Paul's Inspired Letter

TO THE

Romans

CONTAINING

GOD'S *"GOOD NEWS"* FOR

TODAY!

SALVATION BY GRACE!
JUSTIFICATION BY FAITH!

written by the

APOSTLE TO THE NATIONS

(ACTS 22:20, GALATIANS 2:8, EPHESIANS 3:6,7)

Translated out of the original Greek
Manuscripts by the unique
"Concordant Method"

ARE YOU SEEKING GENUINE, LASTING HAPPINESS?

GOD ALONE can give the highest happiness. Our sorrows spring from our sins and our estrangement from the great Giver of every good. Nothing *we* can do will make things right again. But to win our love by His grace, He now reckons men righteous *apart* from their acts! Happy is the man to whom the Lord by no means should be reckoning sin! (Romans 4:8).

Gracious, gratuitous giving is so rare that it is often viewed with suspicion. God alone is rich enough to give without stint. We desire to imitate Him, so place no price on this booklet, in order to express in acts what seems so weak in words—*that God's gifts in Christ are free*, gratis, for nothing. All the "pay" He wants is your gratitude and love.

We have much more to give than this Letter to the Romans. We have devoted most of our lifetime to the recovery and translation of God's revelation, as contained in the Inspired originals. The fruits of this labor and that of many assistants is freely offered to all, without personal profit or prohibitive price. Were it within our means, we would even furnish our version free. As this is impossible, we charge only enough to cover the actual cost of printing and binding.

All Scripture is for us, but much of it is about others. We once gave away John's gospel, under the mistaken impression that it applies to the present. But it is Paul who gives us the truth for today. He lays the foundation for it in his Letter to the Romans. *Read* it now. *Believe* the *good* news it contains. *Receive* the *gifts* that God has given. Find *peace* with God, in Christ.

"*Being*, then, *justified by faith*, we may be having *peace toward God*, through Whom we have the access also, by faith, into this grace in which we stand, and we may be *glorying* in expectation of the glory of God." (Romans 5:1-2).

INTRODUCTION

SINNER, would you know how to be just before God? *Read Romans!*

Saint, would you be at perfect peace with God? *Ponder Romans!*

The writer of these words became acquainted with God through a study of this epistle. It is emphatically *the* portion of God's Word intended to show us God's present grace, the evangel for *today!* Receive it! *Believe it!*

Romans brings us a different message than found in John or the other accounts. While they offered pardon and salvation based on a mixture of faith and works, and were intended for God's chosen people, Israel, Paul is entrusted with the good news that, because of Israel's unbelief, God now offers *justification* and *reconciliation* to *all*, by faith *alone*.

Romans deals with three great doctrines: Justification, Conciliation and Sovereignty. God's own righteousness, which He shares with the sinner, His own peace, which He imparts to the believer, and His own indomitable will, which forms the immovable basis of all blessing, are the bulk and burden of this epistle. Every doctrine in this letter is discussed twice: first from the viewpoint of the individual, and again from the larger, national standpoint.

As justification is usually degraded to a mere pardon, or forgiveness, and conciliation is unknown, and God's sovereignty is denied, there is need to urge you to give the great truths of this epistle the place in your heart and life which they so richly deserve.

—THE COMPILER

PAUL TO THE ROMANS

Paul, a slave of Christ Jesus, a
called apostle,Ga1^{15} **severed** ^{io}**for the**
2 **evangel of God (which He promises**
before through His prophets in the
3 **holy scriptures), concerning His**
Son (Who ^{b}**comes** ^{o} **of the** ^{A}**seed of**
4 **David according to the flesh, Who**
is ^{t}**designated Son of God** ^{t}**with**
power, according to the spirit of
holiness, ^{o}**by the resurrection**Jn11^{44}**of**
theLu7^{14}**dead**Mk5^{42}**), Jesus Christ, our**
5 **Lord, through Whom** 1C15^{10} **we ob-**
tained grace and apostleship ^{io}**for**
the obedience of faith among all the
nations,15^{16} **for His name's**^{A} **sake,**
6 Ga2$^{7-9}$**among whom are you also, the**
7 **called of Jesus Christ: to all who**
^{t}**are in Rome, beloved by God,**
called saints:

Grace to you and peace from God,
our Father, and the Lord Jesus
Christ.

8 **First, indeed, I am thanking my**
God through Jesus Christ concern-
ing all of you, that your faith is be-
ing announced in the whole world.
9 1Th1^{8}**For God is my witness, to**
Whom I am ^{r}**offering divine service**
in my spirit in the evangel of His
Son,15^{16}**how unintermittingly I am**
10 **making mention of you,**Ep1^{16}**always**
^{on}**in my prayers beseeching, if**
somehow, sometime, at length I
shall be ^{t}**prospered, in the will of**

EXPLANATORY NOTES

1 Paul dates his apostleship from the commission he received at Antioch (Ac. 13^{2}) when he was severed from the rest to preach the evangel of God to the nations. Hitherto only Jews and proselytes like Cornelius heard the evangel. Now Paul is called to preach justification to the other nations. This evangel was promised before. It is in contrast to that secret evangel (16 $^{25-27}$) which was never before revealed, but which is first set forth in the fifth to the eighth chapters, called "the conciliation".

3 The evangel is not concerning the sinner but concerning God's Son. Like all men, He was a union of two elements, flesh and spirit. As to His flesh He was a descendant of David, but as to His spirit, He was from God. This is powerfully evidenced by the fact that His Father has given Him life in Himself (Jn.5^{26}) so that He never entered the presence of death without vanquishing it.

5 Paul had obtained this unparalleled grace from the risen Son of God when he met Him on the road to Damascus and, later, was given a distinct commission, in accord with this grace, to evangelize all the nations, to whom the twelve apostles were not sent (Gal. 2^{9}).

14 The "Greek" must not be confounded with the so-called "gentile", or man of the nations. The Greek is the cultured, refined person, sometimes in contrast with the Jew, the religious man, but here in contrast with the uncultured or "barbarian".

14 "Barbarian" seems to be the only available term in English for this Greek word. It denoted especially one who did not speak Greek, the language which nearly all the world spoke at that time.

16 The *evangel* is God's power for salvation—*nothing else can take its place.* There is no other power in the universe which can turn men to God. All the modern substitutes and expedients, sanitary or social, impassioned oratory or emotional excitement, cannot save or make men right before God. The evangel alone, without any additions or apologies, is able to justify anyone who believes.

17 This evangel imparts God's own righteousness to those who accept it. This is unspeakably more than the pardon or forgiveness proclaimed at Pentecost by the twelve apostles.

17 When the law failed utterly, and Israel was far gone in apostasy, the prophet fell back upon God's unconditional promises, and made the memorable statement "The just by faith shall be living" (Hab.2[4]). Now that Israel is again apostate, this rule once more supersedes the law.

THE CONDUCT OF MANKIND

18 The apostle now takes up the conduct of those of mankind who had no written revelation. Nature alone ought to teach them much about the Deity. His attributes are in some degree revealed in His works in creation.

21 Such a knowledge of God called for worship and thanksgiving. Instead, they degraded His glory by making images of Him like themselves or even the lower orders of creation. Idols may be nothing in themselves, but, as they are supposed to represent the Deity, it is of the utmost importance that they do not suggest false ideas about Him. Hence He abhors all images and would not allow His people to harbor them. Christ is the One Image that truly represents Him.

11 God, to 'come to[d] you. [Ac19[21]] For I am
longing 'to [2]see you, that I may be
sharing [a]some spiritual grace with
12 you, [to]for you to be [F]established: yet
this is to be consoled together
among you through [in] one another's
faith, both yours and mine.

13 Now I do not 'want you to be
'ignorant, [F]brethren, that often I
purposed to 'come to[d] you (and was
prevented hitherto) that I should
be having [a]some [F]fruit among you
also, according as among the rest of
the nations. [also]

14 To both Greeks and barbarians,
to both wise and foolish, a debtor
15 am I. Thus this eagerness [ac]of mine
to bring the evangel to you also,
16 who are in Rome. For not 'ashamed
am I of the evangel, for it is God's
[M]power [to]for salvation [1C1[18]] to every-
one who is believing—to the Jew
17 first, and to the Greek as well. For
a righteousness which is of God is
being revealed in it, out of faith
[to]for faith, according as it is [c]writ-
ten: [Ha2[4]] "Now the just one [o]by faith
shall [F]be living."

18 For God's [A]indignation is being
revealed from [A]heaven on [e]all the
irreverence and injustice of [h]men
who are retaining the truth in in-
19 justice, because that which is known
of God is apparent among them,
for God manifests it to them.
20 For His invisible attributes are
'descried[F] from the creation of the
world, being apprehended by His
[Ps19[1-6]] achievements, besides His im-
perceptible power and divinity, [to]for
21 them to be defenseless, because,
knowing God, not as God do they
glorify or thank Him, but vain were
they made in their reasonings, and
[F]darkened [Jn1[5]] is their unintelligent
22 heart. [F Ep4[18]] Alleging themselves to
be wise, they are made stupid, [1C1[20]]
23 and they change the [A]glory of the
incorruptible God into the likeness
of an image of a corruptible [N]hu-
man being and flying creatures and
quadrupeds and reptiles. [Dt4[15-19]] [Jr10[14]]

24 Wherefore God [-s]gives them over,
in the lusts of their [F]hearts, [in]to the

[r]uncleanness of dishonoring their
25 bodies among themselves, those
who[a] alter the truth of God into
the lie, and are venerated, and offer
divine service to the creature rather
[b]than the Creator, Who is blessed
[to]for the eons! Amen!
26 Therefore God [°]gives them over
[in]to dishonorable passions, for their
females, besides, alter the natural
use into that which is beside nature.
27 Likewise also the males, besides,
leaving the natural use of the
female, were [r]inflamed in their
craving [to]for one another, males
[i]with males[Lv18^{22}]effecting indecency,
[1C6^{9}]and getting back in themselves
the retribution of their deception
28 which [1]must be. And according as
they do not test God, [1]to have Him
in recognition, God [°]gives them
over [in]to a disqualified mind, to [1]do
29 that which is not befitting, [°]filled
with [e]all injustice, wickedness, evil,
greed, [r]distended with envy, [A]mur-
30 der, strife, guile, depravity, whis-
perers, vilifiers, detesters of God,
outragers, proud, ostentatious, in-
ventors of evil things, stubborn to
31 parents, unintelligent, perfidious,
without natural affection, implac-
32 able, unmerciful: those who[a], recog-
nizing the just statute of God, that
those committing such things are
deserving of death, not only are do-
ing them, but are endorsing, also,
those who are committing them.

2 Wherefore, defenseless are you,
O [h]man[N]! everyone who is judging,
for in what you are judging [d]an-
other, you are condemning yourself,
[Mt7^{1}]for you who are judging[2S12^{5}]are
2 committing the same things.[Jn8^{7}]Now
we are [°]aware that the judgment
of God is according to truth
[on]against those who are committing
such things.
3 Yet are you reckoning on this,
O [h]man[N], who art judging those
committing such things, and art
doing the same, that you will [r]be
4 escaping the judgment of God? Or
are you despising the riches of His

25 There may be an allusion here to the prevalent custom of worshiping the Roman emperor. It has often occurred that, when men have attained to great eminence, they have demanded and received divine honors. Alexander the Great claimed such homage.
26 The prevailing immorality in ancient times was largely attributable to the character of the gods they worshiped. The younger race of gods who held sway on Olympus were usurpers who had murdered the older gods, and were guilty of innumerable deeds of violence and full of sensuality and injustice. If their gods behaved so, it was not difficult for men to emulate their example and endorse such actions in others as well.

The failure of Christendom is largely due to the fact that God is unknown, and His place filled by a fierce, vindictive caricature, who is restrained from his thirst for vengeance by the intervention of an effeminate mediator who usurps the place of the Christ of God.
1 The argument here is inexorable. The man who judges others must be prepared to submit to the same judgment himself. There is no surer way of condemning himself than by sitting in judgment on those who commit the sins of which he is guilty.

In the day of judgment there will be little need to call witnesses against mankind, for their own reasonings among themselves and the standards of justice, however low, which they apply to their neighbors, are sufficient to condemn all.

The constant effort to uplift humanity ignores the true cause of human depravity. These things are the result of refusing to recognize God. One of the most alarming signs of modern times is the increasing desire to eliminate all reference to God in every sphere of life.
3 Is it not most unreasonable for the sinner to suppose that God's judgment of him will be less searching than his condemnation of the sins of his fellow men? The fact that His judgment is delayed and that He continues to give the blessings of creation with a bountiful hand should lead to reconsideration and amendment.

6 It is well to consider the basis on which the judgment of mankind will proceed. It is not all one-sided. God will not only sentence the evil, but reward the good—*if such there be.* That there are none to claim His rewards does not alter the great fact which is here laid down as the just basis of God's dealings with mankind. *He will be paying each one according to his acts.* No one can say this is not just and right. He is just as ready to reward the good as to punish the bad. All that is needed is someone to live up to the standard, and He will give such a one life for the eons —the same life which those who believe get through Christ as a gratuitous gift. To say that it is idle to speak thus, since no one can possibly claim such an award, betrays a misapprehension of the underlying purpose of judgment. This is not, as commonly supposed, the condemnation of wrongdoers, but rather the payment of what is due, good as well as bad, so that the justice of God's character may be revealed. Judgment, as a revelation of God, would be most misleading if it made no provision for reward as well as punishment. If no one is able to claim the reward it will not change the essential fact that such a righteous foundation underlies God's throne.

11 Law does not exempt from judgment: it only fixes the standard of judgment.

14 Human nature, or instinct, is not corrupt. It is in line with God's law and conscience (2:27). It is against sin (1:26). The *heart* of humanity is corrupt. By following their nature it was quite possible for men to do by instinct what was later inscribed in the written code. Men's acts are *un*natural.

17 Now the apostle is about to devote particular attention to the Circumcision. Hitherto he has appealed to nature, or instinct, and to conscience. All these combine to condemn those who had no access to the revealed will of God. The Jew, who had the law, considered himself in an entirely different class, so the apostle devotes a considerable section to prove to him that the possession of the law did not make him immune from judgment, but rather invited a severer sentence.

kindness and forbearance and patience, being ignorant that the kindness of God is [F]leading you [in]to repentance? Yet, in accord with your hardness[F] and unrepentant [F]heart you are [F]hoarding for yourself [A]indignation in the [F]day of indignation and revelation of the just judgment of God, Who will be paying each one in accord with his acts: to those, indeed, who [ac]by endurance in good acts are seeking glory and honor and incorruption, life eonian; yet to those [o] of faction, and stubborn, indeed, as to the truth, yet [']persuaded to injustice, indignation and fury, affliction and distress, on every human soul which is effecting evil, both of the Jew first and of the Greek, yet glory and honor and peace to every [']worker of good, both to the Jew first, and to the Greek. 3:10

For there is no[t] partiality [b]with God, for whoever sinned without law, without law also shall [']perish, and whoever sinned in law, through law will be [']judged. For not the listeners to law are just [b]with God, but the doers of law shall be [']justified. 3:20

For whenever they of the nations that [']have no law, by nature may be doing that which the law demands, these, having no law, are a [M]law to themselves, who[a] are displaying the action of the [A]law [F]written in their [F]hearts, their conscience testifying together and their reckonings between one another, accusing or [also] defending them, in the [F]day when God will be judging the hidden things of humanity, according to my evangel, through Jesus Christ.

[']Lo! you are being denominated a Jew, and are [F]resting on law, and are boasting in God, and [']know the will, and are testing what things are of [']consequence, being instructed out of the law. Besides, you have confidence in yourself to be a [F]guide of the blind, Mt15:14 a [F]light of those in [F]darkness, a discipliner of

the imprudent, a teacher of [F]minors,
having the form of knowledge and
the truth in the law.
21 You, then, who are teaching [d]an-
other, you are not teaching your-
self! Mt23^{2} who are heralding not to be
22 stealing, you are stealing! Ma3^{8} who
are saying not to be committing
adultery, you are committing adul-
tery! who are abominating idols,
you are despoiling the sanctuary!
23 who are boasting in a law, through
the transgression of the law you are
24 dishonoring God! Ps50$^{16-21}$ For because
of you the [A]name of God is being
blasphemed among the nations, ac-
cording as it is [c]written. Ex20 Dt5 Is52^{5}
25 For circumcision, indeed, is bene-
fitting if you should be putting law
into practice, yet if you should be a
transgressor of law, your circum-
cision has become [F]uncircumcision.
26 If the [A]Uncircumcision, then, should
be [F]maintaining the just require-
ments of the law, shall not his un-
circumcision be reckoned [to]for [F]cir-
27 cumcision? And the [A]Uncircumcision
who, [o]by nature, are [F]discharging
the law's demands, shall be judging
you, who through [A]letter and cir-
cumcision, are a transgressor of law.
28 For not that which is [i]apparent
is the [F]Jew, Jn8^{39} nor yet that which is
[i] apparent in flesh is circumcision;
29 but that which is [i]hidden is the
[F]Jew, Dt30^{6} and [F]circumcision is of the
[F]heart, in spirit, Ph3^{3} not in [A]letter,
whose applause is not [o] of [h]men,
but [o] of God.

3 [a]What, then, is the prerogative of
the Jew, or [a]what the benefit of cir-
2 cumcision? Dt4^{7} Much [ac]in every man-
ner. For first, indeed, that they
were entrusted with the oracles of
3 God. Ps147^{19} For [a]what if [a]some disbe-
lieve? Will not their unbelief
[1]nullify the faithfulness of God?
4 2Ti2^{13} May it not be [b]coming to that!
Now let God [1]be[c] true, yet every
[h]man a liar, Ps116^{11} even as it is [c]writ-
ten: Ps51^{4}

"That so Thou shouldst be [1]justi-
fied in Thy sayings,

23 The responsiblity of being the re-
pository of the form of knowledge and
truth was very lightly felt by the Jew.
He did not realize the gravity of his
position. His conduct was now no
longer a matter of private concern;
it involved the name and honor of God.
If he kept the law it would mark him
as a just and holy man, and God and
His law would receive praise. As it
was, however, his actions did not com-
port with the light in which he boasted,
and as a result God's name was brought
into dishonor among the nations.

25 God's *judgment*, let us remember,
is based on *acts*; His *gifts* are granted
to *faith*. We have not yet come to
the bestowal of gifts The rite of cir-
cumcision was the outward sign, in the
first place, of an inward faith, but it de-
generated into a mere mark of privilege.

28 In the judgment the outward visible
tokens will count for nothing. Only
that which is vital, in spirit, which
will meet the scrutiny of God, will re-
ceive recognition. Men may applaud
many an action which God detests, and
may condemn that which God approves.
Human standards and outward appear-
ances will weigh little in the judgment.

1 It would almost seem, from the pre-
ceding argument, that the advantages
enjoyed by the Jews brought them no
real benefit. But this seems to be true
only of those who disbelieved and
abused the advantages accorded to them.
Those of faith among them received un-
told benefit, like their father Abraham.

2 The greatest treasure in all the
world was once the exclusive possession
of the Jews. To them were confided
the oracles of God. Today we, who in
that day had no revelation from God,
are entrusted with the same treasure,
yet with jewels infinitely more precious
than were ever in their care. This
epistle is one of them. Have we any-
thing like a true sense of our responsi-
bility? Have we explored and enjoyed
these treasures in any measure as they
deserve? May God grant that the
present attempt to open this treasure
house to all His saints from the highest
to the humblest, may lead to a greater
appreciation of the infinite value of
this sacred deposit.

5 The painful contrast between the fearful failures of His people and His holy law had one good effect. It magnified His righteousness. The question arises whether, since their unrighteousness commends His righteousness, He has the right to be indignant at it. Indeed (we might add) since all sin is a foil for His glory, how can He condemn it? But, how then can there be any judgment at all? That God is able to bring good out of evil is no excuse for the commission of evil, far less an incentive to do evil.

9 In the judgment there will be no privileged class. Religious Jews as well as cultured Greeks are all under sin. The proof of this for the Jews is found in the very oracles in which they boast.

10 These passages are all quoted in support of the charge that the Jew, equally with those of other nations, is subject to the judgment of God.

10-18 The whole quotation is taken from the Septuagint of Ps.14[2-3] except that it begins "The Lord out of heaven stoops over the sons of mankind, to perceive if they are understanding or seeking out God."

19 The passages from the Psalms might be turned by the Jews to apply to the nations. But the apostle rightly insists that what is written in the law is binding upon those under the law. Having previously silenced the non-Jew and now effectually included the Jew in the same condition, Paul arrives at the grand conclusion of this section of the epistle, that *the whole world is subject to the just verdict of God.*

JUSTIFICATION

INDIVIDUAL

21 The previous section found no one just but God Himself. No one has been able to attain God's standard by doing good or keeping the law. How then may we become just before God? Only by becoming partakers of His righteousness.

22 The channel through which we may obtain this righteousness is the faith of Jesus Christ. He alone of all mankind, not only did good and kept the law, but He believed God even when

And shalt be [r]conquering [in] when Thou art being judged."

5 Now if our injustice is commending God's righteousness, [a]what shall we [t]declare? Not that God Who is bringing on indignation[A] is unjust!
6 ([ac]As a [h]man am I saying it.) May it not be [b]coming to that! Else how shall God be judging the world?
7 Yet if the truth of God superabounds in my lie, [to]for His glory, [a]why am I also still being judged as
8 a sinner, and why not say, according as we are [t]calumniated and according as [a]some are averring that we are saying, that "We should be doing evil that good may be coming"?—whose judgment is fair.[61]

9 [a]What, then? Are we [t]privileged? Undoubtedly not, for we previously charge both Jews and Greeks to be
10 all under sin, [Ga3:22] according as it is [c]written, that [Ps14:2-3] "Not one is just"
11 —not [y]even one.[Ec7:20] Not one is understanding. Not one is seeking out God.
12 "All avoid Him: at the same time they were useless.
Not one is doing kindness: there is not [till] even one!"[Ps14:1]
13 "A [r]sepulcher [c]opened is their throat.[Ps5:9]
With their tongues they defraud."
"The [r]venom of asps is under their [A]lips."[Ps140:4]
14 Whose mouth[A] with imprecation and [r]bitterness is [t]crammed.[Ps10:7]
15 [r]Sharp are their feet[N] to shed [A]blood.[Pr1:16]
16 "Bruises and wretchedness are in their [r]ways,
17 And the [r]way of [r]peace they do not know."[Is59:7-8]
18 There is no[t] fear of God in front of their [N]eyes.[Ps36:1]

19 Now we are [c]aware that, whatever the [l]law is saying, it is speaking to those [t]under the law, that every [A]mouth may [r]be [t]barred, and the entire world may [t]become subject to the just verdict of God,[Ga3:22]
20 because, [o]by works of [A]law, no[t] flesh[N] at [e]all shall be [t]justified in

His sight,Ga2^{16} for through law is the recognition of sin. Ps143^{2}

21 Yet now, apart from law, a right-
eousness of God is [s]manifest (being
attested by the [A]law and the [A]proph-
22 ets), yet a righteousness of God
through Jesus Christ's faith, [to]for
all, and on all who are believing, for
23 there is no[t] distinction, for all
sinned and are wanting of the
[A]glory of God.

24 Being justified gratuitously in
His grace, through the deliverance
25 which is in Christ Jesus (Whom
God purposed for a [F]Propitiatory
shelter,Lv16^{14}through faith in His
[A]blood, [to]for a display of His right-
eousness because of the passing
over of the penalties of sins which
[s]occurred before in the forbearance
26 of God), toward the display of His
righteousness in the current era,
[to]for Him to be just and a [I]Justifier
of the one who is [o] of the faith of
27 Jesus, where, then, is boasting?
It is [F]debarred! Through what law?
Of works? No[t]! But through
28 faith's [F]law.1C1^{29} For we are reckon-
ing a [h]man[N] to be [I]justified by
faith apart from works of [A]law.Ga2^{16}

29 Or is He God of the Jews only?
Is He not of the nations also? Yes,
30 of the nations also, if so be that
God is One, Who will be justify-
ing the [A]Circumcision out of faith
and the [A]Uncircumcision through
31 faith. Are we, then, nullifying law
through faith? May it not be [b]com-
ing to that! [bt]Nay, we are [F]sustain-
ing law. Mt5^{17}

4 [a]What, then, shall we [I]declare that
Abraham, our forefather according
2 to [N]flesh, has found? For if Abra-
ham was justified [o]by acts, he [I]has
something to boast in, but not to-
3 ward God. For [a]what is the [I]scrip-
ture saying? Gn15^{6}"Now "Abraham be-
lieves God and it is reckoned to
him [to]for righteousness." Ga3^{6}

4 Now to the [I]worker, the wage is
not [I]reckoned [ac]as a favor, but [ac]as
5 a debt. Yet to him who is not work-
ing, yet is believing on Him Who is
He smote Him for our sins. It is out
of His faith for our faith (1^{17}).

24 They hated Him *without a cause*—
gratuitously. Such is the meaning of
this precious word. Justification on
any other ground than the free and
unforced favor of God is impossible,
for none deserve it. But now Christ
Jesus has effected a deliverance from
all judgment, which is absolutely free
to all who believe.

25 The important point in this passage,
however, is not *our* justification, but
God's, for it is *His* righteousness which
we receive. In Israel He had made
provision for atonement, or a *shelter*
from sins. This was not strictly just,
for the penalty of these sins was still
due. The answer to this, as well as
the answer to His present work is
found in the blood of Christ. *That*
settles for sins, past, present and
future. *That* vindicates God's justice
and makes it possible for Him to be
the Justifier of all who are of the faith
of Jesus.

27 Such a deliverance, entirely on the
ground of grace, bars all boasting, un-
less it be in Christ and in His God,
Who has become our Justifier.

30 The Circumcision who have believed
before and have received a pardon, re-
ceive this greater boon because of the
faith they have. The Uncircumcision
use faith as the channel in receiving it.

1 The kingdom proclamation reverts
to David, for it is founded on the cove-
nant made with him. The evangel of
God, dispensing justification, takes us
back to Abraham, with whom the cove-
nant to bless all the families of the
earth was made. The far greater grace
of conciliation goes back still further,
and engages us with Adam and his
offense.

As this gift of justification was first
given to Abraham and he is its great
example, the apostle takes up his case
at length to show its absolutely gracious
character.

4 It is important to remember that,
while God's future judgment is based
on acts, His present gifts are absolutely
spoiled the moment we connect them
with any suspicion of merit or work.
Justification is as free, or freer, than
sunlight. In judgment He will *pay*
everyone who is entitled to wages. He

will not be in debt to anyone. But when He gives He *gives*, and refuses to allow His gifts to be paid for, even if anyone could pay the price. Justification is for him who is *not* working, but who is *believing*. This distinguishes the gospel from all religion, divine or pagan.

7 Pardon is the exercise of executive clemency, and is connected with the kingdom. The covering of sin is an act of the priest who made atonement by the blood of the sacrifices, under the law. But justification is the judicial act of the Judge, and far surpasses both pardon and atonement. Only the guilty can be pardoned. Atonement only covers sin from God's sight. Justification, or vindication, is a complete acquittal from all guilt, the pronouncing of the verdict "not guilty".

8 The fact that Abraham was justified while still uncircumcised opens the door of justification to the Uncircumcision. They, too, may claim him as their father, for they have the reality of which circumcision was only the outward sign.

13 As further developed in Galatians, the law was not given till hundreds of years after Abraham was counted righteous. The promises he received in connection with it were unconditional, dependent only on God's faithfulness. They were given without any reference to the law and do not depend on any legal observance for fulfillment. When the law did come it did not confirm these promises. It was brought in to show how impotent their own efforts were when they sought to attain to Abraham's divinely given righteousness by the keeping of the law. The law hindered rather than helped. Instead of making them just, it drew down God's indignation for their failure to live up to it.

16 Faith has not the least merit. We do not deem it meritorious to believe an honest man. It is no effort. It is not work. It is the simplest, easiest, freest channel God could use to convey His righteousness to us. Let us exult in His explanation that *it is of faith that it may accord with grace.* In Ephesians (2:8) we have the further truth that such a salvation—*through faith*—calls for further favor in the future.

justifying the irreverent, his faith is [1]reckoned [to]for righteousness. Even as David also is telling of the happiness of the [h]man to whom God is reckoning righteousness apart from acts: Ps32:1-2

Happy they whose lawlessnesses[A] were pardoned and whose sins were [F]covered over!
Happy the [N]man to whom the Lord by no means should be reckoning sin!

This happiness, then, is it [on]for the [A]Circumcision, or [on]for the [A]Uncircumcision also? For we are saying, "To Abraham faith is reckoned [to]for righteousness." How, then, is it reckoned? Being in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision. And he obtained the sign of circumcision, a [F]seal of the righteousness of the faith which was in uncircumcision, [to]for him to be the [F]father of all those who are believing through uncircumcision, [to]for righteousness to be reckoned to them, and the father of the [A]Circumcision, not to those [o]of the [A]Circumcision only, but to those also who are observing the elements of the faith in the [F]footprints of our father[F] Abraham, in uncircumcision. Ga3:7

For not through law is the promise to Abraham, or to his [A]Seed, for him to be enjoyer of the [F]allotment of the world, but through faith's righteousness. Gn15:5 **For if those [o]of law are enjoyers of the [F]allotment, faith has been made [F]void and the promise has been nullified, for the law is producing [A]indignation. Now where no[t] law is, neither is there transgression.**

Therefore it is [o]of faith that it may accord with grace, [to]for the promise to be confirmed to the entire [A]seed, not to those [o]of the law only, but to those also [o]of the faith of Abraham, who is [M]father of us all, according as it is [c]written

that[Gn17⁵]A [r]father of many nations have I [r]appointed you — facing which, he believes it of the God Who is vivifying the dead and call-
18 ing what 'is not as if it 'were—who, being [b]beyond expectation, believes [on]in expectation, [to]for him to 'become the [r]father of many nations, according to that which has been declared, "Thus shall be your
19 seed[A]."[Gn15⁵]And, not being [r]infirm in faith, he considers his[sf] body, already [s]deadened[r] (being inherently somewhere about a hundred years) and the deadening of the matrix of
20 Sarah,[Gn17¹⁷] [to]yet the promise of God was not doubted in unbelief, but he was [r]invigorated by faith,[Hb11¹¹]giv-
21 ing glory to God, being fully assured also, that, what He has prom-
22 ised, He is able to do also. Wherefore, also, it is reckoned to him [to]for righteousness.

23 Now it was not written because of him only that it is reckoned to
24 him, but because of us also, to whom it is 'about to be 'reckoned, who are believing on Him Who [r]rouses Jesus our Lord [o]from among the dead,
25 Who was given up because of our offenses, and was [r]roused because of our justifying.

5 Being, then, justified [o]by faith, we may be having peace toward God, through our Lord, Jesus
2 Christ, through Whom we [s]have the [r]access also, by faith, into this grace in which [r]we [s]stand, [Ep3¹²] and we may be glorying [on]in expectation of the glory of God.

3 Yet not only so, but we may be glorying also in afflictions, having perceived that affliction is produc-
4 ing endurance, yet endurance tested-
5 ness, yet testedness expectation. Now expectation is not mortifying, seeing that the love of God has been [r]poured out in our [r]hearts through the holy spirit which is being given to us. [Ep1¹³]

6 For Christ, while we 'are still infirm, still in accord with the era, for the sake of the irreverent, died.

17 Abraham believed God when all the evidence was against Him. He was, for all practical purposes, as good as dead himself, and Sarah, his wife, was worse, if that could be. He faced the facts. He considered his own condition as well as that of his wife, yet never doubted that God could and would do as He had said. He believed in a God Who was superior to *death*, and thus made it possible for God to vindicate him. Apart from death we can see how God could *pardon* his sins, or *cover* them by means of atonement, but it is only as having died to sin, and being alive in resurrection, that we can realize that Abraham is *justified*.

23 Thus, we, too, are justified, by the simple process of believing God. We do not believe concerning our seed, as Abraham did, but concerning his Seed, our Lord Jesus Christ, Who actually died for our sins and was roused because the sin He bore was all gone, and we were vindicated.

CONCILIATION

INDIVIDUAL

1 Justification is the ground of peace. Sin no longer bars us from the presence of God. Yet peace is a favor infinitely beyond justification. God's affections are not satisfied with clearing us from all guilt. He craves our love and our adoration. Righteousness alone does not give us a passport into His presence, but this further grace of reconciliation urges us into full and affectionate fellowship with Him. And we are aware that He will not rest in having us clothed in forensic righteousness only, but will make us all that He desires, to satisfy His own love.

5 His way of winning our response is to pour His own love into us first, as exemplified in the death of Christ for us while we were most undeserving of His favor. The grace of it lies in the entire lack of anything in us to draw out His affections toward us.

9 The blood of Christ is a memorial of the abiding efficacy of His death. It fends us from all future indignation. If Christ died for us as sinners, surely we have no need to fear aught now that we have been justified!

10 We now take up the new subject of conciliation. We leave the atmosphere of the court for the closer ties of the family circle. Now it is not *Christ* dying for *sinners*, but God's *Son* dying for His *enemies*. The effect is not justification, but conciliation, peace.

11 Christ did not obtain "atonement". That was a mere temporary covering for sin made by the blood of bulls and goats, and utterly failed to take away sin. Let us not degrade Christ's work by calling it an "atonement".

12 Death entered through sin at first, but now sin is transmitted through death. All sin because they are mortal.

14 The type covers the period of time up to the giving of the law, from Adam to Moses. During this period there was no transgression, for there was no law. So it is today. The law was not given to the nations, hence they do not transgress it. Nevertheless death reigns, even as it did before the law was given.

15 A simple reversal of the offense would put us where Adam was before he transgressed. But the gratuity through Christ is infinitely more than a mere recovery from the effects of Adam's offense.

16 One sin brought condemnation to all mankind. Grace recovers, not from *one sin* only, but from *many offenses*.

17 Adam enthroned death, but Christ gives believers not only a full vindication from all guilt, but life and the right to reign with Him.

18 The parallel here is perfect. Adam's *one* offense is counteracted by Christ's *one* just award. The act of Adam actually affects *all mankind*. So Christ's work, eventually, must also actually justify *all mankind*. This cannot be during the eons, hence will not be fully accomplished until after the eons are past, when all are made alive in Christ (1Cor.15^{22}). If Adam's offense only gave each one an opportunity to sin, so that some become sinners and others not, then we might say that Christ's work brings justification to all subject to their acceptance. But we must acknowledge that man has no choice in becoming a sinner, *thus also* will it be through the work of Christ. Both are actual and universal.

7 For hardly for the sake of a just man will anyone be dying: for, for the sake of a good man, perhaps [a]someone may even be daring to 8 [t]die, yet God is commending this [l]love of [s/]His [in]to us, seeing that, while we [t]are still sinners, Christ 9 died for our sakes. Much rather, then, being now justified in His [A]blood, we shall be [t]saved from [A]indignation, through Him. [1Th5^{9}]

10 For if, being enemies, we were conciliated to God through the death of His Son, much rather, being conciliated, we shall be [t]saved in 11 His life. [2C5^{18}] **Yet not only so, but we are glorying also in God, through our Lord, Jesus Christ, through Whom we now obtained the conciliation.**

Therefore, even as through one [h]man sin entered into the world, and through sin death, [Gn2^{17}] **and thus death passed through into all 13 mankind, on which all sinned—for until law sin was in the world, yet 14 sin is not being taken into [r]account when there [t]is no law, nevertheless [I]death [r]reigns from Adam unto Moses, [on]over those also who do not sin [on]in the likeness of the transgression of Adam, who is a [r]type of Him Who is [t]about to be.**

15 But not as the offense, thus also the grace. For if, by the offense of the one, the many died, much rather the grace of God and the gratuity in grace, which is of the One [h]Man, Jesus Christ, [in]to the many superabounds.

16 And not as through one act of [-]sinning, is the gratuity. For, indeed, the judgment is out of one into condemnation, yet the grace is out of many offenses into a just 17 award. For if, by the offense of the one, [I]death [r]reigns through the one, much rather, those obtaining the superabundance of grace and the gratuity of righteousness shall be reigning in life through the One, Jesus Christ.

18 Consequently, then, as it was through one offense [to]for all [=]mankind [to]for condemnation, thus also it is through one just award [to]for all [=]mankind [to]for life's justifying.
19 For even as, through the disobedience of the one [h]man,[1C15^{22}]the many were constituted sinners, thus also, through the obedience of the One, the many shall be ['constituted just.
20 Yet [1]law [F]came in by the way, that the offense should be increasing. [Ga3^{19}] Yet where sin increases, grace
21 superexceeds, that, even as [1]Sin [F]reigns in death, thus [1]Grace also should be [F]reigning through righteousness, [to]for life eonian, through Jesus Christ, our Lord.
6 [a]What, then, shall we ['declare? That we may be [F]persisting in sin that grace should be increasing? [3^{8}]
2 May it not be [b]coming to that! We, who[a] [F]died to sin, how shall we
3 still be living in it? Or are you ['ignorant that whoever are [F]baptized into Christ Jesus, are [F]baptized into His death? [Co2^{12}] We, then,
4 were [F]entombed together with Him through [F]baptism into death, that, even as Christ was [F]roused [o]from among the dead through the glory of the Father, thus we also should be [F]walking in newness of [A]life. [8^{11}]
5 For if we have become [F]planted together in the likeness of His death, [bt]nevertheless we shall be of the
6 resurrection also,[Ph3^{10}]knowing this, that our old [A]humanity was [F]crucified together with Him,[Ga5^{24}]that the body of Sin may be ['nullified, for us by no means to be still slaving
7 for [1]Sin, for one who 'dies has been justified from [1]Sin.
8 Now if we [F]died together with Christ, we 'believe that we shall be living together with Him also, [2T12^{11}]
9 having perceived that Christ, being [F]roused [o]from among the dead, is no[t] longer dying. [1]Death is [F]lording
10 over Him no[t] longer, for in [w]that He died, He died to [1]Sin once for all,

19 The contrast here is between *one* and *many*, not between the *many* and the *all* of the previous statement. The many here are the all of verse eighteen.
20 Here we have the true character and function of the law. It *crept in.* It was not a normal necessity, nor did it make any vital change. Its effect was to alter the character of sin so that it became an *offense.* Just as Adam's sin was against God's expressed command, and thus was a personal affront to God as well as a misdeed bringing harm on his own head, so those under the law, by sinning against light, greatly increased the sinfulness of sin. Obedience to the law would have banished sin and death. Disobedience enhanced their power. But grace not only exceeds the effects of sin, but superexceeds the offenses of those under law, so that now, *Grace has dethroned Sin.*

1 The absolute despotism of Grace is set forth in the startling suggestion that if we should be persisting in sin, *grace would increase.* While the following argument is against persistence in sin, it confirms the sovereignty of grace. Let us not deny this marvelous doctrine. It can rid us of the thralldom of Sin, and give us the power to avoid the very sins which unspiritual logic supposes we would eagerly follow, now that there is no condemnation even if we should sin.
2 Deliverance from sin comes, not through victory *over* it, but through death *to* it. It is useless to struggle against sin, or to fight with its practises. Rather we should acknowledge its force and reckon ourselves as dead through it and to it, yet alive in resurrection, where sin has no place.
3 Doubtless some to whom Paul wrote had been baptized under his earlier ministry. At this time he no longer baptized (1Cor.1^{17}). He appeals to their experience. Baptism was not merely a burial into death, but indicated a resurrection from the dead.
8 As we did not die, but Christ was crucified for us, we may reckon His death as ours, fully finishing our connection with sin, and His resurrection as ours also, for in Him we enjoy an unclouded life in the presence of God.

12 A realization of our death to sin and life in Christ will give us power to cope with sin, always remembering that sin cannot bring us into disfavor because of the superexceeding grace.

14 Law, as we shall see in the next chapter, not only cannot deliver from sin, but actually forges the fetters of sin, and makes sin's bondage more cruel and galling.

15 The law said, "Cursed is everyone who is not continuing in all the things written in the scroll of the law, to do them". Grace says, Blessed are you, whatever you may do, for Christ has justified you and not one dare bring anything against you. The fallacious logic of the old humanity immediately imagines that this gives license and encouragement to sin. But its actual effect is quite the opposite. Grace, not law, has power to deter us from sinning. No one who has an actual experience of grace, reasons that, because there is immunity, therefore he will sin. The offender against law flies in the face of law. Its austere threats do not hinder him. But the offender against grace feels the heinousness of his offense and flies from it.

16 All of us are slaves, however much we may vaunt our liberty. We are controlled either by Sin or by Obedience. It is a cause of thankfulness that we all have had service under Sin, for only so could we realize the nature of such slavery. But we have not been taken from Sin's service to become idle. We have been transferred to the service of Righteousness.

20 Slaves of Sin can produce only the fruits of sin and know that the only possible outcome is death. But slaves of Righteousness have a brighter outlook. They are not ashamed of their deeds and look for life eonian.

23 Sin, like slave holders, does not pay *wages*, but only supplies *rations*. This consists, at present, in an attitude toward God which is the equivalent of death, for all Sin's slaves avoid God's presence. Neither do we, as slaves, look for *wages*. God not only *gives*, but *gives graciously*, the very reward which is only for those whose endurance in good acts merits it—eonian life, or life for the eons (2[7]).

yet in [w]that He is living, He is living to ·God. Thus you also, be reckoning yourselves to be [M]dead, indeed, to [I·]Sin, yet [M]living to ·God in Christ Jesus, our ·Lord.[Ga2[20] 2C5[15]]

Let not [I·]Sin, then, be [F]reigning in your mortal ·body, [to]for you ·to be obeying its ·lusts. Nor yet be [F]presenting your ·members, as [F]implements of [I]injustice, to [I·]Sin, but [F]present yourselves to ·God as if [I]alive [o]from among the dead, and your ·members as [F]implements of [I]righteousness to ·God.[12[1-2]] For [I]Sin shall not be [F]lording it over you, for you are not under law, but under grace.

[a]What then? Should we be sinning, seeing that we are not under law, but under grace?

May it not be [b]coming to that! Are you not [c]aware that to whom you are [F]presenting yourselves as [F]slaves [to]for obedience, his [F]slaves you are, whom you are obeying, whether of [I·]Sin [to]for death, or of [I]Obedience [to]for righteousness? Now thanks be to ·God that you were [M]slaves of [I·]Sin,[Jn8[34]] yet you obey [o]from the [F]heart the type of teaching [in]to which you were given over. Now, being freed from [I·]Sin, you are [F]enslaved to [I·]Righteousness.

As a [h]man am I saying this, because of the infirmity of your [A·]flesh. For even as you present your ·members as [F]slaves to [I·]Uncleanness and to [I·]Lawlessness [to]for ·lawlessness, thus now [F]present your ·members as [F]slaves to [I·]Righteousness [to]for holiness. For when you were [F]slaves of [I·]Sin, you were free as to [I·]Righteousness. Then [a]what [F]fruit had you then?—[on]of which you are now [I]ashamed, for, indeed, the consummation of those things is death. Yet now, being freed from [I·]Sin, yet [I]enslaved[F] to ·God, you [I]have your [F·]fruit [to]for holiness. Now the consummation is life eonian. For the [F=]ration of [I·]Sin is death, yet

the gracious gift of ·God is life
eonian, in Christ Jesus, our ·Lord.
7 Or are you ¹ignorant, ᶠbrethren
(for I am speaking to those who
¹know law), that the law is ᶠlording
it over ᴺa ·ʰman ᵒⁿfor as much
time as he is living?
2 For a woman in wedlock is
°boundᶠ to a living ·man by law. Yet
if the man should be dying, she is
°exempt from the law of the man.
3 Consequently, then, while the man
is living, she will be ¹styled an adul-
teress if she should be becoming
ᵈanother man's, yet, if the man
should be dying, she is free from
the law, ·being no adulteress, on
becoming ᵈanother man's.
4 So that, my ᶠbrethren, you also
were put to ᶠdeath to the law
through the body of ·Christ, ⁱᵒfor
you ·to ¹become ᵈAnother's, Who is
¹roused ᶠ ᶜfrom among the dead, that
we should be bearing ᶠfruit to ·God.
5 Ga2¹⁹⁻²⁰For, when we were in the
ᴺflesh, the passions of ᴬ·sins, which
were through the law, operated in
our ·members ⁱⁿto ·be bearing fruit
6 to ᴵ·Death.⁶²¹Yet now we were ex-
empted from the law, dying in that
in which we were retained, so that
it is for us to be ᶠslaving in newness
of spirit and not in oldness of
ᴬletter.
7 ᵃWhat, then, shall we ¹declare?
That the law is ᴬsin?
May it not be ᵇcoming to that!
But ·sin I knew not except through
law. 3²⁰ For besides, I had not been
aware of ·coveting except the ¹law
said,Ex20¹⁷"You shall not be covet-
8 ing." Now ᴵ·Sin, getting an incen-
tive through the precept, produces
in me ᵉall manner of coveting. For
9 apart from law ᴵSin is ᶠdead.⁵¹³ Now
I lived, apart from law, once, yet
at the coming of the precept ᴵ·Sin
10 ᶠrevives. Yet I ᶠdied, and it was
found that, to me, the precept ·ⁱᵒfor
11 life, this is ⁱᵒfor death.Lv18⁵ For ᴵ·Sin,
getting an incentive through the
precept, deludes me, and through it,

1 The apostle now addresses particularly those who have been under law, that is, who were of the Circumcision. His appeal however, is not to the law itself, but to the nature of all law, that it has jurisdiction only over those who are alive.

2 The law of wedlock is given as a well known example. A woman's subjection to her husband lasts only for his life. During his life she may have no relations with other men. After his death the ties which bind her to a new husband are just as sacred as those which united her to the former one.

4 A wife and her husband are one flesh (Gen.2²⁴), hence the *wife* dies with the husband, but the *woman* remains. Those united to Christ under law died with Him to the law. Union with Christ in resurrection is a new relationship beyond the sphere of the law.

6 Exemption from the law applies only to those who were under the law. As the law is not unjust, like Sin, but just and holy, they continue to serve, no longer in letter, but in spirit.

7 The mistaken deduction from the foregoing is that the law itself is sin. Else why cease to serve its letter? Or else how does it make sin more sinful and transform it into an offense? Sin is not known in its true character except through law. Instead of sin being ignorant inability, it becomes the opposite. It is active hostility. The law which seemed to be given to regulate, only roused it. Sin is dormant or dead until law comes and gives it life. The law which should have given the *sinner* life, gave life to *sin*. It should have been the death blow of *sin*, but it became the death of the *sinner*. All this shows how futile it is to try to reform or regulate or conquer sin. It not only acts in darkness and ignorance but transforms the very light into an agent of death. The law offered life to those under it, on terms which, apart from sin, were all that could be desired. But sin not only disabled them so that they could not take advantage of its provisions, but involved them in its condemnation by stirring their passions against its just decrees.

13 From the supposition that the law, being holy and just and good, involved him in death, it seems that what is good may become the cause of death. But such is not the case. It was not the *law* which produced death, but sin, misusing law. The real law and apparent functions of the law are very different. And, in order to effect its real object, it was necessary that it should not appear on the surface. The apparent object of the law was to give life to all who consistently and constantly kept it. As it never gave life to anyone, for no one was able to fulfill its demands, it appears as if the law has failed of its primary object. And, further, as it revived the passions of sin which were dormant, it seems to have defeated its own aim. But the real object of the law was to reveal the inordinate sinfulness of sin, and in this it was most successful.

15 This is the experience of one who does not realize his death to sin and the law, but who is endeavoring to keep the letter of the law. He finds that the law of sin in his members is far more potent than the law of God which appeals to his mind. He *wants* to do good, but cannot. He does things which he hates to do, hence charges his misery to the indwelling sin which has taken possession of his body. He is a wretched captive. This will be the experience of all who make an earnest effort to please God by obeying the letter of that law which was broken even before it reached the people (Ex.32[19]).

24 What is the answer to this wretched man's cry? It is *grace*. There is no other deliverance possible. This brings us back to where this digression began, the reign of grace at the end of the fifth chapter. It is only as we recognize the imperial sway of grace, putting us beyond all possibility of condemnation, whether we sin or not, that we have real liberty and power sufficient to effect not only what was demanded by the law, but those higher duties which far transcend the righteous requirements of Sinai. Then we will not be wretched and self-occupied, but happy and exulting in God, in Whose favor we are basking, and Whose delight we are, in Christ.

12 **[F]kills me. So that the law, indeed, is holy, and the precept holy and just and good.** [1T118]

13 **Became [A]good, then, death to me? May it not be [b]coming to that! But [I·]Sin, that it may be appearing [I]Sin, is producing death to me through ·good, that [I·]Sin should 'become an inordinate sinner through the precept.**

14 **For we are [c]aware that the law is spiritual, yet I am fleshly, having been [F]disposed of under [I·]Sin.**

15 **For what I am effecting I 'know[A] not, for not what I 'will, this I am putting into practice, but what I am hating, this I am doing.**

16 **Now if what I am not willing, this I am doing, I am conceding that the law is ideal.**

17 **Yet now it is no[t] longer I who am effecting it, but [I·]Sin making its [F]home in [i] me.**

18 **For I am [c]aware that [I]good is not making its [F]home in me (that is, in my [N·]flesh), for ·to 'will is [F]lying beside me, yet ·to be effecting the ideal is not.**

19 **For it is not the good that I 'will that I am doing, but the evil that I am not willing, this I am putting into practice.**

20 **Now if what I am not willing, this I am doing, it is no[t] longer I who am effecting it, but [I·]Sin which is making its [F]home in me.**

21 **Consequently, I am finding the law that, at my ·willing to be doing the ideal, the evil is [F]lying beside me.**

22 **For I am 'gratified with the law of ·God [ac]as to the [h]man[N] within,**

23 **yet I am [F]observing a different law in my ·members, [F]warring with the law of my ·mind, and leading me into [F]captivity [t]to the law of [F·]sin which 'is in my ·members.** [Ga5[17]]

24 **A wretched [h]man am I! [a]What will 'rescue me out of this ·body of [A·]death? [v]Why, grace!**

25 **I 'thank ·God, through Jesus Christ, our ·Lord. Consequently, then, I [s]myself, with the mind, indeed, am slaving for God's law, yet with the [N]flesh for [A]Sin's law.**

8 Nothing, consequently, is now condemnation to those in Christ Jesus.
Not according to [A]flesh are they [F]walking, but according to spirit,
2 for the [A]spirit's law of [F]life in Christ Jesus frees you from the
3 law of sin and death. For the impotence of the law, in which it was infirm through the [A]flesh, and God [-]sending His [S]own Son in the likeness of sin's [N]flesh and concerning sin, condemns sin in the flesh,
4 that the just requirement of the law may be [']fulfilled in us, who are not [F]walking in accord with [A]flesh, but in accord with spirit.[Ga5:16]
5 For those who [']are in accord with [A]flesh are [']disposed to [=]that which is of the [A]flesh, yet those who are in accord with spirit to [=]that which is
6 of the spirit. For the disposition of the [A]flesh is [F]death,[6:21] **yet the disposition of the spirit is [F]life and**
7 [F]peace, because the disposition of the [A]flesh is [F]enmity [in]to God, for it is not [']subject to the law of God,
8 for neither is it [']able. Now those who [']are in the [A]flesh are not [']able to please God.
9 Yet you are not in [A]flesh, but in spirit, if so be that God's spirit is making its [F]home in you. Now if anyone [']has not Christ's spirit,
10 this one is not His. Now if Christ is in you, the body, indeed, is [F]dead because of sin, yet the spirit is [F]life
11 because of righteousness. Now if the [I]spirit of Him Who [F]rouses Jesus [O]from among the dead is making its [F]home in [4] you, He Who [F]rouses Christ Jesus [O]from among the dead will also be [F]vivifying your mortal bodies [64] because of His [I]spirit making its [F]home in [4] you.
12 Consequently, then, brethren, debtors are we, not to the [A]flesh, to be
13 living in accord with [A]flesh, for if you are living in accord with [A]flesh, you are [']about to be dying.[Ga6:8] **Yet if, in spirit, you are putting the practices of the body to [F]death, you**
14 will be [F]living. For whoever are being [F]led by God's [I]spirit, these are sons of God.

1 Condemnation is utterly out of the question for all in Christ Jesus. This is infinitely more than the atonement or shelter provided for sin by the sacrifices offered under the law. It is far beyond the pardon, or forgiveness, contained in the proclamation of the kingdom. The atonement needed to be renewed year by year, the pardon might be recalled, but the justification we have in Christ Jesus is nothing less than God's righteousness, which is absolutely inviolable. It was not secured by any act of ours and cannot be marred by aught that we can do. Sin only enhances the graciousness of it, but cannot sully or impair it.

2 The spirit's law of life, in Christ Jesus, is the opposite of the law of Sinai. That said: Obey, and live; disobey, and die. The spirit's law imparts life for the eons as God's gracious gift, apart from obedience or disobedience.

4 We do not fulfill the law in its letter. Grace leads us to act far beyond its spirit. Its just requirements, love to God and man, are fulfilled only by those who walk in spirit.

5 The flesh is not able to be subject to God's law. It is useless to try to train it to please Him. We are not justified in flesh. It is only in spirit that we can count ourselves as beyond all condemnation.

9 All who believe Him are indwelt by God's spirit. Christ, by His spirit, is in us. Consequently, our spirit is life, yet our body, being absolutely unresponsive to their presence, is death. Thus, while we have but one body, it is the home of three spirits—God's spirit, Christ's spirit, and our spirit. As a result the spiritual force at our disposal is far greater than the flesh. Our own spirit is the seat of our new life, because of righteousness. Christ's spirit gives us communion with Him. God's spirit gives us power over our dead bodies, just as, in the case of Christ, He roused His body from among the dead.

11 *Mortal* bodies are such as are *dying*, in a physical sense. Their vivification cannot refer to the future resurrection, but to the present power of God's spirit to use an utterly unresponsive,

hostile instrument, as our bodies, and constrain its members to do the bidding of our spirits.

12 We owe the flesh nothing, and it promises us nothing but death. But we do owe it to the spirit to put the practises of the body to death and thus enjoy the life which the spirit makes ours in Christ Jesus.

14 To be a son of God implies more than belonging to Him. As the Son of God manifests Him so we are sons only insomuch as we display His character in our words and ways.

15 The law led to slavery, not sonship. Fear is not for us. Justification and reconciliation lead us unafraid into the Father's presence. Just as the little Hebrew child would lisp its "Abba" in the familiar Aramaic household speech, or, as our children say trustingly, "Papa", so we are without constraint in the august presence of the Divine Majesty.

16 God's spirit says we are His children. Our spirits claim Him as our Father. If this be the case, then, even as our children have the enjoyment of all that is ours, so all that is God's is for us.

26 Here is the true "form" for acceptable prayer in this economy. It is not definite persistence, like the importunate widow. It is acknowledged weakness and ignorance casting itself on God, urged on by His spirit, knowing only the need and the One Who can meet it in His own way.

28 Though we know *not* what to pray for, this is not at all necessary, for we *do* know that God is making everything co-operate for our welfare. No matter how things *appear*, they can work no ill to us who love God, for He first loved us, and has included us in His vast purpose, of which we form a vital part.

29 Our destiny was fixed by God from the beginning, long before we could have any part in it. It is higher than our highest dreams, for it is nothing less than conformity to the image of His Son. And, better still, our exaltation is the means of putting Him in the place supreme. He cannot be Firstborn without brethren. Thus we are essential to His glory!

For you did not get slavery's spirit [in]to fear again,[2Ti1.7]but you got the spirit of sonship, in which we are crying, "Abba, Father!" [Ga4.6] [Mk14.36] **The [I]spirit itself is testifying together with our [I]spirit that we are [M]children of God. Yet if [F]children, enjoyers also of an [F]allotment, enjoyers, indeed, of an [F]allotment from God, yet [F]joint enjoyers of Christ's [F]allotment,[Ga4.7]if so be that we are suffering together, that we should be [I]glorified together also.**

For I am reckoning that the sufferings of the current era do not deserve [td] the glory [I]about to be revealed [to]for us.[2C4.17]For the premonition of the [A]creation is awaiting the [F]unveiling of the sons of God.[Co3.4]For to vanity was the [A]creation subjected, not voluntarily, but because of Him Who subjects it, [on]in expectation that the [A]creation itself, also, shall be [I]freed from the [F]slavery of corruption[A] into the glorious freedom of the [F]children of God. For we are [a]aware that the entire [A]creation is groaning and [F]travailing together until now. Yet not only so, but we [s]ourselves also, who [I]have the [F]firstfruit of the spirit, we [s]ourselves also, are groaning in ourselves, awaiting the sonship, the deliverance of our body. For to [A]expectation were we saved. Now expectation, being observed, is not expectation, for what anyone is observing, [q]why is he expecting it also? Now, if we are expecting what we are not observing, we are awaiting it [th]with endurance.

Now, similarly, the [I]spirit also is aiding our infirmity, for [q]what we should be praying for, to accord with what [I]must be, we are not [a]aware, but the [I]spirit [s]itself is pleading for[s] us with inarticulate groanings. Now He Who is searching the [F]hearts is [a]aware [q]what is the disposition of the [I]spirit, [t]for in accord with God is it pleading for[s] the saints.

Now we are [a]aware that God is working all together [to]for the good

of those who are loving God,[2C4^{15}] who
'are called according to the purpose
29 that, whom He [c]foreknew, He designates beforehand, also, to be [r]conformed to the image of His Son,
[io]for Him to be [r]Firstborn among
30 many brethren. Now whom He designates beforehand, these He calls also,[2Ti1^{9}] and whom He calls, these He justifies also: now whom He justifies, these He glorifies also.
31 [a]What, then, shall we 'declare to[d] these things? If God is for[s] us,
32 [a]who is against us? Surely, He Who spares not His own Son, but [-e]gives Him up for[s] us all, how shall He not, together with Him, also, be graciously granting us all?[1C3$^{21-23}$]
33 [a]Who will be indicting [aq] God's chosen ones? God, the 'Justifier?
34 [a]Who is the 'Condemner? Christ Jesus, the One dying, yet rather being [r]roused, Who is also [i]at God's [k]right[c] hand, Who is pleading also for our sakes?
35 [z]What shall be separating us from the love of God in Christ Jesus? Affliction, or distress, or persecution, or famine, or nakedness, or
36 danger, or [k]sword? According as it is [e]written, that Ps44^{22}

> "On Thy account we are being put to [r]death the whole day,
> We are reckoned as sheep for slaughter."

37 [bt]Nay! in all these we are more than [r]conquering through Him Who loves us.[2C2^{14}]
38 For I am [e]persuaded that neither death nor life, nor messengers, nor [k]sovereignties, nor the 'present, nor
39 what is impending, nor [k]powers, nor [r]height, nor [r]depth, nor any [d]other creation, will be 'able to separate us from the love of God in Christ Jesus, our Lord.

9 The truth am I telling in Christ, I am not lying, my conscience testifying together with me in holy

God's Sovereignty—Individual

30 Here we have the golden chain of God's sovereignty forged for our blessing. Its four links cannot be separated. He *has* designated us and called us and justified us. Three links are forged. The next is glory!

31 Nothing can compare with the sublime consciousness of a place in God's heart. If *He* is for us, even those who *would* be against us work our weal. No one *can* be against us.

32 God has given His best gift when He spared not His Son. Nothing else can compare with Him. He will withhold no good thing from those who have received His Beloved.

33 We can challenge the universe to find a single thing against us! Whatever *we* may be in ourselves, in Christ God has justified us. And not only that, but all judgment has been committed to the Son, the very Christ Who died for us and lives to plead for us at God's right hand! God, the Judge of all, Who alone can acquit, has become our Vindicator! Christ, Who alone has the right to condemn, is our Saviour!

37 God's love never lets us go. The trials and tribulations we endure are not tokens of His displeasure. They are all tempered by His loving heart. A sense of His love hovering over us in the midst of our distresses is the most blessed of all balms and will enable us not only to endure them but to enjoy them.

38 Here all the great forces of the universe are arrayed, and none of them, no, nor all of them together, can come between us and the unconquerable love of our God as displayed in Christ Jesus. Death will be swallowed up by life. Life may lead us far from Him, but not beyond the reach of His love. The present perplexes us, the future fills us with fear, but only when we lose the sense of His love. Powers, celestial or terrestrial, are subject to His sway. Nothing above or beneath, nothing at all has the power to break the bond that binds the humblest and most unworthy saint to the throbbing breast of our great and glorious God. This is more than salvation from sin! *This is reconciliation!*

GOD'S SOVEREIGNTY

NATIONAL

1 Paul was in acute sympathy with his brethren according to the flesh, for he himself had been the most rabid of all in opposing the Christ he now adored. This is a most apt confession, as he is about to introduce the great doctrine of the divine Sovereignty, for he is the star example of God's sovereign grace.

4 *Physically*, Israel has the monopoly of the eight blessings here recorded. In flesh, Christ belongs exclusively to them; no other nation can lay claim to the fathers. The covenants, the law, the priestly worship, and the promises *do not belong to the church*, but to Israel according to the flesh. The sonship and the glory are ours only in spirit, not in flesh.

5 Christ, in flesh, is the God of the eons. All eonian blessing is through Him and for Him.

6 Ishmael was Abraham's son as well as Isaac, but he was born of the flesh, not of the promise. This shows that mere physical descent is not enough to give a title to the blessing of Abraham (Gen.17¹⁸⁻²⁰;21¹²).

11 The futility of fleshly precedence is next shown in the case of Jacob and Esau. This is full of comfort for those of us today who feel like classing ourselves with crooked Jacob, who did all he could to buy God's blessing, and stupidly hindered it. Yet, being the object of God's elective purpose and love, all his perverse ways could not set aside God's predetermined outcome. Esau was Jacob's senior and superior, yet he became his slave. This ought to appeal powerfully to the sons of Israel (for whom this section is especially intended), for they are his descendants.

14 The usual deduction from this is that God is not just. In a *man* this would not be right, but *it is God's sovereign privilege to display Himself through any of His creatures*, in any way best suited to the purpose.

2 spirit, that my sorrow is great, and unintermittent pain is in my ᶠheart
3 —for I ˢmyself wished to be anathema from Christ—forˢ my brethren, my relatives according to the
4 ᴺflesh,Ex32³²who[ac]are Israelites, whose is the sonshipEx4²²and the glory and the covenants and the legislation
Ps147¹⁹and the divine service and the
5 promises; whose are the ᶠfathers, and out of whom is the Christ according to the ᴺflesh, Who is [on]over all, ᶠGod Hb1⁸ blessed [to]for the eons. Amen!

6 Now it is not such as that the word of God has lapsed,11¹⁻⁵for not all those out of Israel, these are
7 Israel; neither that Abraham's ᴬseed are all ᶠchildren, but "In Isaac shall
8 your ᴬseed be called."Gn21¹² That is, that the children of the ᴺflesh, not these are the ᶠchildren of God, but the ᶠchildren of the ᴬpromise is He reckoning [to]for the ᴬseed.Ga4²⁸

9 For the word of the promise is this:Gn18¹⁰ [ac]At "this season" I shall
10 come "and there will be for Sarah a son." Yet, not only so, but Rebecca also is having her ᴬbed [o]of
11 one, Isaac, our ᶠfather.Gn25²¹For, not as yet being born, nor yet putting into practice anything good or bad, that the purpose of God may be remaining [ac]as a choice, not out of acts, but [o]of Him Who is calling,
12 it was declared to her thatGn25²³ "The greater shall be ᶠslaving for
3 the inferior," according as it is written,Ma1²⁻³ "JacobᴬI love, yet Esau I hate."

14 [a]What, then, shall we be declaring? Not that there is injustice [b]with God? May it not be [b]coming
15 to that! For to Moses He is saying,Ex33¹⁹ "I shall be merciful to whomever I may be merciful, and I shall be pitying whomever I may
16 be pitying."Gn27 Consequently, then, it is not of him who is willing, nor of him who is ᶠracing, but of God,

17 the [1]Merciful. For the [1]scripture is
saying to Pharaoh that Ex9:16 "[to]For
this selfsame thing I rouse you up,
that so I should be displaying in
you My power, and that so My
name[A] should be [1]published in the
18 entire earth." Consequently, then,
to whom He [1]will, He is [1]merciful,
yet whom He [1]will, He is [r]hard-
ening.Ex4:21

19 You will be protesting to me,
then, "[a]Why, then, is He still blam-
ing? for [a]who has withstood His
20 intention?" O [h]man[N]! [a]who are you,
to be sure, who are answering again
to God? Jb33:12 [r]That which is molded
will not [1]protest to the molder,Is45:9
21 "[a]Why do you make me thus?" Or
[1]has not the potter the right over
the clay, out of the same kneading
to make [w] one vessel, indeed, [to]for
22 honor, yet [w] one [to]for dishonor? Now
if God, wanting to display His in-
dignation[A] and to make His power-
ful doings known, [°]carries[r], [t]with
much patience, the [r]vessels of indig-
nation, [°]adapted [to]for destruction,
23 it is that He should also be making
known the riches of His glory[A] on
the [r]vessels of [A]mercy, which He
24 makes ready before [to]for glory—us,
whom He calls also, not only out
of the Jews, but out of the nations
25 also. As He is saying in Hosea2:23
also:

> I shall be calling those who are
> not my people "My people,"
> And she who is not [°]beloved
> "[°]Beloved;"
26 > "And it shall be, in the place
> where it was declared to them,
> 'Not My people are you,'
> There "they shall be [1]called 'sons
> of the living God.'"Ho1:10

27 Now Isaiah10:22 is crying over Is-
rael, If the number of the sons of
Israel should be as the sand of the
sea, the residue11:5 shall be [1]saved,
28 for "a [1]conclusive and [1]concise ac-
counting the Lord will be doing"
on the earth.
29 And according as Isaiah 1:9 [°]de-
clared before,

Love needed a Jacob for its display. Power needed a Pharaoh for its foil. Man cannot turn the tide of God's affections in his favor nor can he stem the torrent of His wrath. In God's great purpose to eventually bless all mankind it is His prerogative to form and use suitable vessels to convey His mercy. Of such was Jacob. Esau was needed to emphasize Jacob's unworthiness. Pharaoh was elevated by God, not that his name might be great, but that God's name might be made known through all the earth. A great man was needed for this or God could not have made His power known.

19 The questioner persists in looking at God's sovereignty from the human standpoint of the individual, when it should be viewed from the divine, national vantage. God has a large purpose which will eventuate in the blessing of all. But in the process of its fulfillment it demands the temporary use of some as foils to set forth His indignation and power, *that He may make known the riches of His glory on the vessels of mercy.* This chapter does not deal with the *destiny* of the individual. That has been settled. All mankind will be justified eventually (5:18). It is not difficult to see how God can justify Pharaoh, whom He hardened, lest his heart should soften and he should fail to oppose Him further.

25 A comparison of Hos. 2:23 with Hos. 1:9-11 shows that this is not an *interpretation* but an *illustration.* God, in His sovereign mercy, will reverse the sentence which He pronounced against Israel. In the very same place in which they were named "Lo-ammi", there they shall be called sons of the living God. He deals with the nations *as* this.

27 Isaiah's testimony is to the same effect. A remnant in Israel shall be saved in the coming time of reckoning. These are seen in the Unveiling as the hundred and forty-four thousand and the vast throng (Un.7:4,9).

JUSTIFICATION

NATIONAL

30 God's sovereignty is further illustrated in the dispensation of justifi-

cation. Normally, Israel, seeking to keep a just law, should have attained righteousness. Yet the nations, who made no effort to attain righteousness, grasp it because they find it on the principle of faith. The pursuit of 30
righteousness by means of the law led Israel to refuse the grace of Christ and the righteousness which comes apart from the keeping of the law.

It is evident that this is true only 31
in a national way, for not *all* of Israel stumbled, neither did *all* among the nations find the righteousness of faith. 32
This must be constantly borne in mind in studying this entire division of Romans. It deals, not with individ- 33
uals, but nations. Israel, as a whole, is apostate, yet some among them are brilliant examples of faith. The nations, who never before had any part in God's blessings, except as they became proselytes and identified themselves with Israel, now believe God 10
in considerable numbers. Paul becomes the apostle of the nations and thus inaugurates the present secret 2
economy (Eph.3^{1}).

1 Intense zeal, religious fervor, 3
coupled with self-righteousness, does not lead to salvation. God demands subjection to His righteousness in Christ. The law should establish their *un*righteousness and thus reveal God's 4
righteousness, which is manifested in Christ. Israel, as a nation, will be saved when they see Him Whom they 5
pierced, and recognize Him as their Righteousness.

6 The law demanded obedience first 6
and promised life to those only who continued to keep it. But even in the law there was provision for faith. It taught that Ieue ("Jehovah") Himself, *He* was their life (Dt.30$^{1-14}$). In the day 7
when He gathers them out of the peoples and brings them back into the land He will bring the word of faith 8
very near to them (Deut.30$^{1-14}$). In place of their own efforts He will put the humiliation and resurrection of Christ before them. Salvation will 9
depend on the avowal of His lordship and resurrection.

13 There is here an allusion to the ancient custom, still in vogue in eastern lands, of the right of sanctuary.

"Except the Lord Sabaoth conserved us a [A]seed,
As Sodom would we become.
And to Gomorrah would we be likened."

[a]What, then, shall we be declaring? That the nations who are not [F]pursuing righteousness [F]overtook righteousness, yet a righteousness which is out of faith. Yet Israel, [F]pursuing a law of righteousness, into a law of righteousness does not outstrip. Wherefore? Seeing that it is not out of faith, but as out of [A]law works, they stumble on the [F]stumbling [F]stone, according as it is [c]written: Is8^{14}

[F1]Lo! I am laying in [A]Zion a Stumbling Stone and a Snare Rock,
And the one believing on Him shall not be disgraced. Is28^{16} 1P2^{6}

Indeed, [F]brethren, the delight of my [F]heart and my [d]petition to [d]God for their sake is [to]for salvation. For I am testifying to them that they [1]have a zeal of God, but not in accord with recognition. For they, being ignorant of the righteousness of [d]God, and seeking to [F]establish their own righteousness, were not subject to the righteousness of [d]God. For Christ is the [F]consummation of law [to]for righteousness to everyone who is believing. 8$^{1-4}$

For Moses is writing of the righteousness which is [o]of law, that a [h]man[N] who does the [=]same shall be living in it. Yet the [1]righteousness Lv18^{5} **[o]of faith is saying thus: You may not be saying in your [F]heart, [a]Who will be ascending into [d]heaven?—that is, to be leading Christ down—or** Dt30^{12} **[a]Who will be descending into the abyss?—that is, to be leading Christ up [o]from among the dead. But [a]what is it saying? Near you is the declaration, in your [d]mouth [A]and in your [F]heart—that is, the declaration of [d]faith which we are heralding, that, if you should ever be avowing [i]with your [d]mouth[A] the declaration that Jesus is Lord, and should be believing in your [d]heart[F] that [d]God [F]rouses Him [o]from among the dead, you shall be [1]saved.**

10 For with the [r]heart it is [1]believed [to]for righteousness, yet with the [A]mouth it is [1]avowed [to]for salvation.
11 For the [1]scripture is saying: Everyone who is believing on Him shall
12 not be disgraced.[Is28:16]For there is no[t] distinction [bs]between Jew and Greek, for the same One is Lord of all, being rich [to]for all who are in-
13 voking Him. For everyone, whoever should be invoking the [A]name of the Lord, shall be [1]saved.[Jo2:32]
14 How, then, should they be invoking One in[to] Whom they do not believe? Yet how should they be believing One of Whom they do not hear? Yet how should they be hear-
15 ing apart from a heralding? Yet how should they be heralding if ever they should not be [1]commissioned? According as it is [o]written:[Is52:7]How beautiful are the [A]feet of those bringing an evangel
16 of[A]good! But not all obey the evangel, for Isaiah [53:1] is saying,

"Lord, [a]who believes our tidings?"

17 Consequently faith is out of tidings, yet the tidings through a declaration of Christ.
18 But, I am saying, Do they not hear at [n]all? To be sure!

"Into the entire land came out their utterance,
And into the ends of the [1]inhabited earth their declarations."[Ps19:4]

19 But, I am saying, Did not Israel know at [n]all?[Dt32:21] First [A]Moses is saying,

I shall be provoking you to jealousy [on]over those not a nation;
[on]Over an unintelligent nation shall I be vexing you.

20 Yet Isaiah[65:1]is very daring and is saying,

[r]Found was I by those who are not [r]seeking Me:
[r]Disclosed I became to those who are not [r]inquiring for Me.

21 Now to[d] Israel He is saying,[Is65:2]

The whole day I [r]spread out My hands[c] to[d] a [1]stubborn and contradicting people!

One who is in danger of death by the hands of the blood avenger, if he cannot reach a safe place in time, may invoke the name of some great and powerful person, and thus find salvation through his name. If the avengers of blood refuse to listen to his appeal, and take his life, it devolves upon the person on whose name he has called to take swift and summary vengeance. He gathers together all his friends and allies to assist him in punishing the outrage and in defending the honor of his name. For three and one third days he executes vengeance on all who were concerned in killing the one who had invoked his name. In this way "all who invoke the name of the Lord shall be saved". When vengeance visits the earth, the only shelter will be the name of Ieue ("Jehovah"). Therefore it will require not only heart belief, but the avowal of the mouth. Thus it is that Israel will be saved and all others who, in that day, will seek refuge in His name.

14 The refugee does not need to know his protector personally, yet would hardly call on one in whom he had no faith. He could not invoke one of whom he had not even heard. Hence it will be necessary to proclaim Christ, and even before that God will need to commission His heralds.

17 For Israel in that day the declarations of Christ, the great Protector, will be presented to them for their belief. Thus their salvation will be a simple matter of faith in His great name.

18 The proclamation of the gospel of the kingdom, beginning in Jerusalem and in all Judea and Samaria, spread to the limits of the land (Ac.1:8), and reached beyond it to the Dispersion. Israel was not disobedient through lack of tidings.

19 Israel should have known that, as a nation, they would apostatize, for both Moses and Isaiah foretold it.

CONCILIATION

NATIONAL

1 It would seem from the foregoing that God was through with His ancient and beloved people and was

thrusting them away. But the apostle hastens to deny this assumption. God is *not* thrusting away His people whom He foreknew. Their apostasy is only in *part*, and the term of it is *temporary*. That not all of Israel are thrust away is evident from his own case. He, of all Israelites, most deserved to be thrust from God's presence and blessing. Yet he is not included in the national defection. And he is not alone. Elijah thought that he was the only one in all Israel who did not bow the knee to Baal. But God, in His sovereign dealings, restrains seven thousand from worshiping the idol. Neither was Paul alone, for there was then, as always, a remnant reserved by God. These, however, are not those who are more faithful than the rest, or more deserving than the mass of the nation. If it had not been for God's choice *in grace*, there never would have been a remnant.

6 Grace and works will not mix. The moment works are merged with grace it becomes mere mercy and loses its essential nature.

7 Israel sought blessing through law keeping, but did not get it. Those chosen in grace alone found it.
9 The blessing they coveted on the ground of law keeping blinded their eyes to grace, and loaded their backs with legal burdens.

11 The temporary nature of Israel's defection is strikingly illustrated by the figure of a man who trips yet recovers himself before he falls prostrate. *Israel has not fallen.* The book of Acts is full of the jealousy of the Jews whenever they see the nations receiving God's gifts.

12 Israel is God's appointed channel of blessing to the nations. If, then, their failure brings the storehouse of God's grace to the world, what will occur when they take their true place? Then the world will be blessed far beyond what is possible now. Now only *spiritual* blessing comes to the nations. Then, through Israel, *physical* blessing will flow out to them, as well.

11 I am saying, then: Does not
·God [F]thrust away His ·people?
May it not be [b]coming to that![Jr31:37]
For I also am an Israelite, out of
Abraham's [A]seed, Benjamin's tribe.
2 ·God does not [F]thrust away His
·people whom He [c]foreknew.
Or have you not perceived in
Elijah [a]what the [I]scripture is saying, as he is pleading with ·God
3 against Israel? [1K19:14] Lord, Thy
·prophets they kill, Thine ·altars
they dig down, and I was left
alone, and they are seeking my
4 [A]·soul. But [a]what is that which
apprises saying to him? I left
for Myself seven thousand men
who[a] do not [A]bow the knee[A] to the
5 image of Baal.[1K19:18] Thus, then, in
the current era also, there has come
to be a remnant according to the
6 choice of grace. Now if it is in
grace, it is no[t] longer out of works,
else the grace is coming to be no[t]
longer grace. Now, if it is out of
works, it is no[t] longer grace, else
the work is no[t] longer work.[4:16]
7 [a]What then? What Israel is
seeking for, this she did not encounter, yet the [A]chosen encountered it.[9:31] Now the rest were cal-
8 loused, even as it is [°]written,[Is29:10]
·God [°]gives them a spirit of stupor,
[F]eyes not ·to be observing, [F]and
ears not ·to be hearing, till this very
·day.[Dt29:4]
9 And David is saying,[Ps69:22-23]

Let their [F]·table [I]become [to] a [F]trap
and [to] a [F]mesh,
And [to] a [F]snare and [to] a repayment
to them:
[F][I]Darkened be their ·eyes, not ·to
be observing,
[F]And their backs bow together
continually.

11 I am saying, then, "Do they not
[F]trip that they should be [F]falling?"
May it not be [b]coming to that! But
in their ·offense is ·salvation to the
nations, [to] ·to provoke them to jealousy.[10:19 Ac13:46]
12 Now if their ·offense is the
world's riches and their ·discomfiture the nations' riches, how much
rather that which fills them! Now
to you am I saying, to the nations,

inasmuch as, indeed, then, I am the apostle of the nations, I am glori-
14 fying my dispensation, if somehow I should be provoking those of my flesh[N] to jealousy and should be
15 saving [a]some [o]of them. For if their casting[r] away is the conciliation of the world, [a]what will the taking[r] back be if not life [o]from among the [r]dead?
16 Now if the [r]firstfruit[Ex23:19]is holy, the [r]kneading is also; [r]and if the root is holy, the boughs are also.
17 Now if [a]some of the boughs are broken out, yet you, being a wild olive, are grafted among them, and became joint participant of the root
18 and fatness of the olive,[Jr11:16]be not vaunting over the boughs. Yet if you are vaunting, you are not bearing the root, but the root you.
19 You will be declaring, then, "Boughs are broken out that I may
20 be grafted in." Ideally! By unbelief are they broken out, yet you
21 [s]stand in faith. Be not [t]haughty, but [t]fear. For if God spares not the [ac] natural boughs, neither will
22 He be sparing you! [t]Perceive, then, the kindness and severity of God! On those, indeed, who are [r]falling, severity, yet on you, God's kindness, if you should be [r]persisting in the kindness: else you also will be
23 [t]hewn[r] out. Now [t]they also, if they should not be [r]persisting in unbelief, will be [t]grafted in, for God is [t]able to graft them in again.[2C3:16]
24 For if you were hewn out of an olive wild [ac]by nature, and, beside nature, are grafted into a cultivated olive tree, how much rather shall these, who are in accord with nature, be [t]grafted into their own olive tree!
25 For I am not willing for you to be [t]ignorant of this secret, [r]brethren, lest you may be passing for prudent among yourselves, that [r]callousness, [i]in part, on Israel has [b]come, until [w]the complement of
26 the nations may be entering. And thus [e]all Israel shall be [t]saved, according as it is [s]written, [Is59:20-21]

15 With Israel aside, God no longer puts barriers between Himself and the nations, but is *conciliated* to the *whole world.* When men *receive* this conciliation, then there is mutual *re*conciliation.

17 It is a remarkable fact, generally unknown, that a very old olive tree, no longer capable of bearing, may be rejuvenated by a wild graft. This has been done only in those Mediterranean countries where the olive has been cultivated for many centuries. Israel is the old olive tree which becomes almost incapable of bearing the olives from which the light-giving oil was obtained. Some of the branches were broken out and the nations were grafted in, and, through living contact with its root, become God's testimony in the earth. The light of God is now no longer with Israel, but with the nations. But all the light is derived from the scriptures which came through Israel. Apart from the sacred scrolls, the nations shed no light.

19 The apostle is dealing with Israel and the nations—*not individuals.* No individual believer will be broken out of the olive tree. *The nations, however, as such, no longer believe, and are due to be cut out of the olive tree.* Ieue ("Jehovah") is already gathering Israel back to their land with a view of once more grafting them into their own olive tree.

22 Nothing shows the blindness of Christendom more than their severe denunciation of faithless Israel, yet they are following precisely the same course and have not the slightest idea that God will deal with them as He did with Israel.

25 The secret that Israel's present condition is not permanent, but only *until* all who were chosen are called out of the nations, has never been generally believed, hence the haughty attitude of Christendom toward Israel.

26 Only a few, comparatively, are being saved among the nations, but when Israel again regains its proper place, *all* Israel shall be saved. Then the whole nation, from the least to the greatest, will know God. And they will become the light of the world, as they were always intended to be.

30 Mercy can be shown only to those who are in need of it. So God plays Israel and the nations against one another that each in turn may taste of His mercy.

32 God's purpose includes all nations. No matter what their present attitude toward Him, it is all a part of His plan and a preparation for the display of His mercy. Here we have the real reason why all, in turn, become stubborn. God Himself locks them up to it, not that He may condemn them, but that He may have occasion to manifest His mercy.

33 God's judgments and ways are too deep for human perception, but we *can* grasp His purpose. We do not know how fruit is made, but we can plant a tree and enjoy its product. We can grasp God's goal, but the process by which He attains it is too complex for our feeble minds.

36 This is the most comprehensive statement which can be uttered. God is the *source* of all, the *channel* of all, and the *object* of all. The universe sprang out of Him, it has its course in Him and He will be its ultimate. This settles all speculation as to the origin of all things. Creation is out of God, not out of nothing. This explains universal history. God is the One back of all the movements of mankind. This reveals the goal of all things. God is so guiding all His creatures that, eventually, He will become their All. To Him, indeed, be glory for the eons!

The Conduct of the Saints

12 1 This section is in marked contrast with the conduct of mankind (1^{18}-3^{20}). The exhortation is based on the previous teaching concerning our bodies in the sixth, seventh and eighth chapters. Our mortal bodies are vivified by the indwelling spirit (8^{11}). God is no longer pleased with dead substitutes, but asks for living offerings. He longs for worship in spirit and in truth. Hence we have no altar and ritual, with bleeding victims which did not satisfy God, but we offer our bodies, dead indeed to Him, yet energized by His spirit, so that they are employed in good deeds, which ascend as a sweet savor to Him. This is *real* religious service. It displaces the forms of di-

Arriving out of [A]Zion shall be the [I]Rescuer.[Ps14^{7}]
He will be [F]turning away irreverence from [A]Jacob,
And this is [b] My covenant[F] with them
Whenever I should be [F]eliminating their sins.[Jr31^{34}]

[ac]As to the evangel, indeed, they are enemies because of you, yet, [ac]as to choice, they are beloved because of the [F]fathers.[Dt10^{15}]

For unregretted are the graces and the calling of God. For even as you once are stubborn toward God, yet now were shown mercy at their stubbornness, thus these also are now stubborn to this mercy of yours, that now they also may be shown [I]mercy. For God [F]locks all up together in[to] stubbornness, that He should be [I]merciful to all. Ga3^{22} 1Ti2^{4}

O, the [F]depth of the riches and the wisdom and the knowledge of God! How inscrutable are His judgments, and [F]untraceable His [F]ways! For, [a]who knew the mind of the Lord? or, [a]who became His adviser? Is40^{13}**or, [a]who [-e]gives to Him first, and will be [I]repaid by Him?** seeing that **out of Him** 1C8^{6} **and through Him and [to]for Him is all: to Him be the glory [to]for the eons! Amen!** Co1^{16}

I am entreating you, then, [F]brethren, [th]by the pities of God, to present your bodies a [F]sacrifice, living, holy, well pleasing to God, your logical divine[F] service, 6^{13}**and not to be [I]configured[F] to this eon, but to be [I]transformed[F] by the renewing**Ep4^{23}**of your mind, [to]for you to be testing [a]what is the will of God, good and well pleasing and mature.** Ep5^{10}

For I am saying, through the grace which is [I]given to me, to everyone who [I]is among you, not to be overweening, [b]beyond what your [I]disposition [I]must be, but to be [to]of a [I]sane [I]disposition, as God

parts to each the [r]measure of faith.
4 Ep4:1-4For even as, in one body, we [l]have many members, yet all the members [l]have not the same func-
5 tion, thus we, who are many, are one [m]body in Christ, yet [n]individually members of one another.1C12:12
6 Now, having graces excelling, in accord with the grace which is [l]given to us, whether prophecy, exercise it in accord with the analogy
7 of the [a]faith; or dispensing, in the dispensation; or the [l]teacher, in
8 [n]teaching; or the [l]entreater, in [n]entreaty; the [l]sharer, [t]with generosity; the [l]presider, [t]with diligence; the [l]merciful one, [t]with glee.
9 Let [n]love be unfeigned. Abhorring that which is wicked, clinging
10 to [n]good, let us have [n]fond affection [o]for one another with brotherly fondness, in [n]honor deeming one
11 another first,Ph2:3in [n]diligence not slothful, [l]fervent[r] in [n]spirit, [r]slaving for the Lord, rejoicing in [n]ex-
12 pectation, enduring [n]affliction, per-
13 severing in [n]prayer,1Th5:17contributing to the needs of the saints, [r]pursuing [n]hospitality.Ga6:10
14 [l]Bless those who are persecuting
15 you: [l]bless, and do not [l]curse, so as to be rejoicing with those rejoicing,
16 [l]lamenting with those lamenting, being [n]mutually disposed [in]to one another,15:5 not being disposed to [=]that which is [r]high, but being led[r] away to the [r]humble. Do not [l][b]come to pass for prudent [b]with your-
17 selves. Now to no one [l]render evil [s]for evil,1Th5:15 making [=]ideal pro-
18 vision in the sight of all [h]men, if possible that which comes out from
19 yourselves. Being at peace with all [=h]mankind, you are not avenging yourselves,14:19 beloved, but be giving [r]place to His [n]indignation, for it is [x]written,Dt32:35Mine is vengeance! I will [l]repay! the Lord is saying.
20 But "If your [n]enemy should be hungering, give him the [l]morsel; if he should be thirsting, give him to

vine service connected with the law. It is the only divine service which He recognizes in this economy. This is the Godward side.

2 On the manward side our conduct is not to look like that of the world. There is to be a transformation wrought by means of our minds, through the influence of God's revelation. We can never be like the world at heart, so we are not to appear to be like it. We are to become more and more unlike it by contact with the mind of God.

4 Our behaviour toward one another is based on the marvelous figure of the human body. We all have distinct functions, designed not merely for our own use, but for the edification of all. This is the key to conduct among our fellow-saints. As the body is a vital unity, so the saints are one in Christ.

14 The conduct of the saints in any administration is based on God's dispensation. If He dispenses law, He requires conduct in accord with law. Mercy calls for a higher standard, while grace appeals for the highest type of loving deportment under even the most trying circumstances. The law allowed men to hate their enemies, to exact an equivalent, as an eye for an eye, and, indeed, to act toward one another as God dealt with them. God's grace, then, is the model after which we may pattern our conduct. As He never curses now, we may not curse, but bless even those who are persecuting us.

18 If God should avenge Himself on His enemies where would we be? We were His enemies and as such we were conciliated by the death of His Son. Hence we should never avenge ourselves.

20 An enemy in distress, instead of calling for hate and vengeance, is a special opportunity for the display of God's grace. The "morsel", a special portion of food with which a host favored an honored guest, was a token of esteem and consideration. Mercy might provide an enemy with food, but grace accompanies the gift with every mark of love and honor. This is the way in which God vanquished our enmity, hence we should do likewise.

1 Unlike Israel, we do not come into conflict with the rulers of the world. The setting up of the kingdom will involve the subjection of them all to the suzerainty of Christ. But we have no place in that earthly kingdom. While Israel is thrust aside we must recognize the existing authorities. God is not at variance with present governments. It is not a question of obeying God rather than man, as when Peter refused the orders of the Sanhedrin. We must not withstand regularly constituted magistrates, but depend on God to overrule their acts, if they seem to conflict with our duty to God or our convictions of His truth.

5 The true believer should make the most exemplary citizen, for he has a deeper motive and a more powerful impulse to obedience than the unbeliever. He recognizes the civil authorities as *God's* servants and has a conscience which should make him most law abiding. The unbeliever is deterred from evil by fear and respect for a human institution. We recognize existing governments as of divine origin.

8 The debtor is the servant of the lender. The servant of God should never be under obligation to another. Love alone is the great debt which never can be fully discharged. Law is useless where there is love, for every precept is more than met by the dictates of love. Apart from love law is a broken fragment, incomplete, unsatisfactory. Love is its complement, and rounds it out to a satisfactory, complete whole.

11 Time, in scripture, is variously characterized. We make an effort to distinguish between the various terms used. The longest divisions of time are the five great eons or ages. The present eon stretches all the way from the flood to the coming advent of Christ. But there are shorter divisions of time, often spoken of under the term SEASON. Sometimes this refers to a literal season of the year, as the harvest season (Mt.13^{30}). Usually, however, it denotes some characteristic *period* or *era*, as in this scripture.

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drink; for in doing this you will be heaping embers of fire on his head." Pr24$^{21-22}$ **Be not conquered by evil; but conquer evil with good.**

13 Let every soul be subject to the superior authorities,T13^{1} **for there is no authority except by under God. Now those which are, have been set by under God, so that he who is resisting an authority has withstood God's mandate. Now those who have withstood, will be getting judgment for themselves, for magistrates are not a fear to the good act, but to the evil. Now you do not want to be fearing the authority. Do good, and you will be having applause from it. For it is God's servant for your good. Now if you should be doing evil, fear, for not feignedly is it wearing the sword. For it is God's servant, an avenger for indignation to him who is committing evil. Wherefore it is necessary to be subject, not only because of indignation, but also because of conscience.**

For therefore you are settling taxes also, for they are God's ministers, perpetuated for this self-same thing. Render to all their dues, to whom tax, tax, to whom tribute, tribute, to whom fear, fear, to whom honor, honor. Mt22^{21}

To no one owe anything, except to be loving one another, for he who is loving another has fulfilled law. For this: "You shall not commit adultery," "you shall not murder," "you shall not steal," "you shall not testify falsely," "you shall not covet,"Ex20$^{13-17}$ **and if there is any other precept, it is summed up in this saying, in this: "You shall love your associate as yourself."**Lv19^{18} **Love is not working evil to an associate. The complement, then, of law, is love.**

This, also, do, being aware of the era, that it is already the hour for

for now is our salvation nearer
12 than when we believe. The night pro-
gresses, yet the day is near. Then
we should be putting off the acts
of darkness, yet should be putting
13 on the implements of light. As in
the day, respectably, should we be
walking, not in revelries and drunk-
enness, Ep5^{18} not in chambering and
wantonness, not in strife and jeal-
14 ousy, but put on the Lord Jesus
Christ, Ga3^{27} and be making no pro-
vision for the lusts of the flesh.

14 Now the infirm in the faith be
taking to yourselves, but not for
2 discrimination of reasonings. One,
indeed, is believing to eat all
things, yet the infirm one is eating
3 greens. Let not him who is eating
be scorning him who is not eating.
Yet let not him who is not eating
be judging him who is eating, for
4 God took him to Himself. Co2^{16} Who
are you who are judging Another's
domestic? To his own Master he
is standing or falling. Now he
will be made to stand, for the
Lord is able to make him stand.
5 One, indeed, is deciding for one
day rather than another day, yet
one is deciding for every day. Let
each one be fully assured in his
6 own mind. Ga4^{10} He who is disposed
to the day, is disposed to it to the
Lord; and he who is eating, is eating
to the Lord, for he is thanking God.
And he who is not eating, to the
Lord is not eating, and is thanking
7 God. For not one of us is living to
himself, and not one is dying to
8 himself. For both, if we should be
living, to the Lord are we living,
and if we should be dying, to the
Lord are we dying. Then, both
if we should be living and if
we should be dying, we are the
9 Lord's. For for this Christ died
and lives, that He should be Lord
of the dead as well as of the living.
10 Now why are you judging your
brother? Or why are you also
scorning your brother? For all of
us shall be presented at the dais
11 of God, for it is written: Is45^{23}

Living am I, the Lord is saying,

1 Fellowship should not be based on knowledge. God receives us even when we are feeble in faith. We should not cut from our fellowship one who does not follow all our deductions from the scriptures. Neither should we make light of his scruples. No foods are forbidden now. Yet the undoubted wisdom of the food regulations under the law may well help us to determine what is best, without abridging our liberty to eat all things with a good conscience. We may not dictate to one another in these things. They are to be settled by the individual conscience before God.

5 The observance of days is also a matter of individual preference. It is abundantly evident that no day is above another, so far as the scriptures are concerned. The seventh day, the sabbath, was never given to the nations. To observe it is to put ourselves under the curse of the law. The first day of the week, called Sunday, is never once referred to in the Scriptures, properly translated. The phrase should always be rendered "one of the sabbaths". In order to get "the first day of the week" it is necessary to alter *one* to *first*, to insert the word *day*, and change the plural *sabbaths* to the singular *week*. It is a desperate attempt to find some scriptural excuse for the prevalent observance of Sunday. There is nothing wrong in the setting aside of a day to the Lord. Custom has made Sunday the most convenient for this purpose. But let us not mar the word of God in order to uphold the practise. Neither should we ride rough shod over the religious scruples of those who look upon Sunday as a day sanctioned by God for divine worship. They have no basis for their belief, nevertheless their conscience demands consideration.

10 It is not ours to pass judgment in these matters. It is not the place of the church to fix any days and condemn those who do not observe them. Only the observance of days as a matter of law keeping is condemned. There is nothing wrong in working on Sunday. It is utterly wrong to keep it as a means of salvation. The same is true of the seventh day, or sabbath.

14 The distinctions instituted by the law between things which are to be reckoned clean and unclean have no place in the economy of grace. God has no hesitancy in associating with us, sinners of the nations. A strict Jew could not eat our food without being contaminated. Yet, before God, *we* are holy and the Jew is unclean! Hence no food is ceremonially unclean. It is only an uninstructed conscience which counts things common.

15 The liberty to eat anything should not be allowed to infringe on the prejudices of others. Those who have a conscience about partaking of certain foods are easily offended. We should not stand on our rights but seek rather to restrain our liberty to conform to the religious scruples of our fellow believers.

17 This is not a definition of the kingdom of God, but a statement of its bearing on this subject. The distinctive truth for the present economy was not yet made known, and the saints were included in the kingdom of God in its widest aspect as denoting the sphere of God's rule.

19 These are safe tests to apply to all our intercourse with our fellow saints. Will it provoke strife? If so, let us avoid it. Will it edify? If not, let us forego it. Peace and the edification of others, rather than our own privileges should be pressed. Things which we can do with a good conscience before God, may give dire offense if done before some of His saints.

1 Knowledge puffs up. There is a prideful tendency to make a show of our liberty in Christ. But grace considers the weak rather than the strong. If there is to be peace and unity it must come from the condescension of those who are able. The weak in faith are not asked to consider the strong. Christ is the most brilliant example in this as in all else. What marvelous condescension He displayed in His dealings with His disciples, whose weakness and lack of faith was a constant source of distress to Him! If He could bridge the great gulf between Him and His disciples, surely we can bear with those whose infirmities we all share.

[t]For to Me shall [1]bow[A] every knee,[Ph2^{10}]
And every [N]tongue shall be acclaiming [1]God!

Consequently, then, each of us shall be giving account [a]concerning himself to [1]God.[Ga6^{5}]By no means, then, should we still be judging one another, but rather decide this, not [P]to place a stumbling-block for a [1]brother, or [P]a snare.

I have perceived and am [1]persuaded in the Lord Jesus that nothing is [P]contaminating [th]of itself, except that the one [1]reckoning anything to be [P][1]contaminating, to that one it is [P]contaminating. For if, because of food, your [1]brother[P] is sorrowing, you are no[t] longer [P]walking according to love. Do not, by your [1]food, [A][1]destroy that one for whose sake Christ died. Then let not your [1]good be [1]calumniated, for the kingdom of [1]God is not food and [M]drink, but [M]righteousness and [M]peace and [M]joy in holy spirit. For he who in this is [P]slaving for [1]Christ, is well pleasing to [1]God and attested by [h]men.

Consequently, then, we are [P]pursuing [=]that which makes for [1]peace and [=]that which is for the [P]edification [io]of [1]one another.[1C10^{23}] Not on account of food [P][1]demolish the work of [1]God. All, indeed, is [P]clean, but it is evil to the [h]man[N] who [th]with [P]stumbling is eating. It is ideal not to be eating [=]meat, nor yet to be drinking wine, nor yet to do aught [t]by which your [P][1]brother is [P]stumbling, or is being [P]snared or weakened.[1C8^{13}]

The faith which you [1]have, have [ac]for yourself in [1]God's sight. Happy is he who is not judging himself in that which he is attesting. Now he who is doubting if he should be eating is [1]condemned, seeing that it is not out of faith. Now everything which is not out of faith is sin.

Now we, the able, [1]ought [P]to be bearing the infirmities of the impotent, and not to be pleasing ourselves. Let each of us [1]please his [1]associate, [io]for his [A][1]good, toward

3 his [r]edification.[Ph2:4]For Christ also
pleases not Himself, but, according
as it is [c]written, "The reproaches
of those reproaching Thee [r]fall on
4 Me."[Ps69:9]For whatever was written
before, was written [to]for this teach-
ing[1C10:11] of ours, that through the
endurance and the consolation of
the scriptures we may [l]have [e]expec-
tation.[2T3:16]
5 Now may the God of [e]endurance
and [e]consolation [l]grant you [e]to be
mutually [l]disposed [t]to one another,
6 according to Christ Jesus, that, with
one accord, [t]with one [a]mouth, you
may be glorifying the God and
Father of our [e]Lord Jesus Christ.
7 [Ph3:16]Wherefore be taking[r] one an-
other to yourselves according as
[e]Christ also took[r] you to Himself,
[to]for the glory of [e]God.
8 For I am saying that Christ has
become the [r]Servant of the [a]Cir-
cumcision,[Mt15:24]for the sake of the
truth of God, [to]to confirm the
9 [r]patriarchal [e]promises. Yet the na-
tions are to glorify [s]God for His
mercy, according as it is [c]written:

"Therefore I shall be acclaiming
Thee among the nations,"
"And to Thy [a]name shall I be
playing music."[Ps18:49]

10 And again He is saying:[Dt32:43]

"Be [l]merry, ye nations, with
His [e]people!"

11 And again He is saying:[Ps117:1]

"[l]Praise the Lord, all the na-
tions,"
And "let all the peoples laud
Him."

12 And again Isaiah[11:1-10] is saying, there
will be "the [r]root of [e]Jesse,
And He Who is rising[r] to be
Chief of the nations:
On Him will the nations [l]rely."

13 Now [e]may the God of [a]expecta-
tion be filling you with [e]all joy and
peace in [e]believing, [to]for you [e]to be
superabounding in [e]expectation, in
the power of holy spirit.
14 Now I [s]myself also am [c]persuad-
ed concerning you, my [r]brethren,
that you [s]yourselves also are [r]bulg-

8 Contrast the two ministries of Christ and Paul (16). Christ was the Servant of the *Circumcision.* Paul was a minister for the *nations.* Christ confirms the patriarchal promises. Paul acts as a priest in the evangel of God. Christ never went outside the land of Israel. He was not sent but to the lost sheep of the house of Israel. Paul, on the contrary, was not *called* until he had *left* the land of Israel. He was sent to the Uncircumcision. It is of the utmost importance that we recognize these distinctive ministries, for the distinction has been virtually ignored. Christ is taken as the minister to the nations and Paul is forgotten. Yet throughout the Lord's public life He emphasized the fact that His mission was to Israel exclusively. A few proselytes, indeed, received blessing, but they were counted as one with the favored nation. The Syro-Phoenician woman had to take the place of an outcast before she could get a crumb from Israel's board.

Paul is a direct contrast to all this. Later he describes himself as *the apostle of the nations* (2Tim.1:11). He made an agreement with Peter and John that they should go to the Circumcision while he went to the nations (Gal.2:9). He was *severed* from the rest in order to fulfill this ministry. As a result *all the truth for the nations at the present time comes only through the apostle Paul.* Those who wish to be established in present truth should master his epistles, especially Ephesians. After they have learned the mysteries or secrets in his writings and scaled the heights to which he alone can guide them, they never will be tempted to descend to the level which is found in our Lord's earthly ministry and in its continuation by the twelve, as recorded in the book of Acts and in the epistles from their pens.

9 Mercy for the nations *"with His people"* is not in force now, for His people are not blessed. We are blessed because of their defection. In the millennial age, however, the nations will be abundantly blessed through the restored nation of Israel, with Christ on the throne.

16 While the priests at Jerusalem still offered the sacrifices according to the law, their ministrations were not acceptable to God, for they had rejected the true Lamb of God. God had no pleasure in the blood of slain beasts, for the hearts of the offerers were far from Him. Is it not a marvel how God, in His wisdom, finds true worshipers among the despised aliens, who offer themselves as living sacrifices well pleasing to Him? In spirit, Paul's ministry among the nations takes the place of the divine ritual at Jerusalem. He officiates as a priest. Though not sanctified by the altar at Jerusalem, they were hallowed by the holy spirit. So it ought to be today. Though the temple worship has ceased, it is our privilege so to walk as to be a sweet savor of Christ.

17 Paul labored more than all of the other apostles, and, before this crisis in his ministry, performed greater miracles than the rest. In Acts, every sign in the first part, by Peter, is duplicated in the last part, by Paul.

19 The completion of the proclamation of the evangel of Christ marks the central crisis in Paul's ministries. The first was his severance from the rest at Antioch. The last was at Rome, and was followed by the writing of his prison epistles. This crisis lies between, after the completion of his Antioch commission, and is marked by the expression of his desire to go to Rome. In Acts his previous ministry is declared to be fulfilled (Ac. 19 21). In Corinthians he would henceforth know no one after the flesh. He had been proclaiming Christ after the flesh—as Israel's Messiah—but he would now do so no longer (2Cor.5 16). It is at this crisis also that the conciliation is first revealed (2Cor.5 17-20).

28 During Paul's first three ministries the nations were dependent on Israel, and received of their spiritual things. Hence they were indebted to them and sought to pay by sending them relief in time of famine. But after this Paul makes known the present secret economy, in which the nations are no longer guests of Israel (Eph.2 12,19), but receive their own spiritual blessings direct from God.

ing with goodness, [c]filled[F] with all [c]knowledge, [t]able also to be admonishing one another. Yet more daringly do I write to you, [f]in part, as prompting you, because of the grace [c]being given to me from [c]God, [to]for me [c]to be the [F]minister of Christ Jesus [to]for the nations, acting as a [F]priest of the evangel of [c]God, that the [F]offering of the nations may be becoming well received, having been hallowed [t]by holy spirit.

I [t]have, then, a [c]boast in Christ Jesus, in [=]that which is toward [c]God. For I am not daring to [t]speak any of what Christ does not effect through me [to]for the obedience of the nations, in word and work, in the power of signs and miracles, in the power of God's spirit, so that, from Jerusalem and around unto [c]Illyricum, I have completed the evangel of the Christ. Yet thus I am [t]ambitious to be bringing the evangel [w]where Christ is not named lest [P]I may be building on another's foundation, 2C10 15 but, according as it is [c]written, Is52 15

> "They who were not informed
> concerning Him [F]shall [t]see,
> And they who have not heard
> shall [t]understand."

Wherefore, I was [=]much hindered also in [c]coming to[d] you. Yet now, having by no means still place in these [c]regions, yet having [f]for many years a longing [c]to [t]come to[d] you, 1 10 as ever I may be going into [c]Spain (for I am expecting, while going through, to gaze upon you, and by you to be sent forward there, If I should ever first [F]be [t]filled, [f]in part, by you)—yet now I am going [in]to Jerusalem, dispensing to the saints. Ac18 21 For it delights [A]Macedonia and [A]Achaia to make [a]some contribution [to]for the poor of the saints who are in Jerusalem. 2C8 1 For they are delighted, and they are their debtors, for if the nations participate in their [c]spiritual things, 1C9 11 they [t]ought to [F]minister to them in [c]fleshly things also. When, then, [c]performing this, and [c]sealing[F] to

them this [r]fruit, I shall be coming
29 away through you into Spain. Now
I am [a]aware that, in coming to[d] you,
I shall be coming [i]with the blessing
of Christ which fills.
30 Now I am entreating you, brethren, through our [l]Lord Jesus Christ,
and through the love of the spirit,
to struggle together with me in
31 prayers to[d] God for[s] me, that I
should be 'rescued from the 'stubborn in [l]Judea, Ac21$_{27}$ and my [d]dispensation [io]for Jerusalem may be becoming well received by the saints,
32 that I may be coming to[d] you [i]with
joy through the will of God, and I
should be resting together with you.
33 Now the God of [A]peace be with all
of you! Amen!

16 Now I am commending to you
Phœbe, our [s]sister, being a [r]servant
also of the ecclesia [l]in Cenchrea,
2 that you should be receiving her in
the Lord worthily of the saints, and
may 'stand[r] by her in whatever
matter she may be needing you, for
she became a patroness of many,
as well as of [s]myself.
3 Greet Prisca and Aquila, my [f]fellow workers in Christ Jesus Ac18^{2}
4 (who,[a] for the sake of my [A]soul,
[°]jeopardize their [s]/own [N]necks,
whom not I only, but all the ecclesias of the nations also are thanking)
5 and the ecclesia [ac]of their house.
Greet Epanetus, my [b]beloved, who
is the [r]firstfruit of the province of
6 Asia [io]for Christ. Greet Mary, who[a]
7 toils much [io]for you. Greet Andronicus and Junias, my [r]relatives and
my [f]fellow captives who[a] are notable among the apostles, who also
[°]came to be in Christ before me.
8 Greet Ampliatos, my [b]beloved in
9 the Lord. Greet Urbanus, our [f]fellow worker in Christ, and Stachys,
10 my [b]beloved. Greet Apelles, [a]attested in Christ. Greet those who are
11 [o] of [A]Aristobulus. Greet Herodion,
my [r]relative. Greet those [o] of [N]Narcissus who 'are in the Lord. Greet
12 Tryphena and Tryphosa, who are

29 The blessing of Christ *which fills* doubtless is an intimation of the transcendent truths which were made public by Paul after his arrival at Rome. None of the blessings before bestowed filled, in the sense of completing and perfecting. The full-orbed presentation of truth in the Ephesian epistle, written at Rome, fully meets the anticipation here expressed by the apostle.

30 Paul's apprehension lest he should not be well received in Judea was well founded, as events proved. Though he came bringing gifts to his people, his later teaching seemed to them to be directed against the people and the law and Jerusalem. Indeed, he did teach that God could be worshiped in any place, and he did lead out from under the bondage of the law (Ac.21^{28}). Tens of thousands of Jews believed, yet they were all zealous of the law (Ac.21^{20}). They would not hear of blessing to the nations apart from the law. Later, when Paul spoke to them, they did not object to his own call, but could not bear to hear of his commission to the nations (Ac.22^{21}).

3 The best manuscripts read Prisca here as in 2 Tim. 4^{19}. Elsewhere she is given the fuller form Priscilla. This is common in Roman names. She and her husband (who is usually mentioned last) were banished from Rome a few years before (Ac.18^{2}). Paul met them in Corinth and joined them in their business of tent making. They traveled with the apostle (Ac.18^{18}) and must have returned to Rome before the writing of this epistle.

7 The term "relative" is an elastic expression, used sometimes in a broad sense of all Israelites (9^{3}) yet more usually in a restricted sense of a closer blood relation (Jn.18^{26}). Paul mentions six of his relatives in the course of these greetings (7,11,21), besides his mother. Very few of them are ever spoken of again in the scriptures. Some of them, notably Andronicus and Junius, seem to have been very prominent and faithful. They were in Christ before him and suffered imprisonment with him. Indeed, it is not at all improbable that we are to understand them to be apostles, not indeed of the twelve, but such as Barnabas (Ac.14^{14}).

13 Rufus is probably the same one whose father Simon was compelled to bear the cross (Mk.15 21). If so, he must have been of some prominence among early believers, for Mark is content to identify his father by referring to him and his brother Alexander. It is touching to see the apostle especially single out his mother, the wife of him who had the honor of bearing our Saviour's cross.

21 Lucius *of Cyrene* (Ac.13 1) was probably a different person. Jason was prominent in Corinth (Ac.17 5-9). Sosipater is probably the same one who is called Sopater (Ac.20 4), who, together with Gaius, left Corinth with Paul.

22 Tertius was probably a professional scribe, such as to this day are employed to write letters in the East. Paul, however, usually penned the concluding words of his epistles.

25 The importance of this closing benediction is apparent from the fact that it was written by the apostle with his own hand after Tertius had finished the epistle. Paul characterizes the great themes of his epistle, *my gospel* and *the proclamation of Jesus Christ in accord with the revelation of a secret hushed in times eonian* (conciliation), in contrast with the gospel of God (1 1) which He promised before. The conciliation was *not* made known through the (Hebrew) prophets, but through *prophetic writings*, such as this epistle and 2 Corinthians. It is of principal importance that we see the point the apostle makes here, for otherwise we shall not appreciate the unique, distinctive character of the conciliation, which is first set forth in this epistle. The teaching of the fifth to the eighth chapters and especially the eleventh chapter is absolutely unknown in the prophets. In the latter all blessing comes to the nations through Israel as the channel. The conciliation comes because Israel is thrust aside. The prophets would lead us to infer that Israel's apostasy would bar all possibility of blessing to the nations. The conciliation was a secret they knew nothing of, for it makes Israel's defection the ground of world-wide, unbounded blessing to the nations until Israel is again in God's reckoning.

toiling in the Lord. Greet Persis, the beloved who[a] toils much in the Lord. Greet Rufus, chosen in the Lord, and his mother and mine. Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren with them. Greet Philologos and Julia, Nereus and his sister, and Olympas and all the saints [to]with them. Greet one another [i]with a holy kiss. Greeting you are all the ecclesias of Christ.

Now I am entreating you, [F]brethren, to be noting those who are making dissensions and snares[F] beside the teaching which you learned, and [i]avoid [/]them, 2Th3 6 for such for our Lord Christ are not [F]slaving, but for their [s/]own [N]bowels, Ph3 19 and through compliments and adulation are deluding the [F]hearts of the innocent. For your obedience[A] reached out [in]to all. [on]Over you, then, I am rejoicing. Now I am wanting you to be wise, indeed, [to]for good, yet artless [to]for evil. Now the God of peace[A] will be [F]crushing Satan under your [A]feet [i]swiftly. The grace of our Lord Jesus be with you!

Greeting you is Timothy, my fellow worker, and Lucius and Jason and Sosipater, my relatives.

I, Tertius, the writer of the epistle, am greeting you in the Lord. Greeting you is Gaius, my host, and of the whole ecclesia. Greeting you is Erastus, the administrator of the city, and Quartus, the [F]brother.

Now to Him Who is [i]able to establish you in accord with my evangel, and the heralding of Christ Jesus in accord with the revelation Ep6 19 of a secret Col 2 6 [c]hushed in times eonian, yet [i]manifested now through prophetic scriptures Ro1 2 5-8 besides, according to the injunction of the eonian God being made known [in]to all nations [to]for the obedience of faith—to the only wise God, through Christ Jesus, be glory [to]for the eons of the eons. Amen! 1Ti1 17

ABOUT THIS TRANSLATION

THIS LETTER was translated out of the original text of the three oldest and best manuscipts of the Greek Scriptures, Codices Vaticanus, Alexandrinus, and Sinaiticus.

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