

[Paul likely wrote this epistle while in Corinth, toward the close of his third missionary journey in 56 AD]

# The Epistle of the Apostle Saint Paul to the Romans

## Chapter 1

Paul declares his love for the Romans, shows what the gospel is with the fruit of it, and reproves the base nature of the flesh.

PAUL, the servant of Jesus Christ called to be an apostle, put apart to preach the gospel of God – <sup>2</sup>the gospel that he promised before by his prophets in the holy scriptures <sup>3</sup>that speak of his Son, who was begotten of the seed of David as to the flesh, <sup>4</sup>and was with power identified as the Son of God by the Holy Spirit, who sanctifies since the time that Jesus Christ our Lord rose up from death. <sup>5</sup>By him we have received grace and apostleship to bring all manner of heathen peoples to the obedience of faith, which is in his name. <sup>6</sup>Of such peoples you are a part also, who are Jesus Christ's by calling.

<sup>7</sup>To all you of Rome, beloved of God and saints by calling.<sup>a</sup> Grace be with you and peace from God our Father and from the Lord Jesus Christ.<sup>b</sup>

<sup>8</sup>First, truly I thank my God through Jesus Christ for you all, because your faith is spoken of throughout all the world. <sup>9</sup>For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers, <sup>10</sup>asking that at one time or another a successful journey (by the will of God) might enable me to go to you. <sup>11</sup>For I long to see you, so that I may bestow among you some spiritual gift to strengthen you with; <sup>12</sup>that is, so I may have consolation together with you through the common faith, which both you and I have.

<sup>13</sup>I want you to know, brethren, that I have often hoped to go to you (but have been prevented so far) to have some fruit among you, as I have among other of the Gentiles. <sup>14</sup>For I am a debtor both to the Greeks and to those who are not Greek, to the learned and also to the unlearned. <sup>15</sup>So then, as much as is in me, I am ready to preach the gospel to you of Rome also. <sup>16</sup>For I am not ashamed of the gospel of Christ, because it is the power of God for salvation to all who believe, namely to the Jew and also to the Gentile. <sup>17</sup>For by it the righteousness which comes from God is unveiled,<sup>c</sup> from faith to faith.<sup>d</sup> As it is written: The just shall live by faith.

<sup>18</sup>For the wrath of God appears from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, <sup>19</sup>seeing that what may be known of God is manifest among them. For God did show it unto them. <sup>20</sup>For his invisible things – that is to say, his eternal power and Godhead – are understood and seen from the works of the creation of the world. So they are without excuse, <sup>21</sup>inasmuch as when they knew God,<sup>\*</sup> they did not glorify him as God, neither were thankful, but increased full of vain imaginations, and their foolish hearts were blinded. <sup>22</sup>When they counted themselves wise, they became fools, <sup>23</sup>and turned the glory of the immortal God into the similitude of the image of

[When they knew God: there is archaeological evidence that monotheism was the early religion of mankind, which had awareness of the one true God, but fell into polytheism and lost it. Psalm 9:17, written about 1000 BC, refers to the heathen who forget God]

Hab 2:4  
Ga 3:11  
Heb 10:38

Ps 9:17;19:1  
Job c38  
Ac 7:42  
2Th 2:6,7

mortal man, and of birds, and four-footed animals, and serpents.

<sup>24</sup>For this God likewise gave them up to their heart's lusts, unto uncleanness, to defile their own bodies between themselves – <sup>25</sup>those who turned his truth to a lie, and venerated and served created things more than the Maker, who is blessed forever. Amen. <sup>26</sup>For this cause God gave them up to shameful lusts. For even their women turned from the natural way to the unnatural. <sup>27</sup>And likewise also the men left the natural way with a woman, and burned in their lusts for one another. And man with man wrought uncleanness, and received in themselves the reward of their error accordingly.

<sup>28</sup>And as it did not seem good to them to acknowledge God, so God delivered them up to a reprobate mind, to do those things which were not right, <sup>29</sup>being full of all unrighteous doing: of fornication, wickedness, covetousness, vice; full of envy, murder, debate, deceit; evil-natured, whisperers, <sup>30</sup>backbiters, haters of God, doers of wrong, proud, boasters, inventors of evil things, disobedient to father and mother, <sup>31</sup>without understanding, covenant breakers, unloving,\* truce breakers, and merciless. <sup>32</sup>Which people, though they knew the righteousness of God, that those who do such things are worthy of death, yet not only do the same, but also have pleasure in those who do them.<sup>e</sup>

What follows when people know the truth, but love it not.

[Unloving: the Gk *astorgos* (794) means hardhearted toward family, without natural care and affection]

### The Notes

- Saints by calling (1:7) a) *Saints by calling* is as much as to say, called to be saints: called to holiness and holy living. For the custom of scripture is to call those who are alive saints, and it ought to be one and the same thing to say 'a saint' and 'a Christian.'
- Grace be with you and peace (1:7) b) By *grace*, here understand the favour of God with which he freely forgives sins, and by *peace*, the tranquillity of conscience proceeding therefrom.
- The righteousness that comes from God unveiled (1:17) c) By the preaching of the gospel, the imputation of righteousness, whereby God reposes and pronounces us righteous freely through mercy, is openly declared.
- From faith to faith (1:17) d) That is, from an imperfect faith to a perfect faith, from a weak faith to a stronger, and from one battle of faith to another. As we escape one jeopardy by faith, another invades us, through which we must wade by the help of faith also. [Ed: See note (c) on John c1. Some understand this to refer to the unveiling of the old testament faith by the new, thus passing from figure to fulfilment (Chrysostom, *Hom/ John*).]
- Other people's sins (1:32) e) To have pleasure in another person's sins is greater evil than to sin yourself.

## Chapter 2

Paul rebukes the Jews, who as concerning sin are like the heathen; yea, worse than they.

Therefore you are inexcusable, O man, whoever you are who judge.<sup>a</sup> For in the same thing that you judge another, you condemn yourself. For you who judge do even the same things. <sup>2</sup>But we are sure that the judgment of God is according to truth against those who commit such things.

<sup>3</sup>Do you think, O man, you who judge others who do such things, and yet do even the very same, that you will escape the judgment of God? <sup>4</sup>Or do you think nothing of the riches of his goodness, patience, and long-

1Co 4:5  
M't 7:1-5  
Lu 6:37  
Joh 8:7  
Jas 4:12

suffering? And remember not how it is that the kindness of God leads you to repentance?

<sup>5</sup>But you, after your hard heart that cannot repent, heap together against yourself the treasure of wrath for the day of vengeance, when the righteous judgment of God will be revealed. <sup>6</sup>He will reward every person according to his deeds;<sup>b</sup> <sup>7</sup>that is to say, praise, honour, and immortality to those who continue in doing good and seek eternal life; <sup>8</sup>but to those who are rebellious, and reject the truth, and follow iniquity, will come indignation and wrath – <sup>9</sup>tribulation and anguish upon the soul of every person who does evil: of the Jew first, and also of the Gentile. <sup>10</sup>To everyone who does good will come praise, honour, and peace: to the Jew first, and also to the Gentile. <sup>11</sup>For there is no partiality with God. <sup>12</sup>But whoever has sinned without law will perish without law, and as many as have sinned under the law will be judged by the law.

<sup>13</sup>For before God they are not righteous who hear the law, but the doers\* of the law will be justified.<sup>c</sup> <sup>14</sup>For if the Gentiles who have no law do by nature the things contained in the law, then they, having no law, are a law unto themselves. <sup>15</sup>They show the deeds of the law written in their hearts, while their conscience bears witness to them, and also their thoughts, accusing one another or defending, <sup>16</sup>on the day when God will judge the secrets of men by Jesus Christ, as my gospel declares.

<sup>17</sup>Behold, you are called a Jew, and trust in the law, and put confidence in God, <sup>18</sup>and know his will, and have confirmation of good and bad in that you are instructed by the law. <sup>19</sup>And you believe that you yourself are a guide to the blind, a light to those who are in darkness – <sup>20</sup>an instructor of those who lack wisdom and a teacher of the unlearned, who has the example of that which ought to be known, and of the truth, in the law. <sup>21</sup>But you who teach another, do not teach yourself. You preach that a person should not steal, and yet you steal. <sup>22</sup>You say a person should not commit adultery, and you break wedlock. You abhor images, and rob God of his honour. <sup>23</sup>You boast in the law, and through breaking the law dishonour God. <sup>24</sup>For the name of God is ill spoken of among the Gentiles because of you, as it is written.

<sup>25</sup>Circumcision indeed avails, if you keep the law. But if you break the law, your circumcision is made uncircumcision. <sup>26</sup>Therefore if the uncircumcised man keeps the righteous things contained in the law, shall his uncircumcision not be counted for circumcision? <sup>27</sup>And shall not uncircumcision which is by nature, if it keeps the law, condemn you who, being under the letter and circumcision, do transgress the law? <sup>28</sup>For he is not a Jew who is a Jew outwardly. Neither is that thing circumcision which is outward in the flesh. <sup>29</sup>But he is a Jew who is hid within, and the circumcision of the heart is the true circumcision, which is in the Spirit,\* and not in the letter; whose praise is not from men, but from God.

Isa 52:5  
Eze 36:20-22

Jer 4:4

\*Deeds are an outward righteousness before the world and testify what a person is within, but do not justify the heart before God, nor assure the conscience that the earlier sins are forgiven.

[In the Spirit: or perhaps, in the spirit; ie, of the person]

### The Notes

Wrongful judgment (2:1-3) a) *To judge* here (as in many other places) means to condemn others and esteem yourself

righteous [which is wrong, for we also are fallen (M't 7:5; Lu 6:37; Joh 8:7). But we are called to judge right and wrong, and to judge doctrine (De 13:1-3; Ro 16:17; 1Co 2:15, 5:12; 2Co 6:17; Eph 5:6; Col 2:8; 1Ti:3,4; 2Ti 2:16; 2Pe c2; 2Jo 7-11, etc.) while avoiding strife (M't 15:14; Ro 14:1; 2Ti 2:14,23).]

Who will reward every person according to his deeds (2:6)

b) This saying may no one understand as though works justify before God, because that would make false this whole epistle, which labours especially to prove that our sins are forgiven freely through mercy for what Christ has done, and not for our merits or works. Understand therefore that Paul does not here ascribe justification to works, but is describing people who are righteous by what follows; that is, by their fruits, what their fruits are. That God will reward every person, etc, means that to the righteous he will give life, and to the unrighteous, pain.

Not those who hear, but the doers of the law will be justified before God (2:13)

c) Those who do the law will be justified; that is, they will be pronounced just and righteous. This passage is only spoken to the rebuke of the Jews, who set no small store by themselves as to the law, but yet did not keep it. This Paul lays to their charge thusly: it is not enough for you, O Jew, to hear the law only, and to profess it and rely upon it. But if you really want to be justified and made righteous in the sight of God by the law, as you so greatly boast, then you must keep it, not only hear it. Now this you do not do, but you are guilty of breaking it. Therefore you need another way to become righteous in the sight of God than by the keeping of the law. That way, as the whole epistle both before and after plainly establishes, is faith that firmly believes sins to be forgiven freely through Christ, and not for our works or merits, no, not even when we have done the best that we can (Luke 13).

And likewise does St. Ambrose [c 339-397, Bishop of Milan], writing on this same text, expound Paul. He says the righteous are not those who hear the law, but those who believe in Christ whom the law promised, affirming plainly that to believe in him is to do the law.

### Chapter 3

Paul shows what preferment the Jews have, and that both Jews and Gentiles are under sin, and are justified only by the grace of God in Christ.

What preferment, then, has the Jew? Or what advantage from circumcision? <sup>2</sup>Surely very much. The word of God was committed first to them. <sup>3</sup>What, then, if some of them did not believe? Does their unbelief make the promise of God without effect? <sup>4</sup>God forbid. Let God be true and all men liars, as it is written: That you may be justified in your words, and should overcome when you are judged.

Ps 51:4;  
116:11.

<sup>5</sup>If our unrighteousness makes the righteousness of God more excellent, what shall we say? Is God unrighteous, who takes vengeance? I speak after the manner of men. <sup>6</sup>God forbid, for how then will God judge the world? <sup>7</sup>If the truth of God appears more excellent through my lie, \* to his glory, why am I still judged as a sinner? <sup>8</sup>And why not say rather (as some ill report of us, and as some allege we say), let us do evil, so that good may come of it? Their condemnation is just.

[Lie: the Gk *pseusma* (5582) means a fabrication, ie falsehood: anything not of truth]

<sup>9</sup>What are we saying then? Are we better than they? No, not in any way. For we have already established that both Jews and Gentiles are all under sin, <sup>10</sup>as it is written: There is none righteous, no, not one. <sup>11</sup>There is no one who understands. There is no one who seeks after God. <sup>12</sup>They are all gone out of the way. They are all unprofitable. There is no one who does good: no, not one. <sup>13</sup>Their throat is an open sepulchre. With their

Ga 3:22  
Ro 11:32

Isa 53:6;  
59:1-15.

There is no one who does good [See OT feature at the end of this epistle]

tongues they have deceived. The poison of asps is under their lips. <sup>14</sup>Their mouths are full of cursing and bitterness. <sup>15</sup>Their feet are swift to shed blood. <sup>16</sup>Destruction and wretchedness are in their ways, <sup>17</sup>and the way of peace they have not known. <sup>18</sup>There is no fear of God before their eyes.

Ps 5:9; 14:1-3; 36:1-4; 53:1-3.

The law justifies no one before God, but reveals sin only. [Luther>Through the knowledge of sin comes humility, and through humility, grace is acquired. Thus an action which is alien to God's nature results in a deed belonging to his very nature: he makes a person a sinner so that he may make him righteous (*Heid. Disp.*)]

<sup>19</sup>Yea and we know that whatever the law says, it says to those who are under the law, so that all mouths may be stopped, and all the world be subdued to God, <sup>20</sup>because no flesh can be justified in the sight of God by the deeds of the law. For by the law comes the knowledge of sin.

<sup>21</sup>But now is declared the righteousness that comes of God without the fulfilling of the law, yet having the witness of the law and of the prophets. <sup>22</sup>Without doubt, the righteousness which is good before God comes by the faith of Jesus Christ, to all and upon all who believe.

There is no difference. <sup>23</sup>For all have sinned and fall short of the glory of God, <sup>24</sup>but are justified freely by his grace, through the redemption that is in Christ Jesus.<sup>a</sup> <sup>25</sup>Him God has made a seat of mercy, through faith in his blood, to show the righteousness that is of value before him, in that he forgives the sins that are past. <sup>26</sup>These God suffered in order to show at this time the righteousness that is granted by him, so that he may be counted just, and a justifier of the person who believes on Jesus.

Ga 2:16; 3:11.

<sup>27</sup>Where then is self-righteousness? It is excluded. By what law? By the law of works? No, but by the law of faith.

<sup>28</sup>Therefore we hold that a man is justified by faith without the deeds of the law. <sup>29</sup>Is he the God of the Jews only? Is he not also the God of the Gentiles? Yes, even of the Gentiles also. <sup>30</sup>For there is one God, who justifies circumcision which is of faith, and uncircumcision through faith.

<sup>31</sup>Do we then destroy the law through faith?\* God forbid. But we rather maintain the law.

\*Faith maintains the law because by it we obtain power to love and keep the law.

### The Notes

Justified freely by his grace (3:24+)

a) This saying does St. Ambrose expound as follows: Those who do no works, neither return one whit to God, are justified by faith alone, by the gift of God. This word *alone* (though many are unjustly offended by it) is also clearly reflected by Paul himself in these words: *freely, without the law, without works, it is a gift*, and such like. You must mark these words, for they are all at one with the exposition of St. Ambrose, that by faith alone we are justified, which is to say as much. Only by the belief that the mercy of God granted in Christ's blood saves us are we pronounced righteous. This word *alone* excludes works. Not that you should not do them, for you are bound to all good works commanded in the scripture, and called to walk in them, and must earnestly study and exert yourself to leave none of them undone. But in no case should you think that you are thereby justified or made righteous before God.

### Chapter 4

Paul shows by the example of Abraham that faith justifies, and not the law or the works of the law.

What shall we say then that Abraham, our father as to the flesh, did find? <sup>2</sup>If Abraham were justified by deeds, then he has wherein to glory, but not

with God. <sup>3</sup>For what does the scripture say? Abraham believed God, and it was counted to him for righteousness. <sup>4</sup>To him who works, the reward is not reckoned from favour, but as his due. <sup>5</sup>To him who does not work, but believes on him who justifies the ungodly, his faith is counted for righteousness. <sup>6</sup>It is just as David describes the blessedfulness of the person to whom God ascribes righteousness apart from deeds: <sup>7</sup>Blessed are those whose unrighteousnesses are forgiven, and whose sins are covered; <sup>8</sup>blessed is that man to whom the Lord does not impute sin.

Ge 15:6

Blessedfulness: what it is.

Ps 32:1,2

<sup>9</sup>Did this blessedness come then upon the circumcised, or upon the uncircumcised? We say that faith was reckoned to Abraham for righteousness. <sup>10</sup>How then was it reckoned? In the time of circumcision, or in the time before he was circumcised? Not in the time of circumcision, but when he was yet uncircumcised.

<sup>11</sup>And he received the sign of circumcision as a seal of the righteousness that is by faith. This faith he had when still uncircumcised, to the intent that he should be the father of all who believe, though they are not circumcised, so that righteousness may be ascribed to them also; <sup>12</sup>and to the intent that he should be the father of the circumcised, not only because they are circumcised, but because they walk also in the steps of that faith that was in our father Abraham before the time of circumcision.

<sup>13</sup>For the promise that he would be the heir of the world was not given to Abraham or to his seed through the law, but through the righteousness that comes by faith. <sup>14</sup>For if those who are of the law are the heirs, then faith is but vain, and the promise of no effect. <sup>15</sup>Because the law causes wrath.

The promise comes by faith.  
The law causes wrath.

But where no law is, there is no transgression.\* <sup>16</sup>Therefore it is by faith that the inheritance is given, so that it may come by favour, and so the promise may be sure to all the seed<sup>a</sup> – not only to those who are of the law, but also to those who are of the faith of Abraham, who is the father of us all. <sup>17</sup>As it is written: I have made you a father to many nations, even before God whom you have believed, who gives life to the dead, and calls those things which are not, as though they were.

Ge 17:5

<sup>18</sup>This Abraham, contrary to hope, believed in hope that he would be the father of many nations, according to that which was spoken: Thus shall your seed be. <sup>19</sup>And he fainted not in the faith, nor yet considered his own body (which was now dead inasmuch as he was almost a hundred years old), nor yet that Sarah was past childbearing. <sup>20</sup>He staggered not at the promise of God through unbelief, but was made strong in the faith and gave honour to God, <sup>21</sup>fully persuaded that what he had promised, that he was able to make good. <sup>22</sup>And therefore it was reckoned to him for righteousness.

Ge 15:5

Ge 15:6

<sup>23</sup>It is not written for him only that faith was reckoned to him for righteousness, <sup>24</sup>but also for us, to whom it will be credited as righteousness if we believe on him who raised up Jesus our Lord from death, <sup>25</sup>who was delivered for our sins, and rose up again to justify us.

Christ justifies us

[No law, no transgression:  
As dead concerning the law  
(7:4), and no longer under it  
(6:15), and set free from it  
(7:6), we are not under wrath  
for our sins. Now the promise  
of life everlasting may be  
effective through simple faith,  
by the grace of God]

## The Notes

It is by faith  
(4:16)

a) Therefore it is by faith, so the promise may be sure to all the seed, etc: that is, therefore you are pronounced righteous by faith (by which understand the mercy of God received by faith) so that the conscience may be assured of the will of God and of the promises of the gospel (remission of sins; reconciliation, or being reputed righteous; and everlasting life): that these things will be performed. Assurance would not be possible if the promises depended upon our works. For then the conscience would be unsure, doubting whether we had works enough, whether God would be merciful, whether the law that we know we have transgressed would condemn us, etc. Now when doubtfulness remains in us, there remains also fearfulness, by which come giving up and death. For as long as the law shows us the anger of God, fear and death cannot be overcome. Therefore we must hold only to faith in the merciful promises of God, steadfastly assured that they will be fulfilled although our works are undeserving. [Ed: But where God's law is not, neither is there fear of him, nor of his judgment. See Tyndale's prophecy in his prologue to 2 Peter.]

## Chapter 5

The power of faith, hope, and love. How death reigned from Adam to Christ, by whom only we have forgiveness of sins.

Because therefore we are justified by faith, we are at peace with God<sup>a</sup> through our Lord Jesus Christ, <sup>2</sup>by whom we have a way in through faith, to this grace wherein we stand and rejoice in the hope of the glory to come, which shall be given by God. <sup>3</sup>Not only that, but we also rejoice in tribulation. For we know that trouble brings patience, <sup>4</sup>patience brings experience, and experience brings hope. <sup>5</sup>And our hope makes not ashamed, \* because the love of God is shed abroad in our hearts by the Holy Spirit, who is given to us.

[Verses 2 & 3 are partly  
emended from Coverdale  
1535]

\*We are not ashamed of our  
hope, for we are sure by the  
death of Christ that God loves  
us and will bring our hope to  
pass.

Jas 1:2-4

<sup>6</sup>For when we were yet weak, according to the time, Christ died for us who were ungodly. <sup>7</sup>Yet scarcely will anyone die for a righteous person; perhaps for a good person a man might dare to die. <sup>8</sup>But God sets out the love that he has for us in that while we were yet sinners, Christ died for us. <sup>9</sup>Much more then now, seeing we are justified in his blood, will we be saved from wrath through him. <sup>10</sup>For if when we were enemies, we were reconciled to God by the death of his Son, much more, seeing we are reconciled, will we be preserved by his life. <sup>11</sup>Not only this, but we also joy in God by the means of our Lord Jesus Christ, by whom we have received reconciliation.

Heb 9:11-15

<sup>12</sup>And so it is just as sin entered into the world through one man, and death by means of sin; and in this way death went over all people, inasmuch as all people sinned. <sup>13</sup>For even to the time of the law, sin was in the world. But where no law is, there sin is not regarded. <sup>14</sup>Nevertheless, death reigned from Adam to Moses, even over those also who did not sin with such transgression as did Adam, who is the similitude of him who is to come.

[V13 is emended after  
Coverdale 1535]

<sup>15</sup>But the gift is not like the sin. For if through the sin of one, many are dead, much more lavish upon many was the grace of God and gift by grace, which grace was given by one man: Jesus Christ.

\*Adam's disobedience damned us all before we ourselves worked any evil, and Christ's obedience saves us all before we ourselves work any good.

<sup>16</sup>And the gift is not over only one sin, as death came through one sin of one man who sinned. For the sentence of condemnation came from one sin.\* But the gift came to justify from many sins. <sup>17</sup>For if by the sin of one, death reigned by the means of one, much more will those who receive of abundant grace and of the gift of righteousness reign in life by the means of one; that is to say, Jesus Christ.

<sup>18</sup>Likewise then, just as by the sin of one, condemnation came on all men, so also by the justifying of one comes the righteousness that brings life upon all men. <sup>19</sup>For just as by one man's disobedience many became sinners, so by the obedience of one shall many be made righteous.

<sup>20</sup>But the law in the meantime entered in, that sin should increase.<sup>b</sup> Nevertheless, where there was much sin, there was more abundance of grace, <sup>21</sup>so that as sin had reigned unto death, so also grace could reign through righteousness unto eternal life by the help of Jesus Christ.

### The Notes

At peace with God (5:1)

a) To be at peace with God is no other thing than to have tranquillity and rest in our hearts toward God, knowing assuredly that we are accepted by him and do please him. This we find by faith only, in that it receives forgiveness of sins and the bestowal of life everlasting by mercy obtained at Christ's blood. Our own works can bring no such tranquillity, because they are unsure and engender doubt, from which follows casting off, and from it, judgment.

That sin should increase (5:20)

b) The law increases sin, and makes our nature more greedy to do ill, because she gives no power or desire to do what she bids, nor to refrain from what she forbids (Ga c3).

## Chapter 6

Since we have been delivered from sin through Christ, we must fashion ourselves to live as the servants of God, not following our own desires. The different rewards of righteousness and sin.

What shall we say then? Shall we continue in sin, so that there may be an abundance of grace? <sup>2</sup>God forbid. How can we, who are dead as regards sin, live any longer in it? <sup>3</sup>Do you not remember that all we who are baptized in the name of Jesus Christ, are baptized to die with him? <sup>4</sup>We are buried with him by baptism in order to die, so that in the same way as Christ was raised up from death by the glory of the Father, we also may walk in a new life.\* <sup>5</sup>For if we are grafted in death like him, so also must we be in the resurrection. <sup>6</sup>We must remember that our old man is crucified with him also, so that the body of sin may utterly be destroyed, to the intent that henceforth we will not be servants of sin. <sup>7</sup>For he who is dead, is justified from sin.

<sup>8</sup>And so if we are dead with Christ, we believe that we are to live with him – <sup>9</sup>remembering that Christ, once raised from death, dies no more. Death no longer has power over him. <sup>10</sup>For concerning that he died, he died as to sin once. And concerning that he lives, he lives unto God. <sup>11</sup>Think of yourselves also in the same way: that you are dead concerning sin,<sup>a</sup> but are alive unto God through Jesus Christ our Lord. <sup>12</sup>Therefore let

**[Walking in new life in the resurrection:** this refers to the new life now, after the resurrection of the soul in Christ. That Paul is speaking of the present is evident from the context. We are to walk in the holiness of the Lord's resurrection life. See also 1Jo 5:12, references to being risen in Christ in Colossians 2 & 3, and Rogers' note (c) on John 5 concerning the resurrection of justification]

Ga 3:27  
Heb 12:2  
1Pe 2:4  
Eph 4:17-24  
Col 3:5



not sin reign in your mortal bodies, so that you bow to it in its affections and lusts. <sup>13</sup>Neither give your members as instruments of unrighteousness unto sin. But give yourselves unto God as people who are alive from death, and give your members as instruments of righteousness unto God. <sup>14</sup>Let not sin have power over you. For you are not under the law, but under grace.

<sup>15</sup>What then? Shall we sin because we are not under the law, but under grace? God forbid. <sup>16</sup>Do you not consider that whomever you commit yourselves to, as servants to obey, his servants you are? – whomever you bow to, whether it be through sin to death, or through obedience to righteousness. <sup>17</sup>But God be thanked that, though you were once the servants of sin, you have conformed with heart to the model of instruction unto which you were delivered. <sup>18</sup>You are then made free from sin, and have become the servants of righteousness.

Joh 8:34-36  
2Pe 2:19

[**Members:** your limbs, minds, ears, and eyes. Use all in righteousness. Keep from that which defiles or condemns. Guard the heart; from it come the issues of life. Pr 4:23]

<sup>19</sup>I will speak plainly, because of the infirmity of your flesh. Just as you once gave your members\* as servants to uncleanness and to iniquity, from iniquity to iniquity, so now give your members as servants to righteousness so that you may be sanctified. <sup>20</sup>For when you were the servants of sin, you were not under righteousness. <sup>21</sup>What fruit had you then, in those things that you are now ashamed of? For the end of those things is death. <sup>22</sup>But now you are delivered from sin, and made the servants of God, and have as your fruit to be sanctified, and the end everlasting life. <sup>23</sup>For the reward of sin is death, but eternal life is the gift of God through Jesus Christ our Lord.

Eternal life is what Christ merits and has earned for us.

### The Notes

Dead concerning sin (6:11)

a) To die to sin is not to serve the concupiscence of sin; [that is, the evil inclination and nature of the old Adam, which entice us to sin and the world. J Rogers, Table of P. Matters]

### Chapter 7

Christ has delivered us from the law and death. Paul shows what the flesh and natural man is, and calls it the law of the members.

Do you not consider, brethren (I speak to people who know the law), that the law has dominion over a person as long as it endures? <sup>2</sup>For the woman who is under a husband is bound by the law to the man as long as he lives. But if the husband is dead, she is released from the law of the husband. <sup>3</sup>So then, if while the husband is alive she couples herself with another man, she will be counted a wedlock breaker. But if the husband is dead, she is free from the law, so that she is no wedlock breaker if she couples herself with another man.

1Co 7:39

<sup>4</sup>In a similar way, my brethren, you are dead concerning the law by the body of Christ,<sup>a</sup> in order to be coupled to another (I mean, to him who is risen again from death), so that we will bring forth fruit unto God. <sup>5</sup>For when we were in the flesh, the lusts of sin, which were stirred up by the law, reigned in our members to bring forth fruit unto death. <sup>6</sup>But now we

1Co 6:17

are delivered from the law, and dead to that to which we were in bondage, in order to serve in a new life of the Spirit, and not in the old life of the letter.

Law makes sin to be known  
[I would not have known:  
Chrysostom> Paul is not here  
speaking of an absolute want  
of knowledge, but of the more  
accurate knowledge that came  
by the law of Moses and added  
to nature's law. *Hom/Ro*]

<sup>7</sup>What shall we say then? Is the law sin? God forbid. But I would not have known what sin meant, if not by the law. For I would not have known what coveting meant unless the law had said, You shall not covet. <sup>8</sup>But sin took occasion by the means of the commandment, and wrought in me all manner of inordinate desire. For without the law, sin was dead. <sup>9</sup>I once lived without law. But when the commandment came, sin revived, and I was dead. <sup>10</sup>And the very same commandment that was ordained for life, was found to be to me an occasion of death. <sup>11</sup>For sin took occasion by the means of the commandment, and thus deceived me, and by the same commandment slew me. <sup>12</sup>Therefore the law is holy, and the commandment holy, just, and good.

1Ti 1:8

<sup>13</sup>Was then that which is good, made death to me? God forbid. No, sin was death to me, so that it could appear how sin, by the means of that which is good, had wrought death in me; so that sin which is under the commandment might be out of measure sinful. <sup>14</sup>For we know that the law is spiritual. But I am carnal, sold under sin,<sup>b15</sup> inasmuch as I know not what I do.\* For what I would, I do not, but what I hate, that I do. <sup>16</sup>If I would rather not do that which I do, I grant to the law that it is good. <sup>17</sup>So then now it is not I who do it, but sin that dwells in me. <sup>18</sup>For I know that in me (that is to say, in my flesh) dwells no good thing. To will is present with me, but I find no means to perform that which is good. <sup>19</sup>For I do not that good thing which I would, but I do the evil that I would not. <sup>20</sup>Finally, if I do what I do not want, then it is not I who do it, but sin that dwells in me does it.

\*Or rather, dislike what I do.

Ga 5:17

<sup>21</sup>I find then by the law that when I want to do good, evil is present with me. <sup>22</sup>I delight in the law of God as far as the inner man is concerned, <sup>23</sup>but I see another law in my members, rebelling against the law of my mind, and subduing me to the law of sin that is in my members. <sup>24</sup>O wretched man that I am! Who shall deliver me from this body of death? <sup>25</sup>I thank God through Jesus Christ our Lord. So then, I myself in my mind serve the law of God, and in my flesh the law of sin.

### The Notes

Dead concerning the law  
(7:4)

a) To be dead concerning the law is to be made free from the law and from the burden of it, and to receive the Spirit by which we are able to do according to the law. And the same is to be delivered from the law of death. [Ed> We may say that the Lord took Israel as a bride, and died to set her free. However we also understand that, unlike the earthly wife, Israel's new life is with the departed Lord himself.]

Sold under sin (7:14)

b) To be sold under sin is to be made a bondservant to the will of sin only.

## Chapter 8

The law of the Spirit gives life. The Spirit of God makes us God's children and heirs with Christ. We cannot be separated

from the abundant love of God.

[Ed: WT translated v3 'and by *sin* damned [obs. punished] sin in the flesh.' Then in the margin he explained, '*Sin* is taken here for a sin-offering after the use of the Hebrew tongue.' Since this Hebraism is often misunderstood today, we emended so the biblical text may stand alone. Also, verses 5-7 were partly updated from Coverdale's 1535 bible for greater clarity (2018/2021)]

[If *Christ* is in you, the *Spirit* is life, and the *Spirit of God* who raised up Jesus from death dwells in you: Here is the Holy Trinity manifest]

**Adoption;** that is, the inheritance promised by grace.

**First fruits:** a taste and a certain portion, and not the full gift of the Spirit.

There is then no damnation to those who are in Christ Jesus – who walk not after the flesh, but after the Spirit. <sup>2</sup>For the law of the Spirit that brings life through Jesus Christ has delivered me from the law of sin and death. <sup>3</sup>For what the law could not do, inasmuch as it was weak because of the flesh, God has performed. He sent his Son in the similitude of sinful flesh, and by a sin offering punished sin in the flesh, <sup>4</sup>so that the righteousness required by the law may be fulfilled in us, who walk not after the flesh but after the Spirit. <sup>5</sup>For those who are fleshly are fleshly minded, but those who are spiritual are spiritually minded. <sup>6</sup>To be fleshly minded is death, but to be spiritually minded is life and peace. <sup>7</sup>For the fleshly mind is enmity against God, because it is not obedient to the law of God, neither can be. <sup>8</sup>So then, those who are given to the flesh cannot please God.<sup>a</sup>

<sup>9</sup>But you are not given to the flesh, but to the Spirit, if it so be that the Spirit of God dwells in you. If there is any person who does not have the Spirit of Christ, the same is none of his. <sup>10</sup>If Christ is in you, the body is dead because of sin, but the Spirit is life for righteousness' sake. <sup>11</sup>And so if the Spirit of him who raised up Jesus from death dwells in you, he who raised up Christ from death will give life to your mortal bodies, because his Spirit dwells in you.

<sup>12</sup>Therefore, brethren, we are now debtors – not to the flesh, to live after the flesh. <sup>13</sup>For if you live after the flesh, you must die. But if you put to death the deeds of the body by the help of the Spirit, you will live. <sup>14</sup>For as many as are led by the Spirit of God, they are the sons of God. <sup>15</sup>For you have not received the spirit of servanthood to fear again, but you have been given the Spirit of adoption, whereby we cry, Abba, Father! <sup>16</sup>The Spirit himself bears witness with our spirit that we are the children of God. <sup>17</sup>If we are children, we are also heirs – the heirs, I mean, of God; and joint heirs with Christ, if so be that we suffer together so that we may be glorified together.<sup>b</sup> <sup>18</sup>For I suppose that the afflictions of this life are not worthy of the glory that will be shown upon us.

<sup>19</sup>Also, the fervent desire of the creatures endures, looking for when the sons of God will appear, <sup>20</sup>because the creatures are subdued to vanity against their will, but for the will of him who subjects them in hope. <sup>21</sup>For the very creatures will be delivered from the bondage of corruption into the glorious liberty of the children of God. <sup>22</sup>For we know that every creature groans with us also, and travails in pain, even to this time.

<sup>23</sup>Not only they, but we also who have the first fruits\* of the Spirit mourn in ourselves, and await the adoption, and look for the deliverance of our bodies. <sup>24</sup>For we are saved by hope.<sup>c</sup> But hope that is seen is no hope. For how can a person hope for that which he sees? <sup>25</sup>But if we hope for that which we do not see, then with patience we await it.

<sup>26</sup>Furthermore, the Spirit also relieves our infirmities. For we know not what to pray as we ought, but the Spirit makes intercession mightily for us, with groanings which cannot be expressed by tongue. <sup>27</sup>And he who searches the hearts knows what is the intent of the Spirit, for he

Isa 53:5-12  
Joh 1:29

Ga 4:6,7

1Pe 1:3  
Tit 3:7

God chooses by his own goodness and mercy, calls through the gospel, justifies through faith, and glorifies through good works.

makes intercession for the saints according to the pleasure of God. <sup>28</sup>For we know that all things work for the best for those who love God, who also are called according to his purpose. <sup>29</sup>For those whom he knew before, he also ordained before to be fashioned to the image of his Son, so that he may be the firstborn among many brethren. <sup>30</sup>Moreover, those whom he appointed before, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.

<sup>31</sup>What shall we say then to these things? If God is on our side, who can be against us? <sup>32</sup>He who did not spare his own Son, but gave him for us all, how would he not also give us all things with him? <sup>33</sup>Who shall lay anything to the charge of God's chosen ones? It is God who justifies; <sup>34</sup>who then shall condemn? It is Christ who is dead – yea rather, risen again, who is also on the right hand of God, and makes intercession for us.

<sup>35</sup>Who can separate us from the love of God? Can tribulation? or anguish? or persecution? or hunger? or nakedness? or peril? or sword? <sup>36</sup>As it is written: For your sake we are killed all day long, and are counted as sheep appointed to be slain. <sup>37</sup>Nevertheless, in all these things we overcome strongly through the help of him who loved us. <sup>38</sup>Yea, and I am sure that neither death, nor life, nor angels, nor rule, nor power, nor things present, nor things to come, <sup>39</sup>nor height, nor depth, nor any other thing in creation, will be able to separate us from the love of God shown in Christ Jesus our Lord.

Ps 56:11;  
44:22.

### The Notes

Given to the flesh  
(8:9+)  
Suffer with Christ (8:17)  
We are saved by hope  
(8:24)

- a) To be given to the flesh is to live in the works of the flesh, which works are recited at Galatians 5:19-21. [See also Ro 1:29 & 30, 13:13; 2Co 12:20 & 21.]
- b) We must suffer with Christ if we will reign with him in glory.
- c) That is, we hope to be delivered out of the corruption of our bodies into the glory that Christ is now in, and therefore do not faint in our tribulations.

### Chapter 9

Paul complains upon the hard hearts of the Jews who would not receive Christ. How the heathen are chosen in their stead.

I speak the truth in Christ, and do not speak falsely, regarding that of which my conscience bears me witness in the Holy Spirit. <sup>2</sup>I have great heaviness and continual sorrow in my heart. <sup>3</sup>For I have wished myself to be cursed from Christ for my brethren and my kinsmen according to the flesh, <sup>4</sup>who are the Israelites. To them pertain the adoption and the glory, and the covenants, and the law that was given, and the service of God, and the promises. <sup>5</sup>Theirs also are the fathers, and those from whom (as to the flesh) Christ came, who is God over all things blessed forever. Amen.

<sup>6</sup>I do not say these things as though the words of God have taken no effect. For not all who come from Israel are Israelites. <sup>7</sup>Nor are they all children just because they are the seed of Abraham, but: In Isaac shall thy seed be called. <sup>8</sup>That is to say, the children of the flesh are not the children of God, but the children of promise are counted the seed. <sup>9</sup>For

What love does.

**Adoption** is an inheritance by grace.

Ge 21:12  
Ga 4:21-31  
Ro c11; 2:28  
Ge 18:10,14

this is a word of promise: About this time I will come, and Sarah shall have a son. <sup>10</sup>Neither was it so with her only, but also when Rebecca was pregnant with twins by one – I mean, by our father Isaac. <sup>11</sup>Before the children were born, when they had done neither good nor bad, so that the purpose of God which is by election would stand, it was said to her, not by reason of works, but by the grace of the caller: <sup>12</sup>The elder shall serve the younger. <sup>13</sup>As it is written: Jacob he loved, but Esau he hated.

Ge 25:23  
Mal 1:2,3

<sup>14</sup>What shall we say then? Is there any unrighteousness with God? God forbid. <sup>15</sup>For he says to Moses: I will show mercy to whom I show mercy, and will have compassion on whom I have compassion. <sup>16</sup>So then, it lies not in a man's will or running, but in the mercy of God. <sup>17</sup>For the scripture says to Pharaoh: For this very purpose I have stirred you up, to show my power on you, and so that my name may be declared throughout all the world. <sup>18</sup>Therefore he has mercy on whom he will have mercy, and whom he will, he makes hardhearted.

Ex 33:19

Ex 9:16

<sup>19</sup>You will say to me then, So why does he still blame us? For who can resist his will? <sup>20</sup>But, O man, what are you to dispute with God? Shall the work say to the workman, Why have you made me this way? <sup>21</sup>Does the potter not have power over the clay, to make out of the same lump one vessel unto honour, and another unto dishonour? <sup>22</sup>Accordingly God, intending to show his wrath and to make his power known, suffered with long patience the vessels of wrath fitted to damnation, <sup>23</sup>in order to show the riches of his glory on the vessels of mercy, which he had prepared for glory – <sup>24</sup>that is to say, us, whom he called not from the Jews only, but also from the Gentiles.

Isa 29:16;  
45:9.  
Jer 18:6

<sup>25</sup>As he says in Hosea: I will call them my people who were not my people, and her beloved who was not beloved. <sup>26</sup>And: It will come to pass in the place where it was said to them, You are not my people, that there the children of the living God shall be called. <sup>27</sup>But Isaiah cries concerning Israel: Though the number of the children of Israel be as the sand of the sea, yet shall but a remnant be saved. <sup>28</sup>He carries out the word\* to the end, and makes it short in righteousness. For a short word will God make on earth. <sup>29</sup>And as Isaiah said before: If the Lord of Sabaoth\* had not left us a seed, we would have been made as Sodom, and would have been likened to Gomorrah.

Ho 2:23;  
1:10.  
1Pe 2:10

Isa 10:22,  
23; 1:9.

<sup>30</sup>What shall we say then? We say that the Gentiles, who did not follow righteousness, have found righteousness; I mean the righteousness which comes of faith. <sup>31</sup>But Israel, who followed the law of righteousness, could not attain to the law of righteousness. <sup>32</sup>And why not? Because they sought it not by faith, but as if it were by the works of the law. For they have stumbled at the stumbling stone. <sup>33</sup>As it is written: Behold, I put in Zion a stumbling stone, and a rock that will make men fall. But none who believe on him will be ashamed.

Isa 8:14;  
28:16.

The fleshly and proud mind that would be as wise as God must be mortified to learn to fear God and obey him, and to stop disputing with him.

[**Word:** the Gk *logos* (3056) is often rendered 'word', as Tyndale put in these places]  
[**Lord of Sabaoth:** a military epithet of God, sometimes rendered Lord of hosts (armies), or Lord All-powerful]

## Chapter 10

The unfaithfulness of the Jews. Two kinds of righteousness.

The law drives to Christ to be justified.

Brethren, my heart's desire and prayer to God for Israel is that they might be saved. <sup>2</sup>For I can attest that they have a fervent heart for God, but not according to knowledge. <sup>3</sup>For they are ignorant of the righteousness that is admitted before God, and go about to establish their own righteousness, and therefore give no heed to the righteousness that is of value before God. <sup>4</sup>For Christ is the end of the law,<sup>a</sup> to justify all who believe.

<sup>5</sup>Moses describes the righteousness which comes of the law, how the person who does the things of the law will live therein. <sup>6</sup>But the righteousness that comes by faith speaks this way: Say not in your heart, who shall ascend into heaven? (which is nothing else than to fetch Christ down), <sup>7</sup>or, who shall descend into the deep? (which is nothing else than to fetch Christ up from death). <sup>8</sup>But what does the scripture say? The word is near you, even in your mouth and in your heart. This word is the word of faith that we preach. <sup>9</sup>For if you acknowledge with your mouth that Jesus is the Lord, and believe with your heart that God raised him up from death, you will be safe. <sup>10</sup>For the belief of the heart justifies, and to acknowledge with the mouth makes a man safe.<sup>b</sup> <sup>11</sup>For the scripture says: Whoever believes on him, will not be ashamed.

Le 18:5  
Eze 20:11  
Ga 3:12

De 30:11-14

<sup>12</sup>There is no difference between the Jews and the Gentiles. For there is one Lord over all, who richly blesses all who call on him. <sup>13</sup>For: Whoever calls upon the name of the Lord shall be saved. <sup>14</sup>But how can people call on him, on whom they have not believed? How can they believe on him if they have not heard of him? How can they hear without a preacher? <sup>15</sup>And how can men preach, unless they be sent?<sup>c</sup> As it is written: How beautiful are the feet of those who bring glad tidings of peace, and bring glad tidings of good things.

Isa 28:16

Pr 18:10  
Joe 2:32  
Ac 2:21  
Isa 52:7  
Na 1:15

<sup>16</sup>But they have not all hearkened to the gospel. For Isaiah says: Lord, who believes our message? <sup>17</sup>So then, faith comes by hearing, and hearing comes by the word of God. <sup>18</sup>But, I ask, have they not heard? No doubt: Their sound went out into all lands, and their words into the ends of the world.

Isa 6:9, 53:1  
Joh 12:38

Ps 19:4

<sup>19</sup>But I demand whether Israel did know, or not? First Moses says: I will provoke you to envy by those who are not a people, and by a foolish nation I will anger you. <sup>20</sup>Isaiah after that is bold and says: I am found by those who were not seeking me, and have appeared to those who were not asking for me. <sup>21</sup>And against Israel he says: All day long I have stretched out my hands to a people that does not believe, but speaks against me.

De 32:21  
Isa 65:1,2

### The Notes

Christ is the end of the law  
(10:4)

a) That is, Christ is the fulfilment of the law, so that whoever has him and believes that he with the shedding of his blood has washed away sins, and therewith overcome death and hell, and has obtained the favour of his Father for all who so believe, is counted righteous, though he does not by his own deeds satisfy the law.

To acknowledge makes safe  
(10:10)

b) Though faith justifies from sin, and though Christ has won the reward promised, yet the promise is made on the condition that we embrace Christ's doctrine and confess him in word and deed. So it is that we are justified in order to do good works, and in them to walk to the salvation promised.

Unless they be sent  
(10:15)

c) That is, unless the word be given to them by God. You will ask, by whom would they be sent? Of course, by him who is the owner of the gospel; that is, God. By him are sent the men who preach Christ truly and purely, without the desire for glory or gain. In the same way does Christ prove that he was sent by his Father. He spoke to the glory of his Father, not of himself (John 7). But those who, under the pretence of preaching the gospel, preach men's precepts whereby they seek praise for themselves, are false apostles, and sent by Antichrist, not by Christ.

## Chapter 11

All the Jews are not cast away. Therefore Paul warns the Gentiles who are called not to be high-minded or despise the Jews. For the judgments of God are deep and secret.

I say then, has God cast away his people? God forbid. For even I, of course, am an Israelite, of the seed of Abraham and of the tribe of Benjamin. <sup>2</sup>God has not cast away his people whom he foreknew. Or do you not know what the scripture says by the mouth of Elijah, how he makes intercession to God against Israel, saying, <sup>3</sup> Lord, they have killed your prophets and dug down your altars, and only I am left, and they seek my life? <sup>4</sup>But what is the answer of God to him in response? – I have reserved for myself seven thousand who have not bowed the knee to Baal. <sup>5</sup>Like-wise also, there is at this time a remnant left through the election of grace. <sup>6</sup>If it is by grace, then it is not by works, for then grace would not be grace any more. And if it is by works, then it is not grace any more, for then deserving would no longer be deserving.

1Ki 19:10-18

<sup>7</sup>What then? Israel has not obtained what it sought. No, but yet the chosen ones have obtained it. The rest are blinded, <sup>8</sup>as it is written: God has given them the spirit of unquietness: eyes so that they cannot see, and ears so that they cannot hear, until this day. <sup>9</sup>And David says, Let their table be made a snare to take them with, and an occasion to fall, and a reward to them. <sup>10</sup>Let their eyes be blinded so that they do not see, and ever bow down their backs.<sup>a</sup>

De 29:4  
Isa 6:8-10  
M't 13:11-15  
Mk 4:11,12  
Lu 8:10  
Joh 12:37-41  
Ac 28:25-27  
Ps 69:22,23

<sup>11</sup>I say then, have they therefore stumbled, only but to fall? God forbid. But through their fall, salvation has come to the Gentiles, to rally them at the same time. <sup>12</sup>And so if their fall is the riches of the world, and their diminishment the riches of the Gentiles, how much greater the riches if they all believed? <sup>13</sup>I preach to you Gentiles, inasmuch as I am the apostle to the Gentiles. I will magnify my office, <sup>14</sup>so that I might rally those who are my flesh, and might save some of them. <sup>15</sup>For if the casting away of them is the reconciling of the world, what is the receiving of them but life again from death? <sup>16</sup>For if one piece is holy, the whole lump is holy. And if the root is holy, the branches are holy also.

<sup>17</sup>Though some of the branches are broken off, and you, being a wild olive tree, are grafted in among them and made partaker of the root and sap of the olive tree, <sup>18</sup>do not boast against the branches. For if you boast, remember that you do not bear the root, but the root bears you. <sup>19</sup>You will say then that the branches are broken off so that you may be grafted in.

**Magnify my office:** do my work with all diligence.

<sup>20</sup>Well said: because of unbelief they are broken off, and you stand steadfast in faith. Be not high-minded, but fear, <sup>21</sup>seeing that God spared not the natural branches, lest perhaps he also not spare you.

<sup>22</sup>Behold the kindness and severity of God: on those who fell, severity, but towards you, kindness – if you continue in his kindness. Otherwise, you will be hewn off. <sup>23</sup>And they, if they do not persist in unbelief, will be grafted in again. For God is of power to graft them in again. <sup>24</sup>For if you were cut out of a natural, wild olive tree, and were grafted contrary to nature into a true olive tree, how much more may the natural branches be grafted into their own olive tree again?

<sup>25</sup>I would not that this mystery be hid from you, my brethren (lest you be wise in your own estimations), that, with respect to a part, blindness is upon Israel, until the fullness of the Gentiles be come in; <sup>26</sup>and in this way, all Israel will be saved. As it is written: There will come out of Zion he who does deliver, and who will turn away ungodliness from Jacob. <sup>27</sup>And: This is my covenant to them, when I take away their sins. <sup>28</sup>Concerning the gospel, they are enemies for your sakes; but as for the chosen ones, these are loved for the fathers' sakes. <sup>29</sup>For indeed, the gifts and calling of God are such that he cannot change his mind about them.

<sup>30</sup>For look, just as you in time past did not believe God, and yet have now obtained mercy through their unbelief, <sup>31</sup>in the same way now they have not believed the mercy that has come to you, so that they also may obtain mercy. <sup>32</sup>God has wrapped all nations in unbelief in order that he may have mercy on all.

<sup>33</sup>O the deepness of the riches of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out. <sup>34</sup>For who has known the mind of the Lord? Or who has been his counsellor? <sup>35</sup>Or who has given to him first, that he should be recompensed? <sup>36</sup>For from him, and through him, and for him, are all things. To him be glory forever. Amen.

Isa 59:20,21  
Lu 21:24

Ga 3:22

Jer 23:18  
Isa 40:13  
E'cus 42:21

### The Notes

Bow down their backs  
(11:10)

a) To bow down their backs does not only signify that they would be brought under by the Gentiles and oppressed with all kinds of misfortune, but that they would not once look up to call on the Lord with sure belief of heart.

### Chapter 12

The sweet living, love, and works of the people who believe in Christ.

I beseech you therefore, brethren, by the mercifulness of God, to make your bodies a living sacrifice, holy and acceptable to God, which is your reasonable serving of God. <sup>2</sup>Do not fashion yourselves to this world, but be changed in your nature by the renewing of your mind, so that you may prove what is that good, that favourable, and perfect will of God.

<sup>3</sup>For I say by the grace that is given to me, to everyone among you, that no one should think of himself more than it behoves him to think, but

The true serving of God is  
bringing the body into  
obedience to the law of God.

Ph'p 4:8,9



should soberly judge of himself, as God has given to each the measure of faith. <sup>4</sup>Just as we have many members in one body, and all members do not have the same service, <sup>5</sup>so we, being many, are one body in Christ, and everyone among us one another's members. <sup>6</sup>Seeing that we have different gifts, according to the grace that is given to us, if one has the gift of prophecy, \* let him have it agreeing to the faith. <sup>7</sup>Let him who has an office attend to his duty. Let him who teaches take heed to his doctrine. <sup>8</sup>Let him who exhorts give heed to his exhortation. If anyone gives, let him do it with sincerity. Let him who governs do it with diligence. If anyone shows mercy, let him do it with cheerfulness.

Eph 4:7

1Co c12  
Eph 4:11-13

Here, **prophecy** means the expounding of the scriptures, which in dark places must be expounded to agree to the clear places and the general articles of the faith.

<sup>9</sup>Let love be without dissembling. Hate that which is evil, and cleave unto that which is good. <sup>10</sup>Be kind to one another, with brotherly love. Honour others before yourselves. <sup>11</sup>Let not the work that you have in hand be tedious to you. Be fervent in the Spirit. Apply yourselves to the time. <sup>12</sup>Rejoice in hope. Be patient in tribulation. Continue in prayer. <sup>13</sup>Give to meet the needs of the saints, and be ready to take people in.

Am 5:14,15  
Eph 4:2  
Heb 13:1  
1Pe 4:8

<sup>14</sup>Bless those who persecute you; bless, but curse not. <sup>15</sup>Be merry with those who are merry. Weep with those who weep. <sup>16</sup>Be of equal affection one towards another. Be not high-minded, but make yourselves equal to the lowly. Do not be wise in your own opinions. <sup>17</sup>Repay no one evil for evil. Provide beforehand for things that are honourable in the sight of all people. <sup>18</sup>If it is possible, as for your part, have peace with all people.

<sup>19</sup>Dearly beloveds, do not avenge yourselves, but leave room for the wrath of God. For it is written: Vengeance is mine, and I will reward, says the Lord. <sup>20</sup>Therefore: If your enemy hungers, feed him, and if he thirsts, give him drink. For in so doing, you will heap coals of fire on his head. <sup>21</sup>Do not be overcome by evil, but overcome evil with goodness.

De 32:35  
Pr 25:21,22  
1Pe 3:8-17  
Heb 12:14

**Coals:** Thus you will kindle him and make him to love.

## Chapter 13

The obedience of people to governing powers. Love fulfils the law. It is now no time to follow the works of darkness.

Let every soul submit himself to the authority of the higher powers. For there is no power except from God. The powers that be are ordained by God. <sup>2</sup>Therefore whoever resists authority, resists the ordinance of God. And those who resist will bring retribution on themselves, <sup>3</sup>for rulers and authorities are not to be feared for good works, but for bad. Would you be without fear of the authority? Do well then, and you will be commended by the same. <sup>4</sup>For he is the minister of God for your welfare. But if you do wrong, then fear. For he does not bear a sword for nothing, but is the minister of God to take vengeance on those who do evil. <sup>5</sup>Therefore you must obey – not for fear of vengeance only, but also because of conscience. <sup>a</sup> <sup>6</sup>And also for this reason, pay tribute.\* For the Roman authorities are God's ministers, serving for the same purpose.

1Pe 2:13-17  
M't 22:21

[**Tribute:** payment to a foreign ruler; here, Rome]

<sup>7</sup>Give to all persons therefore that which is due to them: tribute to whom tribute belongs, custom to whom custom is due, fear to whom fear belongs, honour to whom honour pertains. <sup>8</sup>Owe nothing to anyone, but to

Love is the fulfilling of the law.

love one another. For he who loves another, fulfils the law. <sup>9</sup>For these commandments – you shall not commit adultery, you shall not kill, you shall not steal, you shall not bear false witness, you shall not covet, and so forth (if there be any other commandment) – are all comprehended in this saying: Love your neighbour as yourself. <sup>10</sup>Love does no harm to his neighbour. Therefore love is the fulfilling of the law.

Ex c20  
De c5  
Le 19:18  
M't 22:39  
Mk 12:31

<sup>11</sup>This also we know – I mean the season, that it is time now to awake out of sleep. For our salvation is nearer now than when we first believed.<sup>b</sup>

<sup>12</sup>The night has passed, and the day has come near. Let us therefore cast away the deeds of darkness, and let us put on the armour of light.<sup>c</sup> <sup>13</sup>Let us walk honourably, as in the daylight: not in revelry and drunkenness, nor in sleeping around and wantonness, nor in strife and envying, <sup>14</sup>but put on the Lord Jesus Christ. And do not make provision for the flesh, to fulfil its lusts.

### The Notes

Because of conscience (13:5)

a) Even if you were able to resist the authorities, you would be condemned in your conscience if you did so, because it is against God's commandment.

Our salvation is nearer (13:11)

b) Christ, who is our salvation, is nearer now than when we looked for him in the Old Testament.

The armour of light (13:12)

c) The armour of light is faith, hope, love, the fear of God, truth – all that the light of God's word teaches.

## Chapter 14

The weak ought not to be held in disdain. No person should occasion harm to another's conscience. Again, no one should condemn another for outward things.

However weak we may be, we are Christ's, and therefore to be favoured for his sake. [Ed: Here Paul considers the weak faith of Jewish Christians who still felt bound by Mosaic ceremonial laws governing diet and other Old Covenant observances. In 1Co 8, Paul considers former pagans who had superstitious fears of eating food dedicated to idols]

Him who is weak in the faith,<sup>a</sup> receive to yourselves – not in disputing and troubling his conscience. <sup>2</sup>One believes that he may eat all things; another, who is weak, eats vegetables. <sup>3</sup>Let not him who eats look down on him who does not. And let not him who abstains judge one who eats, for God has received him. <sup>4</sup>Who are you, to judge another man's servant? Whether he stands or falls pertains to his master; yea, he will stand, because God is able to make him stand.

Jas 4:12

<sup>5</sup>This man distinguishes between day and day, another counts all days alike. See to it that no one wavers in his own purpose: <sup>6</sup>he who observes one day over another does it for the Lord's pleasure, and he who does not observe one day over another, does it also to please the Lord. He who eats does it to please the Lord, for he gives God thanks, and he who does not eat abstains to please the Lord at the same time, and gives God thanks. <sup>7</sup>For none of us lives as his own servant, and neither does any of us die his own servant. <sup>8</sup>If we live, we live to be at the Lord's will, and if we die, we die at the Lord's will. Therefore whether we live or die, we are the Lord's. <sup>9</sup>It is for this that Christ died and rose up and recovered life: to be Lord of both the dead and the living.

Compare  
Ga 4:9,  
Isa 1:13,14.

<sup>10</sup>But why do you then judge your brother? Or why do you despise

your brother? We shall all be brought before the judgment seat of Christ.

<sup>11</sup>For it is written: As surely as I live, says the Lord, all knees will bow to me, and all tongues will acknowledge God. <sup>12</sup>So then, every one of us will give an account of himself to God. <sup>13</sup>Therefore let us not judge one another any more, but determine rather that no one shall put a stumbling block or an occasion to fall in his brother's way. <sup>14</sup>For I know, and am fully assured in the Lord Jesus, that there is nothing common\* of itself. But for him who judges it to be common, to him it is common. <sup>15</sup>If your brother is grieved by your food, now you are not walking charitably. Do not destroy by your food a person for whom Christ died. <sup>16</sup>Give no reason for your treasure\* to be ill spoken of. <sup>17</sup>For the kingdom of God is not food and drink, but righteousness, peace, and joy in the Holy Spirit. <sup>18</sup>For whosoever serves Christ in these things, pleases God well, and is commended by men. <sup>19</sup>Let us follow those things that make for peace, and things whereby one may support another.

Isa 45:23

Ac 10:15  
Tit 1:15  
1Co c8

**Common:** that is to say, unclean.

**Our treasure** is our knowledge.

<sup>20</sup>Do not undo the work of God for the sake of a little food. All these things are pure, but it is wrong for that person who eats with harm to his conscience. <sup>21</sup>It is good not to eat flesh, nor drink wine, nor do anything whereby your brother stumbles, or falls, or is made weak. <sup>22</sup>Do you have faith? Have it within yourself before God. Happy is he who does not condemn himself by what he allows. <sup>23</sup>For he who makes conscience is guilty if he eats,\* because he does not do it of faith. For whatsoever is not of faith,\* that same is sin.

**Makes conscience:** To do against conscience is culpable. [Hooker>Here **faith** means a full persuasion that what we do is well done (2nd Book)]

### The Notes

The weak brother or sister (14:1)

a) He is weak who is soon offended and has made little progress in the knowledge and liberty of Christ, which thing he got with his blood. And he is strong who knows the liberty of a Christian – that to the clean, all things are clean – and who does not doubt. St. Ambrose, writing on this chapter, says that all things which are ordained for man's use are to be eaten, which he proves by the clear text of Genesis that says all things God made are exceedingly good. From this he argues that they are not to be refused. He adds moreover that neither Enoch, who first pleased God, nor Noah, who alone at the flood was found righteous, nor Abraham the friend of God, nor Isaac or Jacob, righteous men and God's friends, amongst whom was also Lot, nor other righteous men, were ready to have abstained from these (meaning meats, whether fish or flesh).

### Chapter 15

The infirmity and frailness of the weak should be borne with all love and kindness, after the example of Christ.

He is strong who can bear another person's weakness.

We who are strong ought to bear the frailness of those who are weak, and not to stand in our own understanding. <sup>2</sup>Let everyone please his neighbour for his well-being and encouragement. <sup>3</sup>Christ did not please himself, but, as it is written: The rebukes of those who rebuked you, fell on me. <sup>4</sup>The things that were written aforetime were written for our instruction, so that we, through patience and comfort from the scripture, might have hope.

Ps 69:9

<sup>5</sup>May the God of patience and consolation grant to every one of you to

have such a mind towards one another, after the example of Christ Jesus,<sup>6</sup> in order that you all, in harmony together, may with one mouth praise God, the Father of our Lord Jesus.<sup>7</sup> So then, receive one another as Christ received us, to the glory of God.

1Co 1:10

<sup>8</sup>And I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made to the fathers.<sup>9</sup> And let the Gentiles praise God for his mercy, as it is written: For this cause I will praise you among the Gentiles, and sing in your name.<sup>10</sup> And again he says: Rejoice, ye Gentiles, with his people!<sup>11</sup> And again: Praise the Lord, all ye Gentiles, and laud him, all nations!<sup>12</sup> And in another place Isaiah says: The root of Jesse is to come, he who will rise to reign over the Gentiles; in him shall the Gentiles trust.<sup>13</sup> May the God of hope fill you with all joy and peace in believing, so that you may be rich in hope through the power of the Holy Spirit.

Ps 18:49  
2Sa 22:50  
Ps 117:1  
De 32:43  
Isa 11:10  
Rev 22:16

<sup>14</sup>I myself am confident of you, my brethren, that you yourselves are full of goodness, and filled with all knowledge, and are able to exhort one another.<sup>15</sup> Nevertheless, brethren, I have somewhat boldly written to you, as one who puts you in mind through the grace that is given to me by God<sup>16</sup> to be the minister of Jesus Christ among the Gentiles, and to minister the glad tidings of God so that the Gentiles may be an acceptable offering, sanctified by the Holy Spirit.<sup>17</sup> I have therefore something I can make claim to in Christ Jesus, in those things that pertain to God.<sup>18</sup> For I shrink to speak of anything Christ has not wrought by me, to make the Gentiles obedient, with word and deed,<sup>19</sup> in mighty signs and wonders, by the power of the Spirit of God, so that from Jerusalem and the coasts round about to Illyricum, I have filled all countries with the glad tidings of Christ.<sup>20</sup> Thus have I exerted myself to preach the gospel – not where Christ was already named, lest I should have built on another man's foundation,<sup>21</sup> but as it is written: People who have not been told of him, they will see, and those who have not heard will understand.

Ph'p 2:17

2Co 10:16  
Isa 52:15

<sup>22</sup>For this cause, I have often been prevented from going to you all.<sup>23</sup> But now, seeing I have no more to do in these countries, and also having wanted for many years to go to you,<sup>24</sup> when I take my journey into Spain, I will go to you. I trust to see you in my journey, and that you will help me on my way after I have enjoyed your company for a while.

<sup>25</sup>Now I am going to Jerusalem, to minister to the saints.<sup>26</sup> For it has pleased the people of Macedonia and Achaia to send aid to the poor saints at Jerusalem.<sup>27</sup> It has genuinely pleased them. And they are their debtors, for if the Gentiles are made partakers of their spiritual things, their duty is to minister to them in carnal things.<sup>28</sup> When I have completed this, and have brought them this fruit sealed, I will come back again by you on my way into Spain.<sup>29</sup> And I am sure that when I come, I will come with an abundance of the blessing of the gospel of Christ.

2Co 9:2

<sup>30</sup>I beseech you, brethren, for our Lord Jesus Christ's sake, and for the love of the Spirit, to help me in my concerns, with your prayers to God for me –<sup>31</sup> that I may be delivered from those in Judea who do not believe,

The Gentiles to be sanctified  
by the Holy Spirit and offered  
to God.

and that this, my service to Jerusalem, may be accepted by the saints, <sup>32</sup>so that I may come to you with joy, by the will of God, and may with you be refreshed. <sup>33</sup>The God of peace be with you. Amen.

## Chapter 16

A chapter of greetings. He warns them to beware of false teachers who bring men's doctrine, and commends to them certain godly men and women who were friends and brethren in the truth.

I commend to you our sister Phoebe, who ministered to the congregation of Cenchrea. <sup>2</sup>Receive her in the Lord as is worthy of a saint, and assist her in whatever way she needs your help. For she has assisted many, including me.

<sup>3</sup>Greet Priscilla and Aquila, my helpers in Christ Jesus, <sup>4</sup>who have for my life laid down their own necks – to whom not only I give thanks, but also the congregation of the Gentiles. <sup>5</sup>Likewise, greet the congregation that is in their house.

Ac 18:2

**First fruit:** the first converted to God in Achaia.

Greet my well-beloved Epaenetus, who is the first fruit\* among those of Achaia. <sup>6</sup>Greet Mary, who bestowed much labour upon us.

<sup>7</sup>Greet Andronicus and Junia, my kinsmen, who were prisoners with me also, who are well regarded among the apostles, and were in Christ before me. <sup>8</sup>Greet Amplias, my beloved in the Lord. <sup>9</sup>Greet Urbanus, our helper in Christ, and Stachys, my beloved. <sup>10</sup>Greet Apelles, tried and true in Christ. Greet those of Aristobulus' household. <sup>11</sup>Greet Herodion, my kinsman. Greet those of the household of Narcissus who are in the Lord.

<sup>12</sup>Greet Tryphena and Tryphosa, which women did labour in the Lord. Greet the beloved Persis, who laboured much in the Lord. <sup>13</sup>Greet Rufus, chosen in the Lord, and his mother, also a mother to me. <sup>14</sup>Greet Asyncretus, Phlegon, Hermas, Patrobas, Hermes, and the brethren who are with them. <sup>15</sup>Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints who are with them. <sup>16</sup>Greet one another with a holy kiss. The congregations of Christ send greetings to you.

<sup>17</sup>I beseech you, brethren, to mark those who cause division, and give occasion to evil, contrary to the doctrine that you have been taught, and avoid them. <sup>18</sup>For such people do not serve the Lord Jesus Christ, but their own interests, and with sweet preaching and flattering words deceive the hearts of the simple and unlearned. <sup>19</sup>For your duty to listen extends to all men.\* Without question I am pleased with you, but still, I want you to be wise in that which is good, and to be innocent concerning evil.

\*Paul would have the lay people to be learned, able to judge the prophets [pastors, priests, teachers], and to heed them only according to true knowledge.

<sup>20</sup>May the God of peace tread Satan under your feet shortly. The grace of our Lord Jesus Christ be with you.

<sup>21</sup>Timothy my work-fellow, and Lucius and Jason and Sosipater, my kinsmen, greet you. <sup>22</sup>I, Tertius, who wrote this letter in the Lord, greet you. <sup>23</sup>Gaius, my host and the host of all the congregations, greets you. Erastus, the chamberlain of the city, greets you. And Quartus, a brother, greets you. <sup>24</sup>The grace of our Lord Jesus Christ be with you all. Amen.

The mystery is now unveiled.

<sup>25</sup>Now to him who is of power to establish you by my gospel and preaching of Jesus Christ, whereby is revealed the mystery that was kept secret since the world began, <sup>26</sup>but now is shown by the scriptures of prophecy, at the commandment of the everlasting God, to stir up obedience to the faith proclaimed among all nations – <sup>27</sup>to the same God, who alone is wise, be glory through Jesus Christ forever. Amen.

To the Romans. Sent from Corinth by  
the hand of Phoebe, she who  
ministered to the  
congregation at  
Cenchrea.

**Old Testament Feature - A glimpse into the Old Testament of the 1549 Matthew Bible...**  
Isaiah 59:1-15, minimally updated:

### **Isaiah: The .lix. Chapter**

The Lord is mighty to save, and ready to hear our requests.

Behold, the Lord's hand is not so shortened that it cannot help, neither is his ear so stopped that it may not hear. But your misdeeds have separated you from your God, and your sins hide his face from you, so that he hears you not. For your hands are defiled with blood, and your fingers with unrighteousness. Your lips speak lies, and your tongue sets out wickedness. No man regards righteousness, and no man judges truly. Every man hopes in vain things, and imagines deceit, conceives weariness, and brings forth evil.

They breed cockatrice eggs, and weave the spider's web. Whoso eats of their eggs, dies. But if one treads upon them, there comes up a serpent. Their web makes no cloth, and they may not cover themselves with their labour.

Their deeds are the deeds of wickedness, and the work of robbery is in their hands. Their feet run to evil, and they make haste to shed innocent blood. Their counsels are wicked counsels: harm and destruction are in their ways. But the way of peace they know not. In their goings is no equity. Their ways are so crooked, that whosoever walks therein, knows nothing of peace.