ROMANS.

THE STRUCTURE OF THE EPISTLE AS A WHOLE.

(Alternation and Introversion.)


D | 1. 7. Salutation.

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

G | 1. 11-13. Paul's desire to visit them.


E | 1. 16-8. 89. Doctrinal.


B | 11. 16. The ASRIPTION. The Wisdom of God.

As to the Dispersions.


L | 15. 2-12. Dispensational.


H | 15. 22-29. Paul's desire to visit them.

G | 15. 30-33. Prayer concerning Paul's visit to them.


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

B | 16. 27. The ASRIPTION. 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 (A1, A2, A3; 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. 23). All alike sinners, shut up under sin, and needing a Divine righteousness, the only difference being that to the Jew had been committed the oracles (utterances or revelations) of God.

2. The prominent feature of the Epistle is the long doctrinal portion from 1. 16 to 8. 89 (E). This shows that doctrine (instruction, 2 Tim. 3. 16) is the important part and dominates the whole. It reveals what God has done with "sins" and with "sin"; and how the saved sinner, taken out from the deepest degradation, is justified by faith, and united to Christ in His death, burial, and resurrection-life. It teaches him that though his "old Adam" nature continues with him till the end, in ever-present hostility to God, yet that for those in Christ there is no judgment and, consequently, no separation "from the love of God which is in Christ Jesus our Lord".

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

4. The remainder of the Epistle is taken up with practical counsel as to the believer's life, and closes with the postscript concerning the "mystery" (16. 25, 26) for which see Ap. 193.

5. The Epistle was written from Corinth in the spring of A.D. 55, during the fourth year of Nero (see App, 180 and 192); probably during Paul's sojourn in Greece after the departure from Ephesus (Acts 20. 2, 3). It was sent by Phoebe, "a servant of the church...at Cenchrea" (16. 1).
THE EPISTLE OF PAUL THE APOSTLE
TO THE
ROMANS.

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


D F 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. 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.

H 10 Making request,
1. 10. ROMANS. 1. 18.

10. a prosperous journey by the will of God to come unto you.
11. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;
12. that, I may be comforted together with you by the mutual faith both of you and me.
13. Now I would not have you ignorant, brethren, that oftentimes I was purposed to come unto you, (but was not let hitherto,) that I might have some fruit among you also, even as among other Gentiles.
14. I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.
15. So, as much as I am, I am ready to preach the gospel unto you that are at Rome also.
16. For I am not ashamed of the gospel of Christ:

K A B a

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

b 17. For therein is the righteousness of God revealed from faith; to faith.

a as it is written "The just shall live by faith."

b 18. For the wrath of God is revealed.

1. 16-8. 39 (K. p. 1661). DOCTRINAL. (Division.)

K A1 1. 16-5. 11. Sins. The old nature. Its results.

1. 16-5. 11 (A1, above). SINS. THE OLD NATURE. ITS RESULTS. (Introversion.)

A1 B | 1. 16, 17. The power of God revealing a righteousness from God.

B | 1. 18. The wrath of God revealed.


B | 2. 12-5. 11. The power of God revealing a righteousness from God.

1. 16-17 (B, above). THE POWER OF GOD, &c. (Introversion.)

B a 16. Salvation by faith through God's power in providing righteousness.

b 17. A divine righteousness revealed by God on faith-principle (ek pistis), as regards Himself.

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

a 17. Salvation by faith through God's power in imputing righteousness.


1963

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

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

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

22 Professing themselves to be wise, they became fools,

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

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

25 Who changed the truth of God into a lie, and served them which are corrupted; and gave them up to their own corruptions.

26 For this cause God gave them up unto vile affections: for even their women did defile themselves; and also their men in like manner.


1884

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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 in themselves that recompence of their error which was meet.

28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, enviers, proud, boasters, inventors of evil things, disobedient to parents, without understanding, uncircumcision of the mind, which is called uncleanness, and the very thought of it is wantonness and fornication; and their set speech is false pretense.

29 But even as we have shown you our sportsmanship to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, enviers, proud, boasters, inventors of evil things, disobedient to parents, without understanding, uncircumcision of the mind, which is called uncleanness, and the very thought of it is wantonness and fornication; and their set speech is false pretense.

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

31 Without understanding. Gr. asunetos. See v. 21. Note the Paronomasia with next word. Ap. 6. without natural affection. Gr. astorgos. Only here and 2 Tim. 3. 3. unmerciful = pitiless. Gr. andelidemos. Only here. Gr. katarakrinos. Gr. kathakos. Only here and 2 Tim. 3. 3. commit = practice. have pleasure in = consent also to. See Acts 8. 1. do. Same as "commit", above. This list of heathen iniquities is the Fig. Synthetheoseis. Ap. 6.


30 fornication. The texts omit.


haters of God = hateful to God. Gr. theothesi. Only here.

despightful = insolent. Gr. hupotetes. Only here and 1 Tim. 1. 13.

27 proud. Gr. hyperphonos. Here, Luke 1. 51, 2 Tim. 3. 2. Jas. 4. 6, 1 Pet. 5. 5.


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6 Who shall render to every man according to his deeds? 7 To him that shed blood, of blood; to every net of the world, of the truth. 8 And though I say to every such man, that doest evil, of the Jew first, and of 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.

B 12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law, shall be judged by the law; 13 (For not the hearers of the law are just before God, but the doers of the law shall be justified.) 14 For when the Gentiles, which have not the law, do after the nature of the things which are written in the law, these being not the law, are also 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.

J 17 Behold, thou art called a Jew, and to restest in the law, and makest thy 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 And therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? 22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that brest idolaters, dost thou commit sacrilege?

23 Thou that maketh thy boast of the law, through breaking the law dishonourest thou God?

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

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

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

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

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

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

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

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

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

4 God forbid: yea, let God be true, but every man a liar; as it is written, 'That Thou mightest be justified in Thy sayings, and mightest overcome when Thou art judged.'

5 But if our unrighteousness commend the righteousness of God, what shall we say? is God unrighteous Who taketh vengeance? (I speak according to man.)

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

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

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

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

righteousness. Gr. dikaiosune. Ap. 191. 3. Cp. 1. 17. what shall we say? Gr. ti eunomoumen. This expression occurs seven times; here, 4. 1; 6. 1; 7. 7; 8. 31; 9. 14; 10. 16; 11. 1. 11.

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Jews and Gentiles, that they are all under sin.

10 As it is written, "There is none righteous, no, no one:

11 There is none that understandeth, there is none that seeketh after God.

12 They are all gone out of the way, they have become unprofitable; there is none that doeth good, no, none one.

13 Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips;

14 Whose mouth is full of cursing and bitterness:

15 Their feet swift to shed blood:

16 Destruction and misery are in their ways:

17 And the way of peace have they not known:

18 There is no fear of God before their eyes:

19 Now we know that what things the law worketh, it worketh evil:

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 without the law is manifested, being witness by the law and the prophets:

22 Even the righteousness of God which is by faith in Jesus Christ unto all and upon them that believe:

23 For all have sinned, and come short of the glory of God:

24 Being justified freely by His grace through the redemption that is in Christ Jesus;

25 Whom God hath set forth to be a propitiation through faith in His blood, to

the. Omit. poison. Gr. ἁμάρτ. Occ. here and Jas. 3. 8; 5. 3. ἁμαρτείν. Only here. Cp. Jas. 3. 5; 8; Deut. 32. 33.

### 3. 25. **ROMANS. 4. 11.**

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 justified by faith without the deeds of the law.

27 Where is boasting then? It is excluded. On what law is it that he was justified? Let it be of faith. Now it is a different law that men are justified by faith. For it is written, The just shall live by faith. 28 But the law is not of faith; on the contrary, it says, One has been accounted righteous by law. 29 But to him who works by faith, the blessing is accounted.

### J 4. 1.

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 whereof to glory; but not before God.

3 For what saith the Scripture? 

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

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

6 Even as David also saith, Blessed are they whose iniquities are covered, and whose sins are forgiven, and whose sins are covered.

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

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

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

10 And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he


### 4. 1-22 (J 4, p. 1606). **THE CASE OF ABRAHAM.**

[Introduction and Alternation.]

1. 1-3. Abraham's faith reckoned for righteousness.

M g 4, 5. Not by works, but according to grace. 13-14. Blessing to all who have faith.

M g 9. 13-14. Not through law, but according to grace. 14-17. Blessing to all who have faith.

L 11-12. Abraham's faith reckoned for righteousness.


might be the father of all 10 them that 9 believe, 
 though they be not circumcised; 1 9 8 that 9 righteousness might be 4 imputed 3 unto them 8 also: 
 12 And the father of circumcision to them 
 who are 2 not 8 of the circumcision only, 
 but who also 8 walk in the steps of that 9 faith 
of our father Abraham, which he had 11 being yet uncircumcised.

13 For the promise, that he should be the heir of the world, was 2 not to Abraham, 
or to his seed, 4 through the law, but 4 through the 
righteousness of 9 faith.
14 For if they which are 12 of the law are heirs, 9 8 faith 8 is made void, and the promise 8 made of none effect:
15 Because the law worketh wrath: 8 for where 
there is no law, there is 0 no 0 transgression.
16 Therefore it is 8 of 9 faith, that it might 8 be 8 by grace;

18 Who against hope 8 believed in hope, 9 that he might become the father of many nations, according to that which was spoken, 8 8 So shall thy seed be; 8
19 And being 8 not weak in 9 faith, he 8 considered 8 not his own body 8 now 8 dead, 8 when he was about an hundred years old, neither yet the 8 deadness of Sarah's womb:
20 He 8 staggered 8 not 8 at the promise of God 8 through unbelief; 8 but 8 was strong in 8 faith, giving 8 glory to 8 God;
21 And being 8 fully persuaded that, what he had promised, he was able 8 also to perform.
22 And therefore it was 8 imputed to him for 8 righteousness.

23 Now it was 8 not written 8 for his sake alone, that it was 6 imputed to him;
24 But 8 for us also, to whom it 8 shall 8 be imputed, 8 if we 8 believe 8 on Him That 8 raised 8 up 8 us our 8 Lord 8 from 8 the dead, 
25 Who was 8 delivered 8 8 again 8 for our 8 offences, and was 8 8 raised 8 8 again 8 8 for our 8 imputation.

K• j

4.11

ROMANS.

4. 25.

them, &c. Lit. of all the believing (ones). Ap. 150. 
I. 1. 1.
thought, &c. = through (Ap. 104. v. 1) uncircumcised. 
also. Omit.
steps. Gr. rhizons. Only here, 2 Cor. 12. 18. 1 Pet. 
2. 21.
13 For, &c. The Greek reads, 8 For not through law was the promise." Op. Gal. 3. 18.
heir. Cp. Gal. 3. 29 and Heb. 11. 8-10.
14 the. Omit.
is made void = Lit. has been emptied. Gr. kenoō. 
elsewhere, 1 Cor. 1. 17; 9. 16. 2 Cor. 9. 7. Phil. 2. 7.
made of none effect. Gr. katargeō. See 3. 5.
15 worketh. See 1. 27.
for. The texts read 8 8 but", 
no = neither. Gr. oude.
transgression. See 2. 22.
16 Therefore = On account of (Ap. 104. v. 2) this. 
of faith. See 1. 17.
th = in order that. Gr. hina.
might be = may.
sure. Gr. bēbainōs. Here, 2 Cor. 1. 7. Heb. 2. 2; 8. 6.  
14; 6. 19; 9. 17. 2 Pet. 1. 16, 18.
all the seed. To every child of faithful Abraham, 
Jew and Gentile alike.
of the faith. See 1. 17.
17 written. Gen. 17. 5.
made = set, appointed. Gr. tithēmi. 
quickened = maketh alive. Gr. sōkoipoētē. Here, 
8. 11. John 5. 21; 6. 63. 1 Cor. 15. 22, 36, 45. 2 Cor. 
the. Omit.
nations. Gr. ethnos. See 1. 5.
so, &c. Quoted from Gen. 15. 5.
19 being, &c. Fig. Tepaimosis. Ap. 6. See this Fig. in 5. 8 also.
not. The texts o...it.
now = already.
dead. Gr. nekrōs. See Col. 3. 5. Heb. 11. 12.
when he was = he being. Gr. huparchō. See Luke 
9. 48.
an hundred years old. Gr. hekatomataētas. Only here.
neither yet = and.
deadness. Gr. nekrōsia. Only here and 2 Cor. 4. 10.
also, &c. to perform also. 22 And

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


K• j

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


K• j

23 for his sake = on account of (Ap. 104. v. 2) him.
24 for us = on account of (Ap. 104. v. 2) us.
shall = is about to. if we believe = to (as) believing. Ap. 150. I. v. (iii). 2.

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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 rejoicing 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 if we were yet without strength, in due time Christ died for the ungodly. 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.

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

2-By whom we have now received the atonement.

Wherefore, as by one man sin entered in, death passed upon all men, for that all have sinned.


2. faith. Ap. 150. II. 1, i.e. on faith-principle. See 1. 17.

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.


Jesus Christ. Ap. 98. XI.


also. Read after “access”.

have = have had, have obtained.

access. Lit. the introduction. Gr. prosagō. Only here and Eph. 2. 18; 3. 12.

by. Dat. No prep.


grace. See 1. 5.

 See Acts 7. 10.

worketh. See 1. 27.

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


5 make = be stung = cause shame. Gr. kataikhomai. Here, 9. 38; 10. 11. Luke 13. 17. Cor. 1. 17. 11. 4, 6, 22. 2 Cor. 7. 14; 9. 4. 1 Pet. 2. 4; 3. 16.


unto to.

6 without strength. Gr. aschentēs.


faith. Ap. 150. II. 1, i.e. on faith-principle. See 1. 17.


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 dikaiōma) of one man, the Second Man.

O 6. 1—7. 6. We are not in sin, because we died with Christ.

7. 1—25. Sin is in us, though we have risen with Christ.

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).

A2 N P n

Condemnation of the First Man. (Introversion and Extended Alternation.)
N P n | 5. 12. By one man’s sin—death.
| o | 5. 13. Sin not imputed where no law.
| q | 5. 15. The type, Adam.
| Q | 5. 15. Not as by one sin, so the gracious gift.
| Q | 5. 16, 17. Not as by one man, so the gracious gift.

P n | 5. 16, 17. By One Man’s righteous act many made righteous.
| o | 5. 20. Sin imputed when law came.
| p | 5. 21. The reign of sin and death.
| q | 5. 21. The Antitype, Jesus Christ our Lord.

12 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.

5. 12. ROMANS.

12 Nevertheless death reigned from Adam to Moses, even over them that had sinned, even as sin reigned by one, Jesus Christ, to many.

15 But sin, not as the offence, so also is the free gift. 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 unto eternity, by one, Jesus Christ.

6. 1. 21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.


6. 1-7. (p. 1671). WE ARE NOT IN SIN BECAUSE WE DIED WITH CHRIST. (Introversion.)

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

2 God forbid. How shall we, that are dead to sin, live any longer therein?

3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

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

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

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

7 For he that is dead is freed from sin.

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

9 Knowing that Christ 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 unto God, as those that are alive from the dead, and your 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.

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

17 For sin, having no law, is dead: for it is not under the law.

18 And they that are under the law, are under the fig leaves of the preachers of righteousness:

19 But this commandment, He gave us, even Christ: therefore we also shall dwell in the light, as in day; not in secret, as in darkness.

20 For He is not ashamed to call them brethren;

21 Neither is he ashamed to call them servants, because He is the Son of man.

22 Who, when He came into the world, said, Sacrifices and offerings thou wouldest not, but a body hast prepared for me:

23 In whose body thou didst shew forth thy judgments by the圣灵, who hath set forth his firstborn into the world:

24 Ju u o

25 Wherefore he is able also to save them that are all under sin.

26 For without using sin, he is able to save them to the uttermost, who believe on him.

27 Wherefore he is able also to save them that are all under sin:

28 For without using sin, he is able to save them to the uttermost, who believe on him.
7. 1—6 (R. p. 1672). IDENTIFICATION WITH CHRIST IN LIFE AND DEATH.  
(Introduction and Alternation.)

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

7. 1 Know ye not. See 6. 3. speak. Ap. 121. 7. 
6. 16. ROMANS. 7. 3. 
16 servants. Ap. 190. I. 2, 
to obey = (Ap. 104. vi) obedience, 
his ... obey = ye are servants to him whom ye obey, 
17 But God be thanked, that ye were the 
16 servants of sin, but ye have obeyed 4 from 
the heart that 5 form of 5 doctrine which was 
delivered you.
18 Being then made free 7 from sin, ye 8 became 
the servants of righteousness.
19 I speak after the manner of men 9 because 
of the 5 infirmity of your 7 flesh: for as ye 
have 11 yielded your members 12 servants to 
uncleanness and to 5 iniquity 5 unto 5 iniquity; even 
now so 13 yield your members 12 servants to 
righteousness 8 unto 8 holiness.

SUx 
20 For when ye were the 16 servants of sin, 
ye were free 8 from 13 righteousness.
Vz 21 What 5 fruit had ye then in those things 
whereof ye are now ashamed?

Uy 22 But now 18 being made free 7 from sin, 
and 15 become servants to 16 God,
Vz ye have your fruit 8 unto holiness, 
and the 31 end 3 everlasting 4 life.

23 For the 5 wages of sin is 8 death; but the 8 gift of God is 8 eternal 4 life through 31 Jesus Christ our Lord.

Jesus Christ. The texts read "Christ Jesus." Ap. 98. XII.

6. 20—23 (S. p. 1672). SIN NO LONGER HAS 
DOMINION. (Alternation and Introduction.)

S | x | 20. Servants of sin.
| y | 21. Free men as to righteousness.
| z | 22. . The fruits, shame.
| a | 23. The end, death.
| x | y | 22. Free from sin.
| z | 22. Servants of God.
| a | 22, 23. The end, eternal life.

20 from = with regard to.
21 fruit. Paul uses 20 fruit of good results, never of 
evile ones. Cp. v. 22. Gal. 5. 22. Eph. 5. 3. Phil. 1. 11.
whereof = in respect of (Gr. eπι.) Ap. 104. ix. 2 which.
end. Gr. τέλος. Antithesis to the τέλος of v. 22.
doctrine. The second death. Cp. v. 22. Rev. 20. 6, 8. 11.
3. 14. 1 Cor. 9. 7, 8 Cor. 11. 8. In Luke 8. 14 the 
"wages" are the fish ration issued to Roman soldiers.
Cp. v. 15.

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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.

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 newness of spirit, and not in the oldness of the letter.

What shall we say then? Is the law sin? Nay, God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, “Thou shalt not covet.”

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

For we were, even when the commandment came, alive without sin, but when the commandment was ordained, it came, and sin revived, and I died.

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

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

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

SIN IS IN US THOUGH WE HAVE RISEN WITH CHRIST. (Introversion.)

The Law. Its conflict with the old nature.

Manifestation of the Law in the conscience. (The consent.)

Manifestation of the Law in the experience and the life. (The doing.)

The Law. Its conflict with the new nature.

The Law. Its Conflict with the Old Nature. (Introversion and Extended Alternation.)

Sin using the commandment as a point of attack.

Sin using the commandment as a point of attack. (Positive.)


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7. 13. ROMANS.

7. 13-18 (X, p. 1675). MANIFESTATION OF LAW IN THE CONSCIENCE. (Introversion and Alternation.)

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

B 14. The law spiritual.

m | 14. The man sinful.

B | 15. The will like-minded with the law.

m | 15. The will like-minded with the man.

A | 16. Consent of the will to the good in the law.

13 Was... made. Did, then, that which is good become.

But= Nay!

appear= be seen to be. Ap. 166. 1.

working = working out. See I. 27.

in. Dat. case. No preposition.

exceeding. Gr. kath' (Ap. 104. x. 2) hyperbolén.

sinful. Gr. hamartós. So transl. in Mark 8. 8.


14 spiritual. See I. 11.

carnal. Gr. sarkítos, according to the Received Text (Ap. 94. VI), but the Critical Texts read sarkínos (cp. 2 Cor. 3. 3), under.

Ap. 104. xviii. 2.

15 do. Same as work, vv. 8, 13.

allow = approve. The same as know", vv. 1, 7.

what, &c. = not what I wish, this I practise.

would. Ap. 102. 1. Note the use of theólo, on the right side, seven times in vv. 19-21.

not... not this do I practise (Gr. prassó). See I. 12.

John 5. 29.

This do I this do (Gr. poíó). These are three Gr. words in this verse for "do". The first is katergazómaì, work out, in vv. 8, 13, 18, 17, 18, 20. The second is prassó, practise, in vv. 12, 19, and the third poíó, do, in vv. 14, 19, 20, 21.

16 If... not = But if what I do not wish, this I do. If. Ap. 118. 2. consent. Gr. sumphéni. Only here.


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

o | 14-. No good in me as to my flesh.

p | 18-. Will favour the good, but has no ability.

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

o | 19. Evil is what is performed as to my flesh.

n | 20. No more I myself that do evil, but sin that dwelleth in me.

7. 21-23 (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 g | 24. Distress at sin's law.

r | 24-. Deliverance.

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

21 a law, &c. = the law with which we wish.


inward. Gr. éso. Adverb used as Adjective. Cp. 2 Cor. 4. 18.


2 Cor. 10. 5. 2 Tim. 3. 8. The kindred verb, akómmaléo, only in Eph. 4. 8. law of sin = i.e. the old nature.


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

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

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

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

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

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

v 8 So then they that are in the flesh cannot please God.

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

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

z 10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

3 what, &c. Lit. the impossible thing of the law.


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

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

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

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

x 10. If pneuma Christou (the new nature) be not in us, we are not His.

z 11. If Christ be thus in us, then, though the body is mortal, we shall not be raised from the dead if Divine pneuma (the new nature) dwells in us.

v 12. Those who are not debtors to the flesh (the old nature) can please God.

n 12-15. The carnal to be reckoned as dead; then we live unto God, and are led by His Spirit as His sons.

5 are: i.e. live. do mind = set affection on. Gr. phrono. Occ. ten times in Rom.; here, 12. 3, 3; 12. 16, 16; 14. 6, 6, 6, 6; 15. 5. Cp. Col. 3. 2.

6 to be, &c. = the minding (Gr. phrono). Only here and v. 7.

27 of the flesh: is: i.e. results in. to be spiritually, &c. = the minding of the spirit (Ap. 101. II. 5 as in v. 2). Cp. Phil. 4. 8, 8. Col. 3. 2. peace. Cp. 5. 1.


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

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

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

14 For as many as are led by the Spirit of God, they are the sons of God. 15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, ‘Abba, Father.’

16 The Spirit itself beareth witness with our spirit, that we are the children of God: 17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may also be glorified together.

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

19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God. 20 For the creature was made subject to vanity, not willingly, but by reason of Him which hath subjected the same in hope.

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

22 For we know that the whole creation groaneth and travaileth in pain together until now. 23 And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

24 For we are saved by hope: but hope maketh us seethe, why doth he yet hope for?


15 have. Omit. the = a. spirit. Ap. 101. II. 2. bondage. Ap. 100. II. 2. to. Gr. eis. Ap. 104. vi. adoption = sonship. Gr. huiosthēsia. Occ. here, v. 3; Gal. 4. 5. Eph. 1. 5. An "adopted" child may partake of all the privileges of the family, yet it is not begotten and born in the family. But the subjects of this verse are begotten of the Spirit (John 3. 5) and are, therefore, sons of God by spiritual generation. It is thus a real sonship-spirit that enables them to cry, "Abba, Father."


18 reckon. See 4. 21. creation waiting to share the coming glory of this manifestation of the liberty of the glory.

21 creation uniting its groaning with ours waiting for the manifestation of our resurrection glory.

22 The Holy Spirit Himself helping our infirmities owing to our state, by His intercessions.


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18 reckon. See 4. 21. creation waiting to share the coming glory of this manifestation of the liberty of the glory.

21 creation uniting its groaning with ours waiting for the manifestation of our resurrection glory.

22 The Holy Spirit Himself helping our infirmities owing to our state, by His intercessions.
25 But if we hope for that we see not, then do we with patience wait for it.

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

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

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

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

30 Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified.

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

32 He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?

33 Who shall lay any thing to the charge of God's elect? It is God That justifieth; who is also conformed to the image of His Son, that He might be the firstborn among many brethren.

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

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

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

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

8. 28-39 (E, p. 1677). "NO SEPARATION" FROM CHRIST SECURED FOR THOSE WHO ARE IN CHRIST. THE REASON. (Division.)

G1 a 28-32. Secured by God's purpose, as affecting our standing.

G2 32-33. Secured by God's love, as affecting our state.

8. 32-33 (G2, above). SECURED BY GOD'S PURPOSE, AS AFFECTING OUR STANDING.

(Introversion.)

G1 a 32. God's purpose in working "all things" for good to His people.

b 28, 30. God's purpose in conforming us to His Son.

c 31, 32-. God's purpose in conforming His Son for us.

d 32. God's purpose in giving "all things" with His Son.

8. 39 And But. Gr. evmeros. Only here, Mark 16. 20. 1 Cor. 16. 16. 2 Cor. 6. 1. Jas. 2. 21.


p104. vii. 1.

33-39 (G2, above). SECURED BY GOD'S LOVE, AS AFFECTING OUR STATE. (Introversion.)

G2 c 33. God's love in securing us against all who would accuse.

d 34. Christ's love (manifested in death and resurrection) securing us against all who would condemn.

d 35-37. Christ's love (thus manifested by Him that loved us) securing us against all separation arising from the operations of things.

G1 c 38, 39. God's love in Christ securing us against all separation from the nature of things.

33 lay any thing = bring charges, i.e. call to judicial account. Gr. enkaleo. See Acts 19. 28. to the charge of. Ap. 104. x. 1. It therefore = Shall God Who justifies (them)? 34 It is = Shall, even = also. at. Ap. 104. viii. also. Intercedes also. 35 separate. Gr. chrismo. See Acts 18. 1. love. Ap. 136. 11. I. Cp. 5, 5. 5 Cor. 5. 11. tribulation. See 2. 9. distress. Rendered "anguish" in 2. 9. persecution. See Acts 8. 1. peril. Gr. binoima. Only here and 2 Cor. 11. 24. These four questions and answers in vv. 33-35 form the Fig. Anaphora. V. 35 gives the Fig. Paradiastole. See Ap. 6.
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, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

I say the truth in Christ, I lie not, my conscience also bearing me witness, that in the Holy Ghost, to whom pertaineth the adoration, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;

5 Whose fathers the fathers, and of whom as concerning the flesh Christ came, Who is over all, God blessed forever for ever. Amen.

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

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

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


39 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,

9 more than conquerors. Gr. hupernikao; only here.


present. Gr. enistemi. Elsewhere, 1 Cor. 3. 22; 7. 26. Gal. 1. 4. 2 Thess. 2. 3. 2 Tim. 3. 1. Heb. 8. 9. 39 height. Gr. hapaxima; only here and 2 Cor. 10. 5. 40 creature = created thing. See v. 21.

Lord. Ap. 98. VI. 1. B. 2. A. The question in v. 38, followed by the answer in vv. 39, 39, is a striking example of the Fig. Paradiastol. Ap. 6. These v. illustrate the importance also of the number 17, as there are seven things enumerated in v. 38, "tribulation", &c., and ten in vv. 39, 39, "neither death", &c. See Ap. 10. Cp. another illustration of the number 17 in Heb. 12. 18-25. See Ap. 10.

9. 1-11. 36 (L. p. 1861). DISPENSATIONAL.

(1. Introduction and Division.)


M | 9. 14-29. God's purpose regarded only a remnant.

N | O | 1. 9. 30-33. Israel's failure in spite of the Prophets.


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

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


9. 1-8 (H. above). PAUL'S SORROW REGARDING ISRAEL'S FAILURE. (Introspection.)

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

f | 4. What belongs to Israel.

s | 5. Who belong to Israel.

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


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


service. Ap. 190. II. 3. 5 of. Gr. ek. Ap. 104. viii. as, &c. Read "is the Christ as to the flesh" as concerning. Same as according to, v. 2. over. Gr. epi. Ap. 104. ix. 1. all. Cp. John 17. 1. 1 Cor. 15. 27, 28. Col. 1. 14-19; 2. 2. God. Ap. 98. I. 1. 2. blessed. See 1. 25. for ever. Ap. 151. II. A. 11. 7. a. This is an example of the Fig. Anamnesis. Ap. 6. Note the seven privileges of Paul's people in v. 4. 4. To account for various readings, the R.V. sometimes appeals in the margin to ancient authorities, meaning Greek MSS. &c., but here, and here only, modern interpreters are allowed to introduce, by varying punctuation, devices for destroying this emphatic testimony to the Deity of the Lord. See Ap. 94. V. i. 3.

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

(1. 2. Introspection and Alternation.)

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

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

h | 8. The promise.

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

h | 12. The prophecy.

P | 13. The word of God confirmed.


9. 8. ROMANS.

but the 7 children of the promise are 6 counted for the seed.

h 9 For this is the 6 word of promise, 8 At this time will I come, and Sarah shall have a son.”

q g 10 And not only this, but when Rebecca also had conceived 8 by one, even 8 by our father Isaac;

11 (For the children being 2 not yet born, 6 neither having done any good or evil, 6 that the purpose of God according to election might stand, 6 not of works, but of Him That calleth ;)

h 12 It was said 8 unto her, “The elder shall 8 serve the younger.”

P 13 As it is written, “Jacob have I 8 loved, but Esau 8 have I hated.”

M R i 14 What shall we say then? Is there 9 unrighteousness with God? 9 God forbid. 15 For He saith to Moses, “I will 7 have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.”

16 So then it is 1 of not of him that 0 willeth, nor of him that runneth, but of God That sheweth 1 mercy.

k 17 For the Scripture saith unto Pharaoh, “Even 4 for this same purpose have I raised thee up, that I might 6 shew My power 7 in thee, and that My name might be 6 declared 6 throughout all the earth.” 18 Therefore hath He 6 mercy on whom He will have mercy, and whom He will hardeneth.

S 19 Thou wilt say then unto me, “Why doth He yet 6 find fault? For who hath resisted His will ?”

20 Nay but, O man, who art thou that 6 repliest against God? 9 Shall the thing formed say to him that formed it, ‘Why hast thou made me thus?’

21 Hath not the potter 7 power over the clay, 8 of the same lump to make one vessel 6 unto honour, and another 6 unto dishonour ?

S 22 What if God, 7 willing to 7 shew His wrath, and to make His power known, endured 6 with much longsuffering 7 the vessels of wrath fitted 6 to 6 destruction:

23 And 11 that He might make known the riches of His glory 8 on the 7 vessels of mercy, which He had afore prepared 31 unto glory,

24 Even us, whom He hath called, 6 not of the Jews only, but also 6 of the Gentiles?

R k 25 As He saith also 1 in Osee, “I will call them My people, which were 1 not My people; and her 6 beloved, which was 1 not loved;

26 And it shall 7 come to pass, that in the place where it was said 7 unto them, ‘Ye are 6 not My people,’ there shall they be called 7 children of the living 7 God.”


13 neither. Gr. méde.


15 that. = in order that. Gr. hina.


19 unto=to.

20 elder=greater.


21 younger=less. See Gen. 25. 23.

22 13 have. Omit.


9. 14-29 (M. p. 1880). GOD’S PURPOSE REGARDED ONLY A REMNANT. (Introversion.)

M R k 14 What, &c. See 3. a.


17 Gentiles hardened for sake of Israel.


19 have mercy=pity. will. Omit.

20 have compassion on=compassionate. Gr. oikeiô. Only here.

Cp. 12. 1. See Ex. 33. 19.

21 Israel restored to supremacy over Gentiles.

22 Divine election justified by Scripture.

23 Divine election benevolent so far as man can apprehend.

24 What, &c. See 3. a.

25 Divine election justified by Scripture.


28 formed. Gr. puzzle. Only here and 1 Tim. 2. 13.

29 Quoted from Isa. 45. 9.


2d. earth. Ap. 129. 4. Quoted from Ex. 9. 16.


will. Ap. 102. 4.


23 formed. Gr. puzzle. Only here and 1 Tim. 2. 13.

24 Quoted from Isa. 45. 9.


26 over=of.

27 clay. See John 9. 6.

28 lump. Gr. pharma. Only here. 11 Cor. 5. 6, 7. Gal. 5. 9.


30 dishonour=not shame, but lack of honour.


32 power. Gr. dunaton. with. Gr. 104. viii.

33 the. Omit.

34 fitted=pièced up together, as a broken vessel. Ap. 125. 8.


36 destruction=perdition, as in John 17. 12. From this it is not clear that in the resurrection the unjust come forth from the grave in the self-same bodies in which they entered it (John 5. 28, 29)?

37 afore prepared. Gr. proetoimazô. Only here and.

38 but of the Gentiles also? 25 also, &c.—in Hosea also. people. See Acts 2. 47. Quoted from Hos. 2. 23. Cp. 1 Pet. 2. 10.

39 come to pass=be.

23 riches. See 2. 4. on. Ap. 104. ix. 3.

24 Even, &c.—i. e., where He called. See Acts 2. 47. Quoted from Hos. 2. 23. Cp. 1 Pet. 2. 10.

25 come to pass=be.
N0 11

10 Brethren, my heart's desire and prayer to God be for Israel is, that they might be saved. 2 For I bear them record that they have a zeal of God, but not according to knowledge. 3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. 4 For Christ is the end of the law for righteousness to every one that believeth. 5 For Moses describeth righteousness which is after the law, that the man which doeth those things shall live thereby. 6 But righteousness which is of faith speaketh on this wise, saying, Not in thine heart, Who shall ascend into 7 heaven? and Who shall descend into the deep? 8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; 9 That if thou shalt confess with thy mouth Jesus the Lord, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

27 Esaias also crieth concerning Israel, that 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 Sabachthani had left us a seed, we had been as Sodoma, and been made like unto Gomorrah.

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

But Israel, which followed after law, not after righteousness which is of faith;

For they stumbled at that stone.

As it is written, Sion a stumblingstone and rock of offence; and whosoever believeth on Him shall not be ashamed.

The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach;

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

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


Israel's failure in spite of the prophets. (Introduction.)

Of 1 O, With the believer, no running or willing (v. 16). m 31, 32-. With the runner or willer, no believing. m 32, 33-. With the runner or willer, only stumbling. l 17-. With the believer, no stumbling.

The faith. Ap. 150. II. 1. That is, on faith-principle, as in L. 17.

31 b. = omit.


Of the law. The texts omit.


Israel's failure under the law. (Alternate.)

Of 1 O, With the believer, no running or willing (v. 16).

m 31, 32-. With the runner or willer, no believing.

m 32, 33-. With the runner or willer, only stumbling.

l 17-. With the believer, no stumbling.


11 For the Scripture saith, "Whosoever be-
lieveth on Him shall not be ashamed." 12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him. 13 For "whosoever shall call upon the name of the Lord shall be saved." 14 How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? 15 And how shall they 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!"

16 But they have not all obeyed the gospel. For Esaias saith, 17 "LORD, who hath believed our report?"

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."

19 But I say, Did not Israel know? First Moses saith, "3 will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you." 20 But Esaias is very bold, and saith, "I was found of them that sought Me not; I was made manifest unto them that asked not after Me."

21 But to Israel He saith, "All day long I have stretched forth My hands unto a disobedient and gainsaying people."

I say then, Hath God cast away His people? God forbid. For 3 also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. 2 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 "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 bowed the knee to the image of Baal."


10. 14-21 (O1 p. 1680). ISRAEL'S FAILURE UNDER THE GOSPEL. (Alteration.)


a preacher=one preaching (Ap. 121. 1).

15 except=if (Ap. 118. 1. b) not (Gr. me).


provoke...to jealousy. Gr. παρακλητοῦ. Only here, 11. 11. 14. 1 Cor. 10. 22.


nation=people, as above.

anger. Gr. ποροφύλαξ. Only here and Eph. 6. 4. Used frequently in the Sept. of provoking Jehovah to anger. Deut. 32. 21, &c.


gainsaying. Gr. ἀντιλεγόμαι. See Acts 13. 45. people. See Acts 2. 47. Quoted from Isa. 65. 2.

11. 1-10 (M, p. 1680). GOD'S PURPOSE REGARDING THE REMNANT ACCOMPLISHED. (Introversion.)

M | r 1-3. The majority of Israel rejected God.

| s | 4-6. A remnant reserved, according to God's election.

| s | 7-10. The remnant obtained what the nation lost.

r | 7-10. Fate of majority. God hardened them.


1685

The Companion Bible

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E. W. Bullinger
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,

8 (According as it is written, 11 commentators have given them the spirit of slumber, eyes that should be in their mouth, 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 stumbling-block, and a recompense unto them:"

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

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 the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?

13 For I speak to you Gentiles, inasmuch 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 for the casting away of them are the reuniting 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 partakest of the root and fatness of the olive tree;

18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

11. 18.


election. See 9. 11.


no more = no longer. The texts omit last clause of the verse.

7 hath. Omit.

obtained. Gr. epituchaneto. Only here, Heb. 6. 16;

11. 33. Jas. 4. 2.


blinded = hardened. Gr. pérôca. Here, 2 Cor. 3. 14, and three times in the Gospels. Cp. 25.

8 hath given = gave.


slumber = stupor. Gr. kataumazis. Only here.

Quoted from Isa. 29. 10.

not. Ap. 105. II.


9 table. Put by Fig. Metaphor for material prosperity.

a = for (Gr. eis) a.

stumbling block. See 9. 32.


10 be darkened. See Rom. 1. 21.

bow down. Gr. sunkampôô. Only here.

back. Gr. nêtos. Only here. Quoted from Ps. 69. 23.

Cp. Deut. 28. 43.

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

L T1 11-16. Israel provoked to jealousy.

T2 17-24. The wild olive graft.

T3 25-32. The hardening of Israel.

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

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

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

v 13, 14. Paul's apostleship provokes Israel to jealousy.

w 15, 16. Benefit through Israel's rejection.

z 17 Greater benefit will be through their restoration.

11 Have, &c. =Did they not (Gr. mé) stumble (Gr. ptaôô). Only here, Jan. 2. 16; 3. 2. 2 Pet. 1. 10?)

that = in order that. Gr. hina. should = might.

through = by (Dat.).


provoke, &c. See 10. 13.


diminishing. Gr. hêtêma. Only here and 1 Cor. 12. 22. 2 Cor. 12. 23.

11. 17-24 (T2, above). THE WILD OLIVE GRAFT. (Introversion.)

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

w 18. The wild olive to fear.


w 21. 22. Reason for not boasting.

17 be, &c. = were broken off. Gr. ekklazôô. Only here and vv. 19, 20.

wild olive tree. The oleaster which bears no fruit. Gr. agrídaios. Only here and v. 24.


partake = partaker. (Gr. sunthônôôs. Only here.

1 Cor. 9. 22. Phil. 1. 7. Rev. 1. 9.)

fatness. Gr. pithôôs. Only here.

18 Boast. Gr. katakatachuo-

11. 19.

**ROMANS.**

19 Thou wilt say then, "The branches were broken off, that 3 might be grafted in."

20 Well; because of unbelief they were broken off, and thou standest by 4 faith. Be not 5 highminded, but fear:

21 For 6 if God spared 7 not the natural branches, take heed lest He also spare 7 not thee.

22 Behold therefore the 8 goodness and 9 severity of God: 10 on those on which fell, 9 severity; but 11 toward thee, 0 goodness, 12 if thou 13 continue in His 8 goodness: otherwise thou also shalt be cut off.

11. 33. (H. p. 1680.) PAUL'S JOY REGARDING GOD'S PURPOSE. (Introversion.)

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

ROMANS.

12: 8.

past finding out = untraceable. Gr. anexichmiasatos. Only here and Eph. 3. 8.
that hath been = became.
35 hath first given = gave first. Gr. prodidomai. Only here.
recompensed = again = repaid. Gr. antapodidomai. Only here.
for. See 1. 23.
recompensed...again = repaid. Gr. antapodidomai. Only here.
glory. See 1. 23.
for ever. Ap. 101. II. A. ii. 7. a. This v. is the Fig. Polygenion (Ap. 6), the pronoun "Him" being introduced by three different prepositions, ek, dia, and eis.

12. 1—15. 7 (E, p. 1661). PRACTICAL. (Division.)

E A1 | 12. 1, 2. As regards God.
A2 | 12. 3—15. 7. As regards man.

therefore. This refers to 8. 29, chaps. 9—11 being a digression.


A2 B | 104. v. 1.
that ye = to.
acceptable = well-pleasing. Gr. euarestos. Here, v. 2; 14. 18. 2 Cor. 5. 9. Eph. 5. 10. Phil. 4. 18. Col. 3. 20.
Tit. 2. 4. Heb. 12. 21.
unto = to.
reasonable. Gr. logikos. Only here and 1 Pet. 2. 2.
2 not. Gr. mei. Ap. 106. II.

A3 B | 104. v. 1.
your = the.
that, &c. = to (Gr. eis) your proving.

A2 B | 104. v. 1.
that = the.

D | 13. 1—7. Civil relationships.
C | 15. 8—14. Social relationships.
B | 14. 1—15. 7. The brethren.

4 members = the members. in. Ap. 104. viii.
A3 B | 104. v. 1.
5 Christ. Ap. 98. IX. every one = every one. shall be.
severally. Gr. kath' (Ap. 104. x) kate.
6 Having = Then = But having. gifts. Gr. charismata.
faith = the faith (v. 3).
simplicity. Gr. haploos. Elsewhere, 2 Cor. 1. 12; 8. 7; 9. 11, 13.
11. 5. Eph. 6. 4. Col. 3. 22. rulereth = presideth. Gr. proistemai. Here; 1 Thess. 5. 12. 1 Tim. 3. 4, 5. 12; 5. 17. Tit. 3. 8. 14. cheerfulness. Gr. niforastos. Only here. The adj. in 2 Cor. 9. 7.
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 so rejoice, and weep with them that weep.

16. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate.

17. Be not wise in your own conceits.

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

19. Dearly beloved, avenge 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, give him bread; if he thirst, give him drink: for in so doing shalt thou heap coals of fire on his head.

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

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 not be 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:


for he is the minister of 1 God, a revenger to execute wrath upon him that doeth evil.
5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.
6 For this cause pay you tribute: for they are God's ministers, attending continually upon this very thing.
7 Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.
8 Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law.
9 For this, Thou shalt not commit adultery; Thou shalt not kill; Thou shalt not steal; Thou shalt not bear false witness; Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this, "Thou shalt love thy neighbour as thyself."
10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.
11 And that knowing the time, that now it is a high time to awake out of sleep: for now is our salvation nearer than when we believed.
12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.
13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.
14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

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

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


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

B 14. 1. Reception of the week.
F1 14. 2-21. Not to be judged. "For."
F2 15. 1. Their infirmities tolerated.
F3 15. 5-4. To be pleased. "For."
F3 15. 7. To be received.


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

F1 b 2. Weakness as to practice.
F1 c 4. Not to be judged.
F1 b 5-9. Weakness as to belief.
F1 c 10-23. Not to be judged.

2 For one = The one indeed. believeth. Ap. 150. I. iii. another = the (other).
8. Let 1 not him that eateth 2 despise him that eateth 1 not; and let 1 not him which eateth 1 not 2 judge him that eateth: for 2 God 3 hath received him.

10. Why dost thou 3 judge thy brother? or why dost thou 2 set at nought thy brother? for we shall all stand before the judgment seat of Christ.

11. For it is written, 4 As I live, saith the Lord, every knee shall bow to Me, and every tongue shall 5 confess 6 to God.

12. So then 3 every one of us shall give account of himself to God.

13. Let us 6 not therefore 2 judge one another any more: but 2 judge this rather, 1 that no man put a 7 stumblingblock or an occasion to fall 8 in 9 his brother's way.

14. I 10 know, and am 11 persuaded 2 by the Lord Jesus, that 12 there is nothing 13 unclean 14 of itself: but to him that 15 esteemeth anything to be 14 unclean, 12 to him it is 14 unclean.

15. But 2 if thy brother 3 be grieved 4 with 5 thy meat, 6 now walk thou 7 not 8 charitably. 10 Destroy 9 not 6 him 11 with thy meat, 12 for whom 13 Christ died.

16. Let not 1 then your good be 2 evil spoken of:

17. For the 3 kingdom of 2 God is 4 not meat and 2 drink: but 2 righteousness, and peace, and 3 joy in 4 the Holy Ghost.

18. For be that 5 in 6 these things serveth 2 Christ is 3 acceptable to 2 God, and 2 approved 3 of men.

19. Let us therefore 5 follow after the 6 things which make for 2 peace, and 6 things wherewith one may 7 edify another.


hath received = received.


Ap. 190. 1. 6.


You = But.

hold up = made to stand.

God. The texts read "the Lord".

5 One man = The one indeed.

esteemeth = judgeth. Gr. kritiōn, as v. 3.

above. Ap. 104. xii. 3.

alike. Omit.

every man = each.

fully persuaded = assured. See 4. 21.


6 regardeth = observeth. See 8. 5.

unto = to.


and ... 2. The texts omit.

giveth ... thanks. See Acts 27. 35.


7 none, no man. Gr. oudeis.


9 to this end = unto (Ap. 104. vi) this (touto).

Christ. Ap. 98. IX.

both. Omit.

and. rose. The texts omit.


that = in order that. Gr. hina.

might be Lord. Gr. kuriaēs. See 6. 9, 14.


10 set at nought = "despise," as in v. 8.

stand before. See 8. 13 (yield).

judgment seat. See Acts 7. 6.

Christ = the Christ. Ap. 98. IX.

the texts read "God".


confess. Gr. exomologomai.

Citation from Is. 45. 23. The Holy Spirit substitutes "As I live" for Heb. "By Myself have I sworn." See Ap. 107. I. 1.


13 not ... any more = no longer. Gr. mēkētē. Ap. 105. II.

14 that ... put not (Ap. 105. II) to put

stumblingblock. See 9. 32.


in, &c. Lit. to the brother.


persuaded. See 8. 28.


Lord Jesus. See 10. 9.

there is nothing = nothing (Gr. oudeis) is.

unclean. I. e. ceremonially unclean. See Acts 2. 44 (common).


esteemeth = reckoneth. See 2. 3; 4. 3.

him = that same.


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 he that doubteth is damned if he eat, because he eateth not of faith; for whatsoever is not of faith is sin.
And again, "Praise the Lord, all ye Gentiles; and laud Him, all ye people."  
12 And again, Esaias saith, "There shall be a Root of Jesse, and He That shall rise to reign over the Gentiles; in Him shall the Gentiles trust."  

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

14 And I myself also am persuaded of you, my brethren, that 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 whereof I may glory through Jesus Christ in those things which pertain to God.

18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, 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, "Thou art not spoken of, they shall see: and they that have not heard shall understand."  

22 For which cause also I have been much hindered from coming unto 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 I go into Spain, I will come unto you: for I trust to see you in my journey, and to tarry on my way w iththerward by you, if first I be somewhat filled with your company.

25 But now I go unto Jerusalem to minister unto the saints.

11 Praise. See Acts 2. 47.  
12 a = the.  
15. 11.  
17 hope. See Acts 11. 21.  
18. 18.  
19. 24.  
20. 25.  
21. 22.  
22. 23.  
26. 27.
For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. 26

And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ. 27

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 unto God for me; 28

That I may be delivered from them that do not believe, and from mine own countrymen, and from Jews; 29

And not to show myself to be a burden unto you, who received me not at first because I was not at first face to face, 30

But now I beseech you, brethren, by the love of Christ, that ye stretch not yourselves unto me in vain labour; 31

That ye receive me, as one touched with the leprosy, as a learner in the gospel. 32

The God of peace shall sanctify you wholly; and to God only be glory, through Jesus Christ, even for ever. Amen. 33

16 I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: 1

That ye receive her in the Lord, as became saints, and that ye assist her in whatsoever business she hath need of you: 2

And that ye consider her in my stead, as a helper of mine in the gospel of Christ. 3

5 Likewise greet the church that is in your house. 6

And Salute my wellbeloved Epænetus, who is the firstfruits of Achaia unto Christ. 7

6 Greet Mary, who showed much labour on us. 8

7 Greet Andronicus and Junia, my kinsmen, and my fellowprisoners, who are of note among the apostles, which also were 2 in Christ before me. 9

8 Greet Amplias my beloved in the Lord. 10

11 Priscilla and Aquila. The texts read Prisco. (dim.) as in Acts 18. 11

13 The text reads Prisa (dim.) as in Acts 27. 1

15 Greet = Salute. See Acts 18. 22.

16 1-24 (F, p.1951). SALUTATIONS. (Division.)

F G1 1. -16. From Paul himself.


1 commend. See 8. a, unto-to. Phebe. Only here; "bright", or "pure", the fem. of Phoebus, otherwise Apollo, the sun-god. Her name indicates a convert from paganism. She was probably the bearer of the epistle to Rome. See Int. Notes, 1891, which = who. servant. Ap. 190. 1. 1 church. Gr. ekklésia. Ap. 186.


Cenchrea. See Acts 18. 18.


hath = may have. succourer. Gr. prostatis, protectress. Cp. Latin patronus, a defender of meaner persons. Athenian writers use the word of such as took care of strangers. Cp. 1 Tim. 5. 3. 10.

3 Greet = Salute. See Acts 18. 22.


Phil. 23. of not ... eminent. Gr. epístemos. Only here and Matt. 27. 16, among. Ap. 104. viii. 2 apostles. Ap. 189. who ... me. Read "who before me also were in Christ", before.

Ap. 104. xiv. 8 Amplias. Only here. beloved. As in v. 3.
9 Salute o Urbane, our 9 helper 2 in Christ, and 9 Shortys my 9 beloved.
10 Salute o Apelles approved 2 in Christ.
1 Salute them which are 0 of our 0 household.
11 Salute o Herodion my 9 kinsman. 3 Greet them that be 0 of the 10 household of Narcissus, which are 7 in the Lord.
12 Salute o Tryphena and Tryphosa, who labour in the Lord. 3 Salute o the 3 beloved Persis, which o laboured much 2 in the Lord.
13 Salute o Rufus 6 chosen 2 in the Lord, and o his mother and mine.
14 Salute o Asyncrius, Phlegon, 0 Hermas, Patrobas, Hermes, and the brethren which are 0 with them.
15 Salute 0 Philologus, and Julia, 0 Nereus, and his sister, and Olympas, and all the saints which are 14 with them.
16 Salute one another 0 with 0 an 5 holy kiss.


The First Postscript (Tertius).

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

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:

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

B

24 The grace, &c. The amanuensis repeats the words which close the actual message of Paul, v. 20. Some ancient texts omit this second benediction, and the R.V. follows through not understanding the reason for the introduction of "the mystery", vv. 25, 26, and 27. There are clearly two postscripts, one after v. 20, the other after v. 24. The first closes the Epistle at the time of writing by Tertius in the spring of 58 A.D. The other was added by Paul himself during the Roman imprisonment, and after Ephesians had been written. See longer Note below.

SECOND POSTSCRIPT (PAUL).


establish. See 1. 11.

according to. Ap. 104. x. 2.

preaching. Ap. 121. 3.

Jesus Christ. Ap. 18. XI.

26 But, &c. = But now is manifested. made manifest


glory=the glory.

A. ii. 7. a.

LONGER NOTE.


That the "doxology" is a postscript added by the apostle after he had arrived at, and was residing in, Rome (61–63 A.D.: see Ap. 180), and was writing Ephesians, seems clear for the following reasons:—

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

The question raised by their appearance not only after the close of the Epistle itself, but also after the postscript of the amanuensis, Tertius, is 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 divulge it. So long as the offer of the Kingdom (see App. 112–114) to earthly Israel was open, the "mystery" could not be made known.

But when the sentence of judicial blindness had been promulgated and the prophecy of Isa. 6 fulfilled (Acts 28, 26, 27), then the glorious truths for the later-born were allowed to be set forth by "prophetic writings", viz. the prison epistles.

Therefore the apostle was guided by the Holy Spirit to add this postscript to Romans; thus completing in beautiful perfection the Divine arrangement of the Epistle (see Structure, p. 1661) and striking the key-note in the doctrinal teaching which is taken up and developed at large in Ephesians.

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