work together for good to them that love God, to them who are the called according to His purpose.

29 For whom He foreknewHe foreordained also to beconformed to the image of His Son, unto His being the firstborn among many brethren.

30 But whom He did foreordain, them He called also: and whom He called, them He justified also: and whom He justified, them He glorified also.

31 What shall we then say to these things? If Godis for us, whois against us?

32 He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely 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 condemneth? Shall Christ 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 separate us from the love of Christ? shall tribulation [trials], or distress, or persecution, or famine, or nakedness, or peril [danger], or sword?

8: 25-39. "NO SEPARATION" FROM CHRIST SECURED FOR THOSE WHO ARE IN CHRIST. THE REASON.


28 patience. See 2. 7.


31 for us. All the texts omit. with. No prep.

32 unutterable. Gr. anaphoreomai. Only here and Acts 7. 34.

33 see 2. 7.


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. God's purpose in conforming us to His Son.

30. God's purpose in conforming His Son for us.

31. God's purpose in giving "all things" with His Son.

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 separation arising from the operations of things.

38. God's love in Christ securing us against all separation from the nature of things.
8. 36.  **ROMANS.**

36  **Even as** it is written, "**On Thine account** we are killed all the day long; we are **considered** as **sheep of slaughter.**"

37  Nay, in all these things we are **more than conquerors** through Him That 28loved 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 created thing,** shall be able to 35separate us from the 35love of God, which is in Christ Jesus our Lord.

9  I say the truth in 6Christ, I lie not, my conscience also 6bearing me witness in 6the Holy Spirit,

2 That I have great sorrow and 6continual pangs in my heart.

3 (For I used to wish aloud that myself were 6accursed from the Christ) for my brethren, my kinsmen 6according to the flesh:

4 Who are Israelites; whose are 6the adoption, and the 6glory, and the 6covenants, and the 6giving of the law, and the **Divine service of God,** and the promises;

5 Whose are the fathers, and of whom 6is the Christ as according to the flesh came, Who is over all, 6God 6blessed for ever. Amen.

6 Not as though the 6word of 6God hath failed. For they 6are not all Israel, which are of Israel:

7 6Neither, because they are the seed of Abraham, are they all 6children: but, "In Isaac shall thy seed be called."

8 That is, They which are the 6children [natural born] of the flesh, these are not the 6children of God:

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### 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: 11-32. God's purpose will ultimately embrace the whole.


2 heaviness = sorrow. continual. Gr. adialeiptos. Only here and 2 Tim. 1. 3. sorrow = pangs. Gr. odune. Only here and 1 Tim. 6. 10.

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### 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 accused and his present sorrow.

What belongs to Israel.

Who belong to Israel.

Christ's kinship to Israel according to the flesh (kata sarka).

His eternal existence as God over all, blessed for ever.


5 as, &c. Read "is the Christ as to the flesh".

6 The word of God not having failed.

7 Election of seed. Different mothers.

9 The promise.

10 Election of seed. Same mother.

12 The prophecy.

13 The word of God confirmed.

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### 9: 6-13.  **GOD'S PURPOSE HAD RESPECT ONLY TO A PORTION.**

6 The word of God not having failed.

7 Election of seed. Different mothers.

9 The promise.

10 Election of seed. Same mother.

12 The prophecy.

13 The word of God confirmed.

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The Companion Bible (Condensed): ROMANS: Page: 1680 (20)
but the children of the promise are reckoned for the seed.

For this is the word of promise, “At this time will I come, and Sara shall have a son.”

And not only this; but when Rebecca also had conceived by one, even by our father Isaac;

(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;)

It was said to her, “The elder shall serve the younger [less].”

As it is written, “Jacob I loved, but Esau I hated.”

What shall we say then? Is there unrighteousness with God? God forbid.

For He saith to Moses, “I will pity on whom I . . . pity, and I will compassionate whom I . . . compassionate?”

So then it is not of him that wilfully, nor of him that runneth, but of God That sheweth pity.

For the Scripture saith 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.”

Therefore hath He pity on whom He desires to have pity, and whom He desires He hardeneth.

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

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?’”

Hath not the potter power of the clay, out of the same lump to make one vessel unto honour, and another unto lack of honour?

What if God, willing to 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:

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

Us whom He called, not of the Jews only, but of the Gentiles also?

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

And it shall be, that in the place where it was said, ‘Ye are not My people,’ there shall they be called the children of the living God.”
27 Isaiah also crieth over Israel, "Though the number of the children of Israel be as the sand of the sea, the remnant shall be saved:

28 For He will close the account, and cut it short in righteousness: because a short work will the Lord make upon the earth.

29 And as Isaiah said before, "If not the Lord of Hosts had left us a seed, we had been as Sodoma, and been made like unto Gomorrah."

30 What shall we say then? That the Gentiles, which followed not after righteousness, obtained righteousness, even the righteousness which is of faith principles.

31 But Israel, which followed after a law of righteousness, hath not attained to a law of righteousness.

32 Wherefore? Because they sought it not by their own will, but as it were by the works: ... For they stumbled at that stumblingstone;

33 As it is written, "Behold, I lay in Sion a stumblingstone and Rock of offence: and he who believeth on Him shall not be put to shame."

10 Brethren, my heart's desire and prayer to God for them is, for salvation.

2 For I bear them record that they have a zeal of God, but not according to knowledge.

3 For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted themselves to the righteousness of God.

4 For Christ is the end of the law for righteousness to every one that believeth.

5 For Moses describeth the righteousness which is of the law, That "the man which doeth those things shall live by them." 30

6 But the righteousness which is of faith speaketh on this wise, "Say not in thine heart, 'Who shall ascend into the heaven?' " (that is, to bring Christ down from above):

7 "Or, Who shall descend into the 'deep'? " (that is, to bring up Christ again from the dead.)

8 But what saith it? "The word is nigh thee, even in thy mouth, and in thy heart:" that is the word of the faith, which we preach;

9 That if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thine heart that God ... raised Him from the dead, thou shalt be saved.

10 For with the heart it is believed unto righteousness; and with the mouth it is confessed to obtain salvation.

9 word. Gr. rhema. See Mark 9. 32. These quotations are from Deut. 30. 12-14.

9 with. Gr. en.


10 with. No prep. Dat. case.

The Companion Bible (Condensed): ROMANS: Page: 1682 (22)
ashamed. See 9. 33. Quoted from Isa. 28. 16.
difference. See 3. 22.
over = of.
call upon. See Acts 2. 21.
named. See Acts 2. 38.

10: 14-21. ISRAEL'S FAILURE UNDER THE GOSPEL.

16. Israel inexculpable.

without = apart from.
a preacher = one preaching (Ap. 121. 1).
15 except = if (Ap. 118. 1. b) not (Gr. me).
preach the gospel. Ap. 121. 4.
bring glad tidings. Same as above. Quoted from Isa. 52. 7 (Sept.).
gospel. See Acts 140.
hath. Omit.
our report = the hearing of us. Quoted from Isa. 53. 1.
God. The texts read "Christ".
sound. Gr. phthongos.
world. Ap. 129. 3. Quoted from Ps. 19. 4. This v. 18, by the Fig.
Prolepesis (Ap. 6), anticipates the objection that they had not heard.
provoke ... to jealousy. Gr. parazeloo. Only here, 11. 11, 14. 1 Cor.
10. 22.
people. Gr. ethnos.
foolish. See I. 21.
nation = people, as above.
anger. Gr. parorizzo. Only here and Eph. 6. 4. Used frequently in the
Sept. of provoking Jehovah to anger. Deut. 32. 21, &c.
20 very bold. Gr. apolomao. Only here.
asked. See Acts 5. 27. Quoted from Isa. 65. 1.
21 stretched forth. Gr. ekpetanumi.
only here. Used of a bird
expanding its wings.
disobedient. See 2. 8.
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.

Wot = Know. Ap. 132. 1. i.
of Elia = in (Gr. en) Elijah: i. e. in the section which gives
have. Omit.
digged down = overthrew. See Acts 15. 16.
left. Gr. hupoleipo. Only here.
people. See Acts 2. 47. Quoted from Isa. 65. 2.
5 Even so then at this present time also there is a "remnant according to the "election of grace.
6 And if by grace, then is it no longer of works: otherwise grace is no longer grace. But if it be of works, then is it no longer grace: ....
7 What then? Israel hath not obtained that which he seeketh for; but the "election obtained it, and the "rest were hardened.
8 (According as it is written, "God gave them the "spirit of stupor, eyes that they should not see, and ears that they should not hear") unto this day.
9 And David saith, "Let their "table [material prosperity] be made for a snare, and for a trap, and for a stumbling block, and for a just retribution to them:
10 Let their eyes be darkened, that they may not see, and bow down their "back always."
11 I say then, Did they not stumble in order that they might fall? God forbid: but rather by their "fall salvation is come to the Gentiles, for to provoke them to jealousy. 
12 Now if the "fall of them be the riches of the "world, and the "diminishing of them the riches of the Gentiles; how much more their "fulness [accomplishment]?
13 For I speak to you Gentiles, inasmuch as I am the "apostle 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 some of them.
15 For if the "casting away of them be the "reconciling of the "world, what shall the "receiving of them be, if not "life from the dead?
16 For if the "firstfruit be holy, the "lump also is holy: and if the root be holy, the "branches are also.
17 And if some of the branches were broken off, and thou, being a "wild olive tree, wert "grafted in among them, and with them "art partaker of the root and "fertility of the olive tree;
18 "Boast not against the branches. But if thou "boast, thou bearest not the root, but the root thee.

11: 11-16. Israel provoked to jealousy.
11: 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: 17-24. THE WILD OLIVE GRAFT.
17. The wild olive graft, not to boast. 
18. The wild olive to fear.
23. The reason for not boasting.

11: 11-16. 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.
19 Thou wilt say then, "branches were broken off, in order that I might be grafted in."
20 Well; because of unbelief they were broken off, and thou standest by faith. Be not arrogant, but fear:
21 For if God spared not the according to nature branches, take heed that He neither spare thee.
22 Consider therefore the goodness and cutting off of God: on them which fell, cutting off; but on thee, goodness, if thou continue in His goodness: otherwise thou also shalt be cut off.
23 And they also, if they continue not still in unbelief, shall be grafted in: for God is able to grafted them in again.
24 For if thou wert cut out of the wild olive tree which is so by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural 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 in part is happened to Israel, until the fulness 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 ungodliness from Jacob:"
27 "For this is the covenant with Me to them, when I shall take away their sins."
28 As concerning the gospel, they are enemies on account of your sakes: but as concerning the election, they are beloved [special] on account of the fathers’ sakes.
29 For the gifts and calling of God are not to be repented of.
30 For as ye at one time disobeyed God, yet have now obtained mercy [were pitied] through their disobedience:
31 Even so have these also now not believed, in order that through your mercy they also may be pitied.
32 For God shut them all in unbelief, in order that He might pity all.
33 O the depth of the riches

21 The. Omit. See v. 30 and 3.3
20 unbelief. See v. 30 and 3.3
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.
severity = cutting off. Gr. apotomia. Only here.
toward = on, as above.
23 abide = continue, as above.
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. kallyelaioa. 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 I would, &c. See 1.13.
lest = in order that . . . not. Gr. hina me.
blindness = hardness. Gr. porosis. See Mark 3. 5.
in part. Gr. apo merous.
ungodliness. Ap. 128. IV.
27 My covenant = the covenant (see 9.4) with (Ap. 104. xii. 1) Me.
for . . . sakes = on account of (Ap. 104. v. 2).
as touching = as concerning, as above. beloved. Ap. 135. III.
without repentance = not to be repented of. Ap. 111. III.
11:33-35. PAUL’S JOY REGARDING GOD’S PURPOSE.
33. The depth of the riches.
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.
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 acceptable, and perfect, will of God.

3 For I say, through the grace given to 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 God imparted to each one the measure of faith.

4 For as we have many 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 grace 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.

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knowledge = inscrutable. Gr. anexereunetos. Only here.
hath been = became.
35 hath first given = gave first. Gr. prodidomi. Only here.
recompensed again = repaid. Gr. antapodidomi. Here, 12: 19.
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.

11. 33.  
12. 8

both of the wisdom and knowledge of God!
how inscrutable are His judgments, and His ways untraceable!
For who knew the mind of the Lord? or who became His fellow-counsellor?
Or who gave first to Him, and it shall be repaid unto him again?
For from Him, and through Him, and to Him, are all things: to Whom be glory for ever. Amen.
9 Let love be **unfeigned** [sincere]. Abhorrning the evil; cleaving to the good.

10 Be **kindly 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]; serving the Lord;

12 Rejoicing in the hope; patient in tribulation; continuing steadfastly in prayer;

13 Communicating to the necessity of saints; pursuing kindness to strangers.

14 Bless them that persecute you: bless, and curse not.

15 Rejoice 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 Reprehense to no one evil 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, **Vengeance is Mine; I will recompense**, saith the Lord.

20 Therefore if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt have heap coals of fire on his head.

21 Be not overcome of evil, but overcome evil with good.

13 Let every soul [person] **submit to the supreme delegated powers.** For there is no delegated power if not under God: the powers that be are appointed of God.

2 Whosoever therefore withstands the delegated powers, withstands the disposition of God: and they that withstand shall receive to themselves damnation.

3 For rulers are not a terror to good works, but to the lawless. **desireth thou not then to fear the power?** do that which is good, and thou shalt have praise of the same:

4 For he is a servant of God to thee for good. But if thou do that which is evil, for he weareth not the sword in vain:

9 love. Ap. 135. II. 1

without dissimulations = unfeigned. Gr. anapokritos. Occ. 2 Cor. 6. 6.

1 Tim. 1. 5. 2 Tim. 1. 5. Jas. 3. 17. 1 Pet. 1. 22.

Abhor = abhorrning. Gr. apostageo. 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.


in honour ... another. I. e. in every honourable matter leading one another on.

preferring. Gr. progegeomai. Lit. to lead before. Only here.


business. Gr. spoude, as "diligence" in v. 8.

fervent. See Acts 18. 25.


Lord. Ap. 98. VI. i. B. 2. A.

12 hope = the hope. Cp. 5. 2. Tit. 2. 13.


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.


16 Be ... mind. I. e. Be in brotherly sympathy with.

mind. Gr. phroneo. See 8. 5.

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.

wise = prudent. Gr. phronimos. Occ. 11. 25.

17 no man = no one. Gr. medeis.


Provide = Take thought beforehand. Gr. pronoeeo. 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.


18 as ... you = lit. as is of (Ap. 104. vii) you.

live peaceably = be at peace. Gr. eireneulo. Only here, Mark 9. 50. 2 Cor. 13. 11. 1 Thess. 5. 13.

19 Dearly. Omit.

be loved. Ap. 135. III.

vengeance = revenge. See Luke 18. 3.

rather. Omit. unto = to.

wrath = the wrath (i.e. of God). See v. 18.


drink = to drink.

for he is the servant of God, a avenger for wrath to the one that practiseth lawlessness.

Wherefore ye must needs be subject, not only for the wrath, but also on account of the conscience.

For this cause ye pay taxes also: for they are God's servants, persevering for this very thing.

Render ... to all the sum owed: pay taxes to whom taxes is due; custom to whom custom; fear to whom fear; honour to whom honour.

Owe no one any thing, if not to love the other: for he that loveth the other hath fulfilled law.

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 summed up in this saying, namely, "Thou shalt love thy neighbour as thyself."

Love worketh no evil to his neighbour: therefore love is ... fulfilment of ... law.

And that, knowing the season, that now it is the hour to be awakened out of sleep: for now is our salvation nearer than when we believed.

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 armour of the light.

Let us walk decently, as in the day; not in revelling and drunkenness, not in chambering and lasciviousness, not in strife and jealousy.

But put ye on the armour of God, which is the whole armour of truth, that ye may be able to resist in the evil day, and having done all, to stand.

Him that is weak in the faith receive ye, ... without criticizing and presuming to judge him.

The one indeed believeth that he may eat all things: the other, who is weak, eateth herbs.


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.

The Companion Bible (Condensed): ROMANS: Page: 1688 (28)
3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God received him.

4 Who art thou that judgest another man's household servant? to his own master 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 above another: another esteemeth every day. Let each be assured in his own mind.

6 He that observeth the day, observeth it to 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 For if so be that we live, we live to the Lord; and if so be that we die, we die to the Lord: if so be that we live therefore, or die, we are the Lord's.

9 For unto this Christ died, ... and lived again, in order that He might be Lord both of the dead and living.

10 But why dost thou judge thy brother? or why dost thou despise thy brother? for we shall all stand before the judgment seat of God.

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 each one of us shall give an account of himself to God.

13 Let us not therefore judge one another no longer: but judge this rather, not to put a stumblingblock or an occasion to fall to the brother.

14 I know, and am persuaded by the Lord Jesus, that nothing is ceremonially unclean of itself: except to him that regardeth any thing to be ceremonially unclean, to that same it is ceremonially unclean.

15 For if thy brother is grieved with thee because of meat, thou walkest no longer according to love. Loose not him by thy meat, for whom Christ died.

16 Let not then your good be blasphemed:

17 For the kingdom of God is not eating and drinking; but righteousness, and peace, and joy in the Holy Spirit.

18 For he that in this serveth Christ is well pleasing to God, and approved by men.

19 Let us therefore pursue the things of the peace, and the things of mutual edifying.

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14. 20.  

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.”

The Companion Bible (Condensed): ROMANS: Page: 1690 (30)
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 Wherewithsoever 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.

He = concerning (Ap. 104. xiii. 1) Him.
22 hindered. See Acts 24. 4.
23 no more = no longer.
parts = regions. 2 Cor. 11. 10. Gal. 1. 21.
gospel. See Ap. 140.
if. Ap. 118. I. b
25 go. See v. 24.

The Companion Bible (Condensed): ROMANS: Page: 1691 (31)
26 For it pleased ... Macedon and Achaia to make a certain contribution for the poor of the saints which are at Jerusalem.

27 It 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 to them in carnal things.

28 When therefore I have accomplished this, and have sealed to 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 Christ.

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of THE Holy Spirit, that ye strive together with me in the things of God, and that my ministration which I have for Jerusalem may be acceptable to the saints;

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 saints;

32 in order that I may come to you with joy by the desire of God, and together with you be refreshed of God.

33 Now the God of the peace be with you all. Amen.

16 I commend to you Phebe our sister, who is a servant of the church which is at Cenchrea:

2 In order that ye receive her in the Lord, worthily of the saints, and that ye stand by her in whatsoever thing she may have need of you: for she hath been a succourer of many, and of myself also.

3 Salute Prisca and Aquila my fellow-labourers in Christ Jesus:

4 Who have for my life risked their own neck: unto whom not only I give thanks, but also all the churches of the Gentiles.

5 Likewise greet the church that is in their house. Salute my wellbeloved Epaenetus, who is the firstfruits of Asia unto Christ.

6 Salute Mary, who laboured much for you.

7 Salute Andronicus and Junia, my kinsmen, and my fellowprisoners, who are eminent among the apostles, who before me also were in Christ.

8 Greet Amplias my beloved in the Lord.
9 5 Salute Urban, our 5 fellow-labourer in Christ, and 5 Stachys my 5 beloved.
10 5 Salute 5 Apelles the approved in Christ. 5 Salute them which are of Aristobulus' household.
11 5 Salute 5 Herodion my 5 kinsman. Greet them that be of the household of Narcissus, who are in the Lord.
12 5 Salute Tryphena and Tryphosa, who 5 labour in the Lord. 5 Salute the 5 beloved Persis, which 5 laboured much in the Lord.
13 5 Salute 5 Rufus the elect brother in the Lord, and 5 his mother and mine.
14 5 Salute 5 Asyncritus, Phlegon, 5 Hermas, Patrobas, Hermes, and the brethren which are with them.
15 5 Salute Philologus, and Julia, 5 Nereus, and his sister, and Olympas, and all the 5 saints which are with them.
16 5 Salute one another with a 5 holy kiss. All the churches of Christ 5 salute you.
17 Now I 5 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 5 serve not our 5 Lord ... Christ, but their own 5 belly; and by their fine words and flatteries deceive thoroughly the hearts of the simple.
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 good, and harmless concerning the evil.
20 And the 5 God of peace shall crush in pieces Satan under your feet with speed. 5 The grace of our 15 Lord Jesus Christ be with you. 5 Amen.
21 Timothy my 5 fellow-labourer, and 5 Lucius, and 5 Jason, and 5 Sosipater, my 5 kinsmen, 5 salute you.
22 I 5 Tertius, who wrote this epistle, 5 salute you in the Lord.
23 5 Gaius mine host, and of the whole 1 church, 5 saluteth you. 5 Erastus the treasurer of the city 5 saluteth you, and 5 Quartus the brother.

THE FIRST POSTSCRIPT (TERTIUS).


Yet ... have = I wish you indeed to be. Would = Ap. 102, 1.


The Companion Bible (Condensed): ROMANS: Page: 1693 (33)
24. 24 The 20 grace of our 20 Lord Jesus Christ be with you all. Amen.

25. 25 Now to Him that is able to establish you according to my gospel, and to the preaching of our Jesus Christ, according to a revelation of a mystery, which secret has been kept in silence since the world began,

26. 26 But now is manifested, and by the Scriptures of prophetic writings, 25 according to ... commandment of the everlasting God, made known to all Gentiles for obedience of faith:

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

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 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. 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).

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.