ROMANS.

THE STRUCTURE OF THE EPISTLE AS A WHOLE.

(Alternation and Introversion.)

A 1, 1-6. THE GOSPEL. Promised before by the Prophets, and revealed by them. Never Hidden.

D F 1, 7. Salutation.

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

H 1, 10-13. Paul's desire to visit them.


K 1, 18-8, 9. Doctrinal.

L 9, 1-11, 35. Dispensational.


L 15, 8-12. Dispensational.


J 1, 22-33. Prayer concerning Paul's visit to them. EPISTOLARY.

G 15, 30-33. Epistolary.


C 16, 25, 26. THE MYSTERY. Never before promised or revealed, but kept secret through all the age-times.

B 16, 27. The ASCRIPITION. To "God only wise." As to the Mystery.

NOTES ON THE EPISTLE TO THE ROMANS.

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

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

The great subject is the revelation of God's wrath against sin, and of the ground upon which alone the sinner can stand in righteousness before Him. The fundamental text is "The just shall live by faith" (1, 17), and it shows Jew and Gentile alike short of the standard of God's glory (3, 22). All alike sinners, shut up under sin, and needing a Divine righteousness, the only difference being that to the Jew had been committed the oracles (utterances or revelations) of God.

2. The prominent feature of the Epistle is the long doctrinal portion from 1, 14 to 8, 39 (K). This shows that doctrine (instruction, 2 Tim. 3, 16) is the important part and dominates the whole. It reveals what God has done with "sins" and with "sin"; and how the saved sinner, taken out from the deepest degradation, is justified by faith, and united to Christ in His death, burial, and resurrection-life. It teaches him that through his "old Adam" nature continues with him till the end, in ever-present hostility to God, yet that for those in Christ there is no judgment and, consequently, no separation from the love of God which is in Christ Jesus our Lord.

3. Chapters 9-11 are dispensational (L), and explain to us God's dealings with "Jew" and "Gentile". The Jew is for the time being set aside "until the fulness of the Gentiles be come in," and during this period "blindness (hardness) in part is happened to Israel" (11, 25).

4. The remainder of the Epistle is taken up with practical counsel as to the believer's life, and closes with the postscript concerning the "mystery" (16, 22, 29); for which see Ap. 193.

5. The Epistle was written from Corinth in the spring of A.D. 58, during the fourth year of Nero (see App. 180 and 193); probably during Paul's sojourn in Greece after the departure from Ephesus (Acts 20, 2, 3). It was sent by Tychicus, "a servant of the church... at Colosse." (16, 1).
THE EPISODE OF PAUL THE APOSTLE TO THE ROMANS.

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

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

G 8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. 9 For I am full of confidence in you, my brethren, because your faith is spoken of in all Asia. 10 And I am glad, I say, and will not in the least degree dissuade you from your known accusation, when I call to remembrance unto you the day of salvation, according to the will of my God, that I should have the gospel of Christ ministered unto me, and, to confess stirring, also the faith of others, by the grace of God, 11 The apostleship to the nations, to whom I am sent, as a prisoner of Jesus Christ in the defense of the gospel of God, 12 To make me your own glory, and to you a token of my gospel.

H if any means now at length I might have
a prosperous journey" by the "will of God to come unto you.
11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;
12 that is, that I may be comforted together with you by the mutual faith both of you and me.
13 Now I would not have you ignorant, brethren, that oftentimes I was tempted to come unto you, (but was let hitherto,) in that I might have some fruit among you also, even as among other Gentiles.

J
14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.
15 So, as much as I am able, I am ready to preach the gospel to you that are at Rome also.
16 For I am not ashamed of the gospel of Christ:

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

C
17 For therein is the righteousness of God revealed from faith to faith:
as it is written, 'The just shall live by faith.'

18 For the wrath of God is revealed from heaven on those who dwell on the earth, those who engage in uncleanness.

DOCTRINAL. (Division.)

K
1. -16. SINS. THE OLD NATURE. ITS RESULTS. (Introversion.)

A | 1. -16. The power of God revealing a righteousness from God.
C | 1. -16. The wrath of God revealed.

A. | 1. -16. Salvation by faith through God's power in providing righteousness.

B | 17. A divine righteousness revealed by God on faith-principle (ek pisteọ̄), as regards Himself.

C | 17. A divine righteousness revealed by God unto faith (eis pistein), as regards ourselves, i.e. exercised in us.

18. Salvation by faith through God's power in imputing righteousness.

from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

Because that which may be known of God is manifest; for God hath showed it unto them.

For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse:

Because when they knew God, they glorified Him not as God, neither were thankful;

but became vain in their imaginations, and their foolish heart was darkened.

Professing themselves to be wise, they became fools.

And changed the glory of God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

Wherefore God also gave them up unto uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

For this cause God gave them up unto vile affections: for even women did change the natural use into that which is against nature:

heaven. Sing. No article. See Matt. 8. 10.


hold.—hold down, suppress. Op. 2 Thess. 2. 4.


THE WRATH OF GOD DESCRIBED AND SET FORTH. (Alteration.)

Man’s ungodliness deserves it.

God’s judgment just.

Man’s impotence observes it.

God’s judgment just.

MAN’S UNGODLINESS PROVED AND SET FORTH. (Introduction and Alteration.)

God’s power known. Ungodliness, therefore, without excuse.

The glory of God rejected.

Consequent mental corruption.

God’s glory degraded.

Consequent degradation of bodily acts.

God’s truth degraded.

Consequent degradation of bodily passions.

The knowledge of God rejected.

Consequent mental corruption.

19 known. See Acts 1. 19.

manifest. Gr. phanerō. Ap. 106. VIII.


invisible. Gr. aerōtato. Here, Col. 1. 15, 16; I Tim. 1. 17; Heb. 11. 27.

clearly seen. Gr. katharō. Only here.

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


Godhead. Ap. 98. I. ii. 2. so that, &c. to the end (Gr. εἰς) of their being. Op. v. 11.

without excuse. Gr. ἀναστολαγότος. Only here and 2. 1.


imaginations = reasons. See Matt. 15. 19.

foolish. Gr. αναδιορθοῦμεν. as v. 31.

Professing, &c. = saying that they were. Gr. phanē. See Acts 24. 9.

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


uncorruptible. Gr. αἰ νωρκήτας. Here; 1 Cor. 9. 25; 12; 3. 4. 1 Tim. 1. 17. 1 Pet. 1. 4; 22; 3. 8. 1 Pet. 1. 12. into. Gr. εἰς. Ap. 104. viii. image, &c. likeness (Gr. ἰματία). Here, 5. 14; 6. 5; 8. Phil. 2. 7; Rev. 9. 7) of an image of.

sēkōn. Occ. twenty-three times; always so rendered. This is the Fig. Pneumatism. Ap. 6.

corruptible. Gr. ρηχάνω. Here, 1 Cor. 9. 25; 16. 53; 24.

Pet. 1. 18, 22. birds, &c. In Egypt they worshipped the hawk and the ibis, four-footed beasts. Gr. tetrapōtē. See Acts 10. 12. As the bull and the cow, held by the Egyptians sacred to Apis and Hathor (Yemis); the dog to Anubis; &c. creeping things. Gr. herpeton. See Acts 10. 12. Asp, sacred to the gods of Egypt and found in every heathen pantheon; indeed, the worship of the serpent plays a prominent part in all forms of Paganism. The crocodile, tortoise, frog, and the well-known Scarabaeus beetle, sacred to the sun and to Pthah, and used as an emblem of the world (Wilkinson).

also. Omit. gave them up. See John 18. 36.

uncleanness. Gr. akathartēs. Occ. ten times, always so rendered. The cognate word akathartēs in Rev. 17. 5 only. Cessing to know God (v. 21) results in idolatry, and idolatry ends in "silthens of the flesh and spirit," (Rev. 2. 7) through. Ap. 104. viii. lusts. See John 8. 44. to dishonour, &c. = that their bodies should be dishonoured. Gr. atimāzw. See Acts 5. 41. between. Gr. en. Ap. 104. viii. 2. 25 Who. Since they changed. Gr. metatasse· only here and v. 24. A stronger word than in v. 22. the truth of God Man transferred his worship from God (the Truth) to the devil. Cp. John 8. 44. Eph. 4. 22. 2 Thess. 2. 9-11. the lie is that Satan is man’s benefactor and is to be worshipped. worshipped. Gr. seboromai. Ap. 137. 3. Only here. served. Gr. tērēwō. Ap. 137. 4 and 160. III. 5.

creation—the things created; not only sun, moon, stars, men, the animate creation, but Satan himself, the arch-enemy, who by means of his "lie" (Gen. 3. 4, 5) transferred the worship of man from the Creator to himself, the creature, more than. Gr. para. Ap. 104. xii. 3.


For this cause.—Because of (Ap. 104. v. 9) this.


1064
27 And likewise also the men, leaving the use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving themselves that recompence of their error which was meet.

28 And even as they did not like to retain God in their knowledge, so being given over to uncleanness, they have received a recompence fitting to their error.

29 For God gave them over to uncleanness through the lusts of their hearts, to dishonor their own body one toward another.

30 Likewise also the men, leaving the use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving themselves that recompence of their error which was meet.

31 For this cause God gave them up to uncleanness in the exercises of uncleanliness; for their women exchanged their natural function for that which is against nature,

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

33 Therefore thou art excusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest dost the same things.

34 And thinkest thou this, O man, that judgest which do such things, and dost the same, that thou shalt escape the judgment of God?

35 Or despisest thou the riches of His goodness and forbearance and longsuffering; not knowing that the goodness and kindness of God leadeth thee to repentance?

36 But after their hardness and impenitent heart treasur’s up unto themselves wrath against the day of wrath and revelation of the righteous judgment of God; that he who comforteth the comfortless, in the name of the Lord Jesus. Amen.

E 2 But we also are sure of the judgment of God, according to truth, against them which commit such things.

F 3 And through his goodness and forbearance with which he hath compassed us, that we should not be numbered among them.


6 Who will render to every man according to his deeds. 7 To them who by patient continuance in well doing seek for glory and honour and immortal life: 8 But unto them that are content with unrighteousness, indignation and wrath, 9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile: 10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: 11 For there is no respect of persons with God.

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

17 Behold, thou art called a Jew, andrestestin the law, andmakestthysthe boast of God. 18 And knowest His will, and approvest the things that are more excellent, being instructed out of the law; 19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness, 20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law; 21 Who art therefore inexcusable, seeing, that, whereas they which are without law do by nature the things contained in the law, as the Gentiles do, 22 Thou that savest a man should not steal, dost thou steal? 23 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that bNodeId idols, dost thou commit sacrilege?


2. 12—5. 11 (B. p. 1668). THE POWER AND RIGHTEOUSNESS OF GOD REVEALED. (Repeated Alternation.)


23 Thou that 37 makest thy boast of 38 the law, "through breaking the law" dishonestest thou 4 God? 24 "For the name of 2 God is 42 blasphemed among the Gentiles 3 through you," as "it is written. 25 For circumcision verily profitable, 9 if thou keep 10 the law: but 5 if thou be a breaker 2 of the law, thy circumcision 9 is made uncircumcision. 26 Therefore 25 if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? 27 And shall 9 not uncircumcision which is 10 by nature, if it fulfill the law, 1 judge thee, who 5 by 9 the letter and circumcision 6 dost transgress 5 the law? 28 For he is 13 not a Jew, which is one outwardly; 4 neither is that circumcision, which is outward 5 in the flesh: 29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, 12 in the spirit, 13 and not in the 2 letter; whose praise is 13 not 6 of men, but 2 of God.

What advantage then have the Jews? or what profit is there of circumcision? 2 Much every way: chiefly, because that 5 unto them 5 were committed 5 the oracles of 4 God. 3 For what if 5 some 5 did not believe? 5 shall their unbelief make the 5 faith of 4 God without effect? 4 God forbid: yea, let 2 God be true, but every 5 man 5 43 liar; as 5 it is written, That Thou mightest be just 1 in Thy 9 sayings, and mightest overcome 4 when Thou art judged. 5 But if 5 our 5 unrighteousness 5 command the 2 righteousness of 4 God, what shall we say? 5 If 2 God unrighteous Who 5 taketh vengeance? 5 I speak 5 as 5 a man 5 God forbid: for then shall 2 God 5 judge the 5 world? 7 For 5 if 2 God 5 hath more abounded 4 through 5 my 4 lie unto 5 His 5 glory; why yet am 3 also 5 judged as a 5 sinner? 8 And 4 not rather, (as we be 5 slanderously reported, and as 5 some 5 affirm that we say,) 5 LET us do evil, that 5 good may 5 come; 5 whose 5 condemnation is 5 just. 9 What then 5 6 are we better than they? 5 No, in no wise: for we have 6 before proved both

Jews and Gentiles, that they are all "under sin." 10 As it is written, "There is none righteous, no, not one;" 11 There is none that understandeth, there is none that seeketh after God. 12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. 13 Their throat is an open sepulchre; with their tongues they have used deceit; of their poison of asps they are under their lips: 14 Whose mouth is full of cursing and bitterness; 15 Their feet are swift to shed blood: destruction and misery are in their ways: 16 And the way of peace have they not known: 17 There is no fear of God before their eyes. 18 Now we know that what things soever the law saith, it is spoken to them who are under the curse: that every mouth may be stopped, and all the world may become guilty before God. 20 Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin. 21 But now the righteousness of God is revealed through faith in Jesus Christ: and we are justified by faith, as the Scripture saith, "The just shall live by faith." 22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: 23 For all have sinned, and come short of the glory of God; 24 Being justified freely by His grace through the redemption that is in Christ Jesus: 25 Whom God hath set forth to be a propitiation through faith in His blood, to...
declare His righteousness for the remission of sins that are past, through the forbearance of God; 26 To declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus.

27 Where is boasting then? It is excluded. By what law of works? Nay: but by the law of faith. 28 Therefore we conclude that a man is justified by faith without the deeds of the law. 29 Is He the God of the Jews only? Is He not also of the Gentiles? Yes, of the Gentiles also.

30 Seeing it is one God, which shall justify in the circumcision without faith, and uncircumcision through faith. 31 Do we then make void the law through faith? God forbid: yea, we establish the law. 4:1

4 What shall we say then that Abraham our father, as pertaining to the flesh, hath found? 2 For if Abraham were justified by works, he hath whereof to glory; but not before God. 3 For what saith the Scripture? No Abraham believed God, and it was accounted unto him for righteousness. 4 Now to him that worketh, is the reward not reckoned of grace, but of debt. 5 But to him that believeth on Him that justifieth the ungodly, his faith is counted for righteousness.

6 Even as David also saith, Blessed is the man unto whom God imputeth righteousness without works, 7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

8 Blessed is the man to whom the Lord will not impute sin. 9 O Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? 11 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he who was a child might be justified with believing. 12 And the Scripture foresaw that God would justify the Gentiles by faith, and said unto Abraham, In thee shall all nations be blessed. 13 Shalt not all the Gentiles bless themselves, saying, Blessed is he that believeth on the Lord? 14 For what the law gave, it gave not life; but the grace of God which giveth life through the faith of Jesus Christ gave life through Jesus Christ.
might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also;
12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

13 For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.
14 If they which are of the law be heirs, faith is made void, and the promise made of none effect:
15 Because the law worketh wrath: for what no law is, there is no transgression.
16 Therefore it is of faith, that it might be by grace;
17 For the promise, that he should be the father of many nations, is not to him of which be born according to the flesh, but of whom the promise was by the righteousness of faith.
18 Who against hope believed in hope, that he might become the father of many nations, as it was said, So shall thy seed be.'
19 And being not weak in faith, he considered not his own body, now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb:
20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;
21 And being fully persuaded that, what He had promised, He was able also to perform.
22 And therefore it was imputed to him for righteousness.

23 Now it was not written to his seed alone, that it was imputed to him;
24 But for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord; from the dead,
25 Who was delivered for our offences, and was raised again for our justification.


4. 23—5. 11 (K, p. 1666). GENERAL APPLICATION. (Introversion.)

23 For his sake was on account of (Ap. 104. 2) him. 24 For us is on account of (Ap. 104. 2) us.
Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

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

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

And patience, experience; and experience, hope:

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

For when we were yet without strength, in due time Christ died for the ungodly. For surety for a righteous man will one die: yet peradventure for a good man some would even dare to die.

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

Much more then, being now justified by His blood, we shall be saved from wrath through Him.

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

Wherefore, as by one man sin entered...


we have peace. The R.V. "let us have peace" is not warranted. The apostle's teaching is plain. Having been justified, therefore we have peace with God.


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


Lord. Ap. 98. vi. i, 2. A.


also. Read after "access", have; have had, have obtained. access. Lit. the introduction. Gr. prosagogen. Only here and Eph. 2. 18; 3. 12.

by. Dat. No prep.


grace. See 1. 6.


same as "boast". 2. 17.

also. Rejoice also (as v. 2) also in &c.


knowing. Ap. 102. i. i.

worketh. See 1. 27.

4 experience. Gr. dokimia. Here; 2 Cor. 2. 9; 8. 24; 9. 13; 13. 3. Phil. 2. 22.

hope. Cp. Tit. 2. 13. See 4. 16.


joy = rejoicing (v. 2).


joy = rejoicing (v. 2).

atonement = reconciliation, restoration to favour. Gr. katallassasis. Cp. 1 Cor. 13. 10.

7 7-25. Sin is in us, though we have risen with Christ.

N° 8, 1-39. No condemnation for the new man, to those who are alive unto God in Christ Jesus, and in whom is pneuma Christou, the new nature; because of condemnation of sin in the flesh (in Christ, the Second Man).


5. 12-21. Condemnation to death of the first man; through the sin (to paraptoma) of one man: but, a justifying unto life through the righteous act (to dikaiosuma) of one man, the Second Man.

O° 7. 7-25. Sin is in us, though we have risen with Christ.

N° 8, 1-39. No condemnation for the new man, to those who are alive unto God in Christ Jesus, and in whom is pneuma Christou, the new nature; because of condemnation of sin in the flesh (in Christ, the Second Man).

5. 12-21 (N, above). CONDEMNFATION OF THE FIRST MAN. (Introversion and Extended Alliteration.)

Wherefore = On account of (Ap. 104. v. 2) this. Having described the fruits of sin, the apostle now goes on to deal with the root. as = just as.


5. 12. ROMANS.

6. 1.

2 Into the world, and death by sin; and so death passed upon all men, for that all have sinned;

13 For until the law sin was in the world: but sin is not imputed when there is no law.

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

15 But sin, not as, the offence, so also is the free gift. For if by one man's offence many died, much more the grace of God, and the gift by grace, which is given by one man, Jesus Christ, hath abounded unto many,

18 And as it was by one that sinned, so is the gift: for the judgment was one unto condemnation, but the free gift is many unto justification.

17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.

18 Therefore as by one man's offence many died, so as by the free gift of one man's righteousness shall many be made righteous.

20 Moreover the law entered, that the offence might abound: and where sin abounded, grace did much more abound:

21 That as sin reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

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


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

passed = passed through.


for that = because. Gr. eph (Ap. 104. ix. 2) hē have. Omit.

imputed. I. e. in Adam, as representative. See 3, 23.

be = a.

figure. Gr. tupa. See John 20. 23.

Him...come = The Coming One. A well-known Hebraism for the Messiah. See Matt. 21. 7. Adam was a type (Ap. 6) as the federal head of a new created race.


through = by. Dative. No prep. one, many = the one, the many.

be dead = died.

gift. Gr. doreia. See John 4. 10.


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

gift. Gr. doroia. Not the same word as v. 16. Occ. only here and Jas. 1. 17.


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

by. Dative. No prep.

abundance = the abundance. Gr. perisseo. Here, 2 Cor. 6. 8; 10. 16. Jas. 1. 21.

righteousness. See 1. 17.

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


6. 1–7. 6 (O. p. 1671).


6. 1-11 (R. above). IDENTIFICATION WITH CHRIST IN DEATH AND LIFE. (Introversion.)


1672
6. 2. ROMANS. 6. 15.

2 God forbid. How shall we, that are dead to sin, live any longer therein? 3 Know ye not, that as we were baptized into one, so also Christ was baptized into one. 4 Therefore we are buried with him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. 5 For if we have been planted together in the likeness of his death, we shall also be also in the likeness of his resurrection. 6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. 7 For he that is dead is freed from sin.

8 Now if we be dead with Christ, we believe that we shall also live with him: 9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. 10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

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

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

13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves to God, as those that are alive from the dead, and members as instruments of righteousness unto God.

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

15 What then? shall we sin, because we are not under the law, but under grace? God forbid.


6. 12-14 (S. p. 1672). SIN (THE OLD MAN) NO LONGER HAS DOMINION. (Introversion.)


16 "Know ye not, that he which planteth the orchard, and he which watereth it, are the same; and each reapeth his labour? 17 But he which doeth the things that are good, and receiveth his reward, an immortal soul. 18 But et cetera are the same, because it is the same God which worketh them all in one. 19 But whereunto we belong, we are the servants of that which is true. 20 For ye are dead, and your life is hid with Christ in God. 21 Wherefore, if Christ be our risen, then shall also we be risen even as he. 22 For as ye have received Christ Jesus, so walk ye in him. 23 But I speak, if there be any that believe not, let them believe me nevertheless. 24 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. 25 For the grace of God is for all men. 26 For he doth not work for us, and what wilt thou say? 27 But he which practiseth the things of the world, is the servant of the world. 28 And he which is under the law, is under the curse: for it is written, A curse on the不信者 who believeth not the gospel. 29 For the law is not of faith: and they that believe not are not of his kingdom. 30 For it is known that the whole world is under the sway of sin. 31 And the grace of God hath brought salvation unto all men. 32 And they that believe not shall be condemned. 33 And the grace of God hath brought salvation unto all men. 34 And they that believe not shall be condemned. 35 And the grace of God hath brought salvation unto all men. 36 And they that believe not shall be condemned. 37 And the grace of God hath brought salvation unto all men. 38 And they that believe not shall be condemned. 39 And the grace of God hath brought salvation unto all men. 40 And they that believe not shall be condemned. 41 And the grace of God hath brought salvation unto all men. 42 And they that believe not shall be condemned.
4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God.

5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held, that we should serve in a newness of spirit, and not in the oldness of the letter.

7. 4-5 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, but except the law had said, Thou shalt not covet. 8 But sin, taking occasion by the commandment, wrought sin in me all manner of concupiscence. For without the law sin was dead.

9 For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, brought sin to death: I died unto the law, that I might live unto God.

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

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

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7. 7-12 (W, above). THE LAW. ITS CONFLICT WITH THE OLD NATURE. (Introversion and Extended Alternation.)

W Y f 7. The Law not sin. (Negative).

Z h 8. Sin using the commandment as a point of attack.


Z h 10. Commandment ordained for life.

k 11. Discovery on account of sin.

Y g 11. Sin using the commandment as a point of attack.

f 12. The Law holy. (Positive.)


1675
7. 18. ROMANS.

13 Was then that which is good made death unto me?  No. God forbid.  But sin, that it might appear sin, working death in me, I by that which is good; that sin by the commandment might become exceeding sinful.  

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

15 For that which I should do, I do not; but what I hate, that I do.  

A 16 If then I do that which I would not, I consent unto the law that it is good.  

X 17 Now then it is no more that I am do, but that sin which dwelleth in me.  

o 18 For I know that in me (that is, in my flesh) 17 dwelleth no good thing:  

p for to will is present with me;  

p but how to perform that which is good, I find not.  

o 19 For the good that I would I do not: but the evil which I would not, that I do.  

n 20 Now if I do that which I would not, it is no more that I do it, but sin that dwelleth in me.  

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

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

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

D q 24 O wretched man that I am!  

r who shall deliver me from the body of this death?  

25 I thank God through Jesus Christ our Lord.

17 Now then,  But now, no more. Gr. ouketi. sin... me= the indwelling sin (Ap. 129. I. ii. 1).  

18. No good in me as to my flesh.  

p 18. Will favours the good, but has no ability.  

p 18. Will favours the good, but it is not performed.  

o 18. Evil is what is performed as to my flesh.  


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

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

p 18. Will favours the good, but has no ability.  

p 18. Will favours the good, but it is not performed.  

o 18. Evil is what is performed as to my flesh.  

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

D q 22. Delight in God’s law.  

r 23. Conflict.  

D q 24. Distress at sin’s law.  

r 24. Deliverance.  

C 25. Two opposing services continued in the one man.  

7. 21-25 (W, p. 1676). THE LAW. ITS CONFLICT WITH THE NEW NATURE. (Introversion and Alternation.)  

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

D q 22. Delight in God’s law.  

r 23. Conflict.  

D q 24. Distress at sin’s law.  

r 24-25. Deliverance.  

C 25. Two opposing services continued in the one man.
8 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

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

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

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

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

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

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

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

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

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

8. 1-39. NO CONDEMNATION FOR THE NEW MAN. (Introversion.)

1-14. "No condemnation" for those who are in Christ; and the reason.

15-27. The Holy Spirit's witness with our "spirit," or new nature; leading it.

28-39. "No separation" from Christ; secured for those who are in Christ; and the reason.

8. 1-4. NO CONDEMNATION; AND THE REASON. (Alteration.)

1. No condemnation to those in Christ.

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

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

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

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

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15-27. The Holy Spirit's witness with our "spirit," or new nature; leading it.

28-39. "No separation" from Christ; secured for those who are in Christ; and the reason.
11 But *if the Spirit of God dwelleth in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

12 Therefore, brethren, we are debts, indeed, not to the flesh, but to the Spirit, which is of God.

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

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

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

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

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

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

19 For the earnest expectation of the creature waiteth for the manifestion of the sons of God.

20 For the creature was made subject to vanity, not willingly, but by reason of him that made it subject to vanity, even God, who hath delivered us from the bondage of corruption into the glorious liberty of the children of God.

21 But we know that the whole creation groaneth and travaileth in pain together until now.

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

23 But *if so be that we suffer with him, that we may also be glorified together.

24 For we know that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us.

25 For the creation was made subject to vanity, not willingly, but by reason of him that made it subject to vanity, even God, who hath delivered us from the bondage of corruption into the glorious liberty of the children of God.

26 But we know that the creation groaneth and travaileth in pain together until now.

27 For the earnest expectation of the creation waiteth for the manifestation of the sons of God.
25 But *if we hope for that we *see *not, then do we *with *patience *wait for it.

26 Likewise the 16 Spirit also *helpeth our "infirmities: for we *know *not what we should *pray for, as we ought: but the 18 Spirit itself *maketh intercession for us *with *groanings which cannot be uttered.

27 And *He That "searcheth the hearts 22*knoweth what is the 2 mind of the 16 Spirit, because He *maketh intercession *for the *saints according to the will of 3 God.

EG\textsuperscript{1} a

28 *And we *22 know that all things *work together "for to good them that *love 3 God, to them who are the called 27 according to His purpose.

b

29 For whom He *did foreknow, He *also did *predestinate to be *conformed to the image of His 5 Son, that He might be the firstborn among many brethren.

30 Moreover whom He did 22 predestinate, from He *also called: and whom He called, from He *also justified: and whom He justified, from He *also glorified.

b

31 What shall we then say to these things? *If God *be 27 for us, who *can be against us? *For He that *spared not His own 3 Son, but *delivered Him up 27*for us all, *how shall He *not *with Him also *freely give us all things?

G\textsuperscript{2} c

33 Who shall "lay any thing to the charge of *God's elect? *It is *God That 20*justifieth; *who is 5*condemneth? *It is 5*Christ that died, yea rather, That *is risen again, Who is *even at the right hand of God, Who *also 27 maketh intercession 27 for us.

d

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

EG\textsuperscript{2} c

29 did foreknow=foreknew. Gr. προγνωσάω. Ap. 104. v. 1. the image. See 1. 27. that He might be. Lit. unto (Ap. 104. vi) His being, the first-born.

31 Who is. Here, Matt. 1. 25. Luke 2. 7. Col. 1. 15. 16. Heb. 1. 6; 11. 23; 12. 13. Rev. 1. 6 (first-born of the dead). Cp. Acts 13. 32. Col. 1. 18. 21. 12. 13. Moreover But. also called called also. See 1 Cor. 1. 9. also justified justified (Ap. 191. 2) also. Cp. 2. 18. also glorified glorified (see 1. 21) also. In this beautiful Climax (Ap. 6), by another Fig. (Heterosis of Tenses, Ap. 6) the called ones are spoken of as already (in the Divine purpose) in Christ, justified, and glorified!

8. 36. AS it is written, "For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter." 37 Nay, in all these things we are more than conquerors through Him That loved us, For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.


37 more than conquerors. Gr. hypsisthē; only here.


principalities. Gr. archē. See Eph. 6. 12.


present. Gr. kaiwthē. Elsewhere, 1 Cor. 3. 22; 7. 26. Gal. 1. 4; 2 Thess. 2. 2. 2 Tim. 3. 1. Heb. 9. 9.

39 height. Gr. hyperbōma; only here and 2 Cor. 10. 4. creature—created thing. See v. 31.

Lord. Ap. 98. VI. i. β. 2. A. The question in v. 32, followed by the answer in vv. 33, 39, is a striking example of the Fig. Paradisaiota. Ap. 6. These v. illustrate the importance also of the number 17, as there are seven things enumerated in v. 33, "tribulation", &c., and ten in vv. 38, 39, "neither death", &c. See Ap. 10. Cp. another illustration of the number 17 in Heb. 12. 18-24. See Ap. 10.

9. 1—11. 38 (L. p. 1861). DISPENSATIONAL. (Introduction and Division.)


K | M | 11. 1-16. God's purpose regarding the remnant accomplished.

L | 11. 11-22. God's purpose will ultimately embrace the whole.

J | 11. 32-34. Paul's joy regarding God's purpose.

9. 1-3 (H, above). PAUL'S SORROW REGARDING ISRAEL'S FAILURE. (Introduction.)

H | e | 1-3. Paul's kinship to Israel according to flesh (kata sarke). His former wish to be accused, and his present sorrow.

f | 4. What belongs to Israel.

f | 5. Who belong to Israel.

f | 6. Christ's kinship to Israel according to flesh (kata sarke). His eternal existence as God over all, &c., blessed for ever.


The sorrow was on behalf of his brethren. 4 to whom, &c.=whom are. adoption. See 8. 15.


9. 6-13 (L, above). GOD'S PURPOSE HAD RESPECT ONLY TO A PORTION. (Introduction and Alternation.)
but the children of the promise are counted for the seed.

9 For this is the word of promise, At this time will I come, and Sarah shall have a son.

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

11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him That calleth;)

12 It was said unto her, The elder shall serve the younger.

13 As it is written, Jacob have I loved, but Esau have I hated.

14 What shall we say then? Is there unrighteousness with God? Will God forbid?
15 For He saith to Moses, I will have mercy on whom I will have mercy, and He will have compassion on whom He will have compassion.
16 So then it is of him that willeth, not of him that runneth, but of God That sheweth mercy.

17 For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew My power in thee, and that My name might be declared throughout all the earth.

18 Therefore hath He mercy on whom He will have mercy, and whom He will have hardeneth.

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

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

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

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

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

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

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

26 And it shall come to pass, that in the place where it was said unto them, Behold ye children of the living God.

S counted. Gr. logizomai. See 2. 4.
that= in order that. Gr. hina.
younger=less. See Gen. 25. 23.
14-29 (M. p. 1689). GOD'S PURPOSE REGARDED ONLY A REMNANT. (Introversion.)

14 What, etc. See 3. 5.

nor. Gr. oude. 17 purpose. Lit. thing.
raised... up. Ap. 178. I. 6. The same word is used in the Sept. of 2 Sam. 12. 11.
earth. Ap. 129. 4. Quoted from Ex. 9. 16.
Shall. Question preceded by me, as v. 14.

clay. See John 9. 6.
lump. Gr. phasma. Only here, 11. 16. 1 Cor. 5. 7. Gal. 5. 9.

24 Even, &c. = Us whom He called... but of the Gentiles also? 23 also, &c. = in Hosea also. people. See Acts 2. 47. Quoted from Hos. 2. 23. Cp. 1 Pet. 2. 10. 26 come to pass= be.

1681
9, 27. ROMANS. 10, 10.

27. 

27. Esaias also crieth, "concerning Israel, the number of the children of Israel be as the sand of the sea; a remnant shall be saved:

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

29. And as Esaias said before, "Except the Lord of Sabaoth had left us a seed, we had been as Sodom, and been made like unto Gomorrah."

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

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

32. Wherefore? Because they sought it not after faith, but as it were by the works of the law.

33. As it is written, "Behold, I lay in Sion a stumblingstone and rock of offense; and whosoever believeth on Him shall not be ashamed."

34. Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

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

36. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

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

38. For Moses describeth the righteousness which is of faith, saying, "The word is nigh thee, even in thy mouth, and in thy heart;" that is, the word of faith, which we preach;

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

40. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.


O2. 1-36. With the believer, no running or willing (v. 16).

m31, 32-. With the runner or willer, no believing.

m33, 34-. With the runner or willer, only stumbling.

l7-33. With the believer, no stumbling.


O2. 1-8. The Righteousness of God. Israel's ignorance of it.

0. 1-4. Christ the end of the Law.

n4-10. The Righteousness of God. Teaching of the Law.


unto = to.


For the Scripture saith, "Whosoever believeth on Him shall not be ashamed." 11 For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call on Him. 12 For "whosoever shall call upon the name of the Lord shall be saved." 13 How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? 14 And how shall they preach, except they be sent? as it is written, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" 15 But they have not all obeyed the gospel. For Esaias saith, "LORD, who hath believed our report?" 16 So faith cometh by hearing, and hearing by the word of God. 17 But I say, Have they not heard? Yes verily, "their sound went into all the earth, and their words unto the ends of the world." 18 But I say, Did not Israel know? First Moses saith, "I will provoke you to jealousy by those that are no people, and by a foolish nation I will anger you." 19 But Esaias is very bold, and saith, "I was found of them that sought Me not; I was made manifest unto them that asked not after Me." 20 But to Israel He saith, "All day long I have stretched forth My hands unto a disobedient and gainsaying people." 1 I say then, Hath God cast away His people? God forbid. For 3 2 also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. 2 3 God hath not cast away His people which He foreknew. Wot ye not what the Scripture saith of Elias? how he maketh intercession to God against Israel, saying, 3 4 "LORD, they have killed Thy prophets, and digged down Thine altars; and I am left alone, and they seek my life." 4 But what saith the answer of God unto him? "I have reserved to Myself seven thousand men, who have not bow’d the knee to the image of Baal." 11. 1-10 (M. p. 1690). GOD'S PURPOSE REGARDING THE REMNANT ACCOMPLISHED. (Introversio.) M r | 1-2. The majority of Israel rejected God. s | 4-6. A remnant reserved, according to God's election. | 7-9. The remnant obtained what the nation lost. 11. 1 Hath = Did. God. Ap. 98. I. i. 1. 2 God forbid. See 14. 3 also = Indeed. of. Ap. 104. vii. 2 not. Ap. 105. i. foreknew. 132. i. iv. 3 Wot = Know. Ap. 132. i. i. of Elias = in (Gr. en) Elias : i.e. in the section which gives Elias's history. Cp. Mark 12. 21. Luke 20. 37. 4maketh intercession. See 8. 27. 3 against. Ap. 104. x. 1. 3 Lord. Ap. 98. V. i. 1. B. a. 4. have. Omit. digged down = over-throw. See Acts 15. 14. left. Gr. ἐτοίμασα. Only here. life. Ap. 110. III. 1; Ap. 170. 3. 4 answer of God = Divine response. Gr. christismata. Only here. Cp. Acts 11. 26. unto = to.

1888
11. 5. ROMANS.

5 Even so then, at this present time also there is a remnant according to the election of grace.
6 And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it.

And the rest were blinded.

8 (According as it is written, 11. God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.
9 And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them:
10 Let their eyes be darkened, that they may not see; and bow down their back alway.

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

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

13 For I speak to you Gentiles, as much as I am the apostle of the Gentiles, I magnify mine office:
14 If by any means I may provoke to emulation them which are my flesh, and might save some of them.

15 For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?
16 For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.

17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partaketh of the root and fatness of the olive tree; 18 Be not against the branches. But if thou boast, thou bearest not the root, but the root beareth thee.

11. 11-32 (L, p. 1680). GOD’S PURPOSE WILL EMBRACE THE WHOLE. (Division.)

T 17-24. The wild olive graft.
T 25-34. The hardening of Israel.

11. 11-16 (T, above). ISRAEL PROVOKED TO JEALOUSY. (Alternation.)
T 11. Salvation to Gentiles provokes Israel to jealousy.
T 12. Benefit to world through Israel’s fall.
T 13, 14. Paul’s apostleship provokes Israel to jealousy.
T 15, 16. Benefit through Israel’s rejection.

11. Have, &c. = Did they not (Gr. mi) stumble (Gr. pebahi). Only here, Jas. 2, 18; 3, 2; 2 Pet. 1, 10?
that = in order that.


11. 17-24 (T, above). THE WILD OLIVE GRAFT. (Introversion.)

T 17, 18. The wild olive graft, not to boast.
T 19, 20. The wild olive to fear.
T 21, 22. Reason for fear.
T 23, 24. The reason for not boasting.


18 Boast. Gr. katakouskó-

19 Thou wilt say then, "The branches were broken off, that \\(_{19}\) might be \\(_{17}\) grafted in." \\
20 Well; because of \\(_{3}\) unbelief they were \\(_{17}\) broken off, and thou standest by \\(_{7}\) faith, Be \\(_{9}\) not \\(_{6}\) highminded, but fear:

21 For \\(_{4}\) if \\(_{1}\) God spared \\(_{2}\) not the natural branches, take heed \\(_{5}\) lest He \\(_{9}\) also spare \\(_{4}\) not the thee:

22 Behold therefore the goodness and severity of God: on them which fell, \\(_{6}\) severity; but \\(_{10}\) toward thee, \\(_{9}\) goodness, if thou \\(_{8}\) continue in \\(_{8}\) His \\(_{5}\) goodness: otherwise \\(_{2}\) other wise they also shall be cut off.

23 And \\(_{3}\) they also, \\(_{2}\) if they \\(_{2}\) abide \\(_{8}\) not still in \\(_{9}\) unbelief, shall be \\(_{17}\) grafted in: for \\(_{1}\) God is \\(_{17}\) able to \\(_{17}\) graft them in again.

24 For \\(_{1}\) if \\(_{1}\) thou wert cut \\(_{5}\) out of \\(_{6}\) the \\(_{4}\) olive tree which is \\(_{9}\) wild, \\(_{4}\) which by nature, and \\(_{9}\) beloved, \\(_{1}\) contrary to nature \\(_{4}\) into \\(_{10}\) an \\(_{9}\) good olive tree: how much more shall these, which \\(_{3}\) natural branches, be \\(_{17}\) grafted into their own \\(_{10}\) olive tree?

25 For \\(_{3}\) I would \\(_{2}\) not, brethren, that ye should \\(_{6}\) be ignorant of this \\(_{5}\) mystery, lest ye should \\(_{4}\) be wise \\(_{4}\) in \\(_{1}\) your own conceits; that \\(_{4}\) blindness \\(_{9}\) in part is happened to \\(_{9}\) Israel,

\[3\] U W x  \\
\[y\] until \\(_{3}\) the \\(_{8}\) fulness of the Gentiles be come in.

X 26 And so all Israel shall be saved: as it is written, "There shall come \\(_{4}\) out of \\(_{3}\) Sion the Deliverer, and shall turn away \\(_{9}\) ungodliness from Jacob:"

\[7\] U W x  \\
\[v\] For this is \\(_{7}\) My covenant \\(_{4}\) unto them, when \\(_{3}\) I shall \\(_{3}\) take away their \\(_{4}\) sins."

V 28 As concerning the gospel, they are enemies \\(_{8}\) for your sakes:

\[v\] but \\(_{4}\) as touching the \\(_{8}\) election, they are \\(_{4}\) beloved \\(_{4}\) for the fathers' sakes.

\[29\] For the \\(_{3}\) gifts and calling of \\(_{3}\) God are \\(_{4}\) without repentance.

\[6\] U W y  \\
\[x\] 30 For as ye \\(_{6}\) in times past \\(_{3}\) have not believed \\(_{6}\) God, yet have now \\(_{8}\) obtained mercy \\(_{8}\) through their \\(_{8}\) unbelief:

\[z\] 31 Even so \\(_{3}\) have these also now \\(_{5}\) not believed, \\(_{3}\) that through your mercy they also \\(_{5}\) may \\(_{3}\) obtain mercy.

\[X\] 32 For \\(_{2}\) God \\(_{1}\) hath concluded them all \\(_{8}\) in \\(_{3}\) unbelief, \\(_{1}\) that He might \\(_{9}\) have mercy upon all.

\[H Y\] 33 O the depth of the \\(_{6}\) riches.

111. III. 30 (in times past = at one time (pote). \\
\[6\] obtained mercy. Lit. were pitied. \\
Also v. 32. Eph. 2. 2; 5. 6. Col. 3. 6. Heb. 4. 6. 11. \\
\[10\] in. Gr. ela.

11. 33-38 (H, p. 1680).  PAUL’S JOY REGARDING GOD’S PURPOSE.  (Introversion.)

\[H Y\] 33-38. The depth of the riches.

\[Z\] 32. Wisdom. \\
\[z\] 33. Knowledge.

\[A\] 33. His judgments unsearchable.

\[a\] 33. His ways untraceable.

\[Z\] 34. Knowledge.

\[z\] 34. His counselor (wisdom).

\[Y\] 35. Who hath given Him His riches?

33 riches. See 2. 4. This v. is an example of the Fig. Thaumaturg. Ap. 6.
11. 33.

ROMANS.

unsearchable = inscrutable. Gr. anexereumeto. Only here.
past finding out = untraceable. Gr. anexechiastos.
only here and Eph. 3. 8.
hath been = became.
counselor = fellow-counselor. Gr. sumpoubas. Only here.
35 hath first given = gave first. Gr. proseth.
only here.
recompensed... again = repaid. Gr. antapodidmata.
glory. See 1. 33.
for ever. Ap. 161. II. a. II. 7. a. This v. is the Fig. Polytion (Ap. 6), the pronoun "him" being introduced by three different prepositions, et, dia, and eis.

12. 1—15. 7 (E, p. 981). PRACTICAL. (Division.)
E | A | 12. 1, 2. As regards God.
A | 12. 3—15. 7. As regards man.

therefore. This refers to 8. 39, chaps. 9—11 being a digression.
mercies. Gr. oikirimoa. Only here, 2 Cor. 1. 3. Phil.
36. "Compassion" in the Sept. of Lam. 8. 22.
that ye = to.
2 Cor. 5. 9. Eph. 5. 10. Phil. 4. 18. Col. 3. 20.
Tit. 2. 9. Heb. 13. 21.
unto = to.
reasonable. Gr. logikos. Only here and 1 Pet. 2. 2.
2 not. Gr. mh. Ap. 106. II.
1. 11. Cp. 1 Cor. 4. 6.
transformed. Gr. metamorphomai. See Matt. 17. 2.
rewewing. Gr. anapanaino. Only here and Tit. 3. 5.
your = the.
that, &c., to (Gr. eis) your proving.
that = the.

12. 3—15. 7 (A, above). AS REGARDS MAN. (Introversion.)
A | B | 12. 3—8. The brethren.
C | 12. 5—21. Social relationships.
D | 13. 1—7. Civil relationships.
B | 14. 1—15. 7. The brethren.

unsearchable = inscrutable. Gr. anexereumeto. Only here.
more highly = think overweeningly. Gr. hyperphoneto.
only here.
In comparison with (Gr. para). Ap. 104. v. 3.
6 having then. = But having.
9 or. Ap. 112. 2.
13. 5. the Christian Church. Gr. paraklete.
see Acts 4. 33.
giveth.
see 1. 11.
13. 1. the Church. Gr. haploptta.
elsewhere, 2 Cor. 1. 12. 8. 2. 9. 11. 13.
Eph. 3. 6. Col. 3. 2.
ruleth = presideth. Gr. proseth.
here; 1 Thess. 5. 12.
1 Tim. 3. 4, 5, 12.
Tit. 3. 8, 14.
cheerfulness. Gr. hilaro.
only here.

1686
9 Let *love* be *without* dissimulation. *Abhor* that which is evil; *cleave* to that which is good.

10 Be *kindly affectioned* one to another with *brotherly love*; *in honour* *preferring* one another;

11 *Not slothful* in *business*; *fervent* *in spirit*; *serving* the *Lord*;

12 *Rejoicing* in *hope*; *patient* in tribulation; *continuing* *instant* in *prayer*;

13 *Distributing* to *the necessity* of *saints*; *given* to *hospitality*.

14 *Bless* them *which persecute you*; *bless*, and *curse* *not*.

15 *Rejoice* with them that do *rejoice*, and *weep* with them that weep.

16 *Be* of the same *mind* one toward another. *Mind* *not* *high* things, but *con- descend* to *men* of low estate. *Be* *not* *wise* in *your* *own* *conceits*.

17 *Recompense* to *no man* *evil* for *evil*. *Provide* things *honest* in *the sight* of *all* men.

18 *If* it be possible, *as much* as *lieth* *in* you, *live peaceably* with *all* men.

19 *Dearly* *beloved*, *avenging* not yourselves, but *rather* *give place* unto *wrath*; for it is written, *"Vengeance* is *Mine*; *I will* *repay*, *saith* the *Lord".

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

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

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**13. Soul.**

13 Let every *soul* *be subject* *unto the* *higher* *powers*. *For there is* *no* *power* *but* *of* God: the *powers* that be are *ordained* *of* God. 2 Whosoever therefore *resisteth* the *power*, *resisteth* the *ordinance* of God: and they that *resist* shall receive to themselves *damnation*. 3 For rulers are *not* a terror to good works, but to the evil. *Wilt thou then* *be* not afraid *of the* *power*? *Do* that which is good, and *thou shalt have* *praise* *of* the *same*. 4 For he is *the* *minister* of *God* to thee *for* *good*. But if thou *do* that which *is* *evil, be afraid; for he *beareth* *not* *the* *sword* *in vain*.

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**13. 1 Soul.**

for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For this cause pay you tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to whomsoever ye pay tribute, custom to whom custom; fear to whom fear; honour to whom honour.

8. Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law. Thou shalt not commit adultery. Thou shalt not kill. Thou shalt not steal. Thou shalt not bear false witness. Thou shalt not covet; but if there be any other commandment, it is briefly comprehended in this saying, namely, "Thou shalt love thy neighbour as thyself." Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

11. And the night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envy.

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

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

time = season. Gr. kálos.
high time. Gr. hóra. See 1 John 2. 18 (hour).
awake = be awakened. Ap. 175. 1. 4.
cast off. See Acts 9. 7 (laid down).
darkness = the darkness. See 2. 13. Cp. Eph. 5. 11.
provision. See Acts 24. 2. the flesh. I. e. the old nature.

14. 1-15. 7 (B, p. 1866). THE BRETHREN. (Alternation.)

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

another = the (other),

1868
14. 3. ROMANS.

3 Let not him that eateth despise him that eateth not; and let not him who eateth not judge him that eateth: for God hath received him.

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

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

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

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

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

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

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

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

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

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

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

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

16 Let not then your good be evil spoken of:

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

18 For he that s in these things serveth Christ is acceptable to God, and approved of men.

19 Let us therefore follow after those things which make for peace, and things whereby one may edify another.


6 regardeth=observeth. See 8. 5.


9 to this end. Ap. 106. 1v.) this (tou.)

10 account=an account. Ap. 121. 10.

11 confesso. Gr. oxomologeounai. Citation from Is. 46. 25. The Holy Sprit substitutes "As I live" for Hub. "By Myself have I sworn." See Ap. 107. 3.

12 occasion of stumbling. See 9. 32.


15 evil spoken of. See 8. 33.

16 evil spoken of=blamed. See 3. 24.

17 evil spoken of=abased. See 3. 24.

18 these things. See 8. 37. 4. 3.


be-is. with. Ap. 101. 1

charitably=according to. (Ap. 104. x. 2) love (Ap. 105. II. 11)

Christ=according to. Ap. 104. xvi. 1


eternal. See 1. 7.

joy. Gr. Gal. 5. 22.

serveth. See 6. 8.

acceptable=well-pleasing.

always "approved", save Jas. 1. 12.

of by. See 8. 34.

of things... peace. Lit. things of the peace. Things. See 1. 12. 4. 3.


19 follow after=pursue.

20 approved. Gr. dokimos. First of seven

edify. Gr. oikodómein. Cp. 16. 2. 1 Cor. 14. 5.
20 For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence.

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

22 Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.

23 And be that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.

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

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

3 For even Christ pleased not Himself; but, as it is written, "The reproaches of them that reproached Thee fell upon Me."

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

5 Now the God of patience and consolation grant you to be likeminded one toward another.

6 According to Christ Jesus:

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

8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers:

9 And that the Gentiles might glorify God for His mercy; as it is written, "For Thy name's sake, for Thy name's sake will I do it, for so hast thou ordained, and Thy name is good."

10 And again He saith, "Rejoice, ye Gentiles, with His people."
11 And again, "Praise the Lord, all ye Gentiles; and laud Him, all ye "people."
12 And again, Isaiah saith, "There shall be
a Root of Jesse, and He That shall "rise to
reign over the Gentiles; in Him shall the
Gentiles "trust."

D.J
13 Now the God of hope will fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.
14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.
15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,
16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.
17 I have therefore observed of myself to glory through Jesus Christ in those things which pertain to God.
18 For I will not dare to speak of any of these things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,
19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.
20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man’s foundation:
21 But as it is written, "To whom he was not spoken of, they shall see; and they that have not heard shall understand."

H
22 For which cause also I have been much hindered from coming to you,
23 But now having no more place in these parts, and having a great desire these many years to come unto you,
24 Whencesoever I take my journey into Spain, I will come to you; for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat hindered with your company,
25 But now I go unto Jerusalem to minister unto the saints.

26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are in Jerusalem.

27 And I have 

28 When therefore I have performed this, and have brought it to them, this fruit, I will come by you into Spain.

29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me, in your prayers to God for me;

31 That I may be delivered from them that do not believe in Judea; and that my service which I have for Jerusalem may be accepted of the saints;

32 That I may come unto you with joy by the will of God, and may with you be refreshed.

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

16 I commend unto you my brother, Greetings, and my brother, Priscilla and Aquila, my helpers in Christ Jesus:

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

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

6 Greet Mary, my kinsman, and my fellowprisoners, who are of note among the apostles, who also were in Christ before me.

7 Greet Amplias my beloved in the Lord.
16. 9.

9 Salute 6 Urbane, our 3 helper 2 in 5 Christ, and 6 Stychys my 7 beloved.
10 6 Salute 6 Apelles approved 2 in 3 Christ.
6 Salute them which are 1 of "Aristobulus" household.
11 6 Salute Herodion my 7 kinsman. 3 Greet them that be 10 of the 10 household of Narcissus, which are 2 in the 2 Lord.
12 Salute Tryphena and Tryphosa, who 3 labour 2 in the 2 Lord. 6 Salute 6 Titus , which 3 labourd much 2 in the 2 Lord.
13 6 Salute Rufus 1 chosen 2 in the 2 Lord, and his 1 mother and mine.
14 6 Salute 6 Asyntricus, Phlegon 1 Hermas, Patrobas, Hermes, and the brethren which are 2 with them.
15 6 Salute 6 Philologus, and Julia, 1 Nereus, and his, sister, and Olympia, and all the 3 saints which are 2 with them.
16 6 Salute another 2 with 2 an 1 holy kiss.

G 2

17 Now I 3 beseech you, brethren, 4 mark them which cause 14 divisions and 14 offences contrary to 4 the 4 doctrine which 3 ye 4 have learned; and 7 avoid them. 18 For they that are such serve not our 4 Lord 4 Jesus Christ, but their own 1 belly; and 6 by 6 good words and 6 fair speeches deceive the hearts of 2 the simple.
19 For your obedience is 14 come abroad 22 unto all men. 1 I am glad therefore 4 on your behalf: 1 but 1 yet I would have you 4 wise 2 unto 1 that which is 6 good, and 6 simple 2 concerning 2 evil.
20 And 2 the 2 God of peace shall bruise Satan under your feet shortly. 1 The grace of our 2 Lord Jesus Christ be 2 with you. 1 Amen.
21 2 Timotheus my 2 work fellowship, and 2 Lucius, and 2 Jason, and 2 Sosipater, my 2 kinsmen, and 2 brethren.
22 2 Tertius, who wrote this epistle, 2 salute you 2 in the 2 Lord.
23 2 Gaius mine host, and of the whole 3 church, 2 saluteth you. 2 Erastus the chamberlain of the city 2 saluteth you, and 2 Quartus a brother.

THE FIRST POSTSCRIPT (TERTIUS).

23 Gaius. Common Roman name. May be the same as in Acts 19. 29, or of Derbe, Acts 20. 4, but almost certainly Gaius of 1 Cor. 1. 14. The Gaius of 3 John 1, evidently a man of position, is probably another person.
22 Tertius. Probably the same as in 2 Tim. 4. 22. The name "steward" in eight. See Luke 19. 42.
24 The grace of our Lord Jesus Christ be with you all. Amen.

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

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

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

LONGER NOTE.


That the "doxology" is a postscript added by the apostle after he had arrived at, and was residing in, Rome (51-63 A.D.; see Ap. 180), and was writing Ephesians, seems clear for the following reasons:—

First, there is no question as to the genuineness or authenticity of these verses.

The question raised by their appearance not only after the close of the Epistle itself, but also after the postscript of the amanuensis, Tertius, is connected with the "mystery" kept in silence from age-times but now manifested by means of prophetic writings. To find the subject-matter of Ephesians introduced suddenly, in such a position, and in the diction of this doxology, has been a difficulty for ancient transcribers and modern commentators alike. The original MSS. prove this by the position the doxology occupies in many of them.

In over 190 it stands after 14. 23.

In two or three it is wanting.

In some it appears in both places (i.e., after 14. 23 and 16. 24), in some, where the doxology stands as in the A.V., the second benediction (v. 24) is omitted.

This difficulty is shared by modern commentators. Some suppose the doxology was "the effusion of the fervent mind of the apostle on taking a general view of the Epistle".

Others say—"it needs only to read the doxology to see that its main purpose is nothing lower than thanksgiving for the Universal Gospel as a whole, and that its weighty grandeur of tone belongs to the close not of a section, but of the whole Epistle."

But the suggestion that this "postscript" was added later by the apostle removes all the difficulties, and shows that the minds of the ancient copyists were needlessly disturbed. The truth of the "mystery" had been lost long before the date of our oldest MSS. Hence the transcribers' excitement and perplexity. Had it been known, they would have at once understood that the doxology was subsequently added. And the same remark applies to modern commentators. Although Paul must have had the "secret" revealed to him beforehand, probably about 57 or 58 A.D., yet he was not permitted to publish the truths of the mystery in writing until after he was in Rome, and in prison. Consequently, when the Epistle was sent first to the Romans, it was closed by the second benediction (v. 24).

Although given to him before the expiry of the period of grace enjoyed by the pentecostal church, he was not allowed to divest it. So long as the offer of the Kingdom (see App. 112-114) to earthly Israel was open, the "mystery" could not be made known.

But when the sentence of judicial blindness had been pronounced and the prophecy of Isa. 6 fulfilled (Acts 28. 26, 27), then the glorious truths for the later-born were allowed to be set forth by "prophetic writings", viz., the prison epistles. Therefore the apostle was guided by the Holy Spirit to add the postscript to Romans; thus completing in beautiful perfection the Divine arrangement of the Epistle (see Structure, p. 1061) and striking the key-note in the doctrinal teaching which is taken up and developed at large in Ephesians.

1 This suggestion was first made by Bishop Lightfoot in Biblical Essays, and adopted by others.