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THE CENTURY BIBLE

ROMANS

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The Century Bible

GENERAL EDITOR : PROF. W. F. ADENEY

Romans

INTRODUCTION
AUTHORIZED VERSION
REVISED VERSION WITH NOTES
INDEX AND MAP

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1901

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PREFATORY NOTE

WHILE a number of commentaries on Romans have been consulted in the preparation of this volume, the writer desires especially to acknowledge his indebtedness to the International Critical Commentary by Sanday and Headlam, which he has found of exceptional value in its references to contemporary Jewish thought and literature, its quotations from monumental inscriptions, and its discussion of the meaning of words. As the text of the Revised Version has been assumed as the basis of the commentary, only variant readings or renderings of very great interest or importance have been discussed. The aim throughout has been to render the thought of Paul not only intelligible but 'worthy of all acceptation' even by minds that have been influenced by modern intellectual tendencies.

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MAP

ROMAN EMPIRE, shewing the journeys of St. Paul . *Facing Title*

THE EPISTLE OF PAUL THE APOSTLE

TO THE

ROMANS

INTRODUCTION

THE EPISTLE OF PAUL THE APOSTLE

TO THE

ROMANS

INTRODUCTION

I. THE APOSTLE PAUL.

1. THERE are three factors in Paul's personal development up to the time of his conversion to which, according to his own testimony, importance must be assigned. First of all, he was a Jew by race, a Hebrew in his speech (using Aramaic and not Greek only, as many of the Jews living abroad did), a Pharisee in religion. From youth brought up in Jerusalem in the school of Gamaliel, he was zealous for the law of Moses, the customs and ordinances of Judaism, eager in his pursuit of the righteousness which was regarded as the condition of gaining the favour of God and a share in the blessings of the Messianic kingdom, and thoroughly taught and trained in the knowledge of the Old Testament as understood by the scribes, whose conception of the authority of the Scriptures he maintained, and whose methods of interpretation he practised, even after he became a Christian apostle. Secondly, he was also a Roman citizen, freeborn, and of this fact he was proud; and although the wider outlook over mankind which Roman citizenship offered was probably in his Pharisaic days never consciously assumed, yet when the limitations of Pharisaism had once for all been transcended, his ideas both as regards the range and the method of his

ministry were more or less consciously influenced by this fact. Thirdly, he was born in a city, Tarsus, which with Alexandria and Athens held the foremost place in the Roman Empire as a centre of Greek culture. We have no reason to believe that either during his youth in Tarsus, or afterwards in the school of Gamaliel, he was in any way encouraged to study classical literature ; probably it was carefully avoided by him. His three quotations from Greek authors do not prove any familiarity with it, as these may have found their way into the common speech. No knowledge nor understanding of Greek philosophy needs anywhere to be assumed in explanation of his writings ; for Greek wisdom even he expresses his contempt. Yet his birth in Tarsus was not without significance. He spoke Greek as well as Aramaic, and probably used the Greek version of the Old Testament as much at least as, if not more than, the Hebrew original. To his environment he doubtless owed some of the intellectual breadth which he displayed. His birth in a Greek city and his Roman citizenship were a preparation for his vocation as Apostle of the Gentiles, a work for which a Palestinian Jew would not have been nearly so well adapted.

2. None of these things, however, made Paul the Christian apostle. This was manifestly, as he himself confessed, God's own work. His Pharisaism did not bring him contentment. He might be outwardly blameless in conduct, but he knew himself under the power of sin, and unable to keep perfectly the law of God. Yet he knew no other way of gaining God's favour, and so finding peace in the present and hope for the future. He threw himself into the persecution of the Christian blasphemers, as from his standpoint they appeared to be, both that he might escape from an uneasy conscience in some form of activity, and that he might secure merit for himself by his zeal, which he hoped might be reckoned as a compensation for his failure to keep the law perfectly. Possibly the heroism of the Christians under persecution made him

sometimes ask himself, if they might not after all have found out the secret of a good conscience for which he was seeking. But if so, he stifled his scruples. It was impossible that one who had suffered the accursed death of the cross could be the Messiah. He was not predisposed to believe, but rather altogether opposed to any faith in the Resurrection, when Christ appeared to him on the way to Damascus. The nature of that appearance, and the relation to one another of the accounts given of it, cannot here be discussed. But this is certain, that Paul distinguished this sight of Christ from the ecstatic visions which were his at other times, that he claimed that he had seen Christ even as the other witnesses for the Resurrection, and that he described his conversion as an abortion, an unnatural and violent change, due to a revelation of God's Son in him. We have no right to assume on the one hand that Paul could have been converted by any purely subjective process, or to assert on the other hand, in view of what Paul became to the Christian Church, that the means employed were disproportionate to the end attained.

3. For Paul his conversion meant, although only in reflection after the event he may have come to realize all that it meant, that Christ was risen, that his resurrection proved his Messiahship, that his Messiahship involved the significance and value of his death as a propitiation for sins, a reconciliation of man and God, a redemption from all the evils of life, and especially the curse of death. This salvation in Christ, as securing for every man what the law could not offer him, and effecting in him what the law could not accomplish, superseded the law. As by faith in Christ a man was so closely united with him as to share one life in the Spirit with him, the law was no longer necessary, and it had already proved its insufficiency as a means of securing holy living. The most distinctive characteristic and privilege of Judaism having been thus abolished, the barrier between Jew and Gentile fell

necessarily, as the Gentile not only needed the salvation offered in Christ as much as the Jew, but was also equally capable of exercising the faith that secured it. On this conviction rested Paul's consciousness of his vocation as Apostle of the Gentiles, although how soon he became quite clear in his own mind what his life-work was to be we cannot say. Probably, as his after-practice showed, he hoped to combine a ministry among his fellow countrymen, to which his ardent patriotism drew him, with a ministry among the Gentiles, to which his distinctive conception of the universality of the gospel pointed; but the antagonism between Jew and Gentile was such that he had to make his choice; and he chose, clearly under the conviction that for a time at least the Jewish nation was hardened, and that the door of faith had been opened for the Gentiles, whose ingathering into the kingdom of God, he kept cherishing the hope, would at last arouse his own countrymen to claim the same blessings. The distinction between Paul and the other apostles may be held to be as follows. They reluctantly admitted the truth that the gospel was for the Gentiles as well as the Jews only under the compulsion of facts, when the Gentiles had believed and received the Holy Spirit. His own experience of Christ as the end of the law involved the principle of the universality of the Christian salvation, and so not only justified, but even necessitated, his practice of preaching to the Gentiles. In the same way the radical change that his own conversion involved explains his attitude regarding the freedom of the Gentiles from the Jewish law. The other apostles grudgingly admitted Gentile emancipation, probably as a practical necessity, if the Gentiles were to be won for the gospel at all. With him it was not a question of expediency at all; Christ's salvation was from the yoke and burden of the law as well as the fetter and curse of sin, and it freed the Jew just as much as the Gentile, although it might be expedient for the Jew not to change his manner of life, but to abide in that state

wherein he was called. For the other apostles expediency justified rather than principle necessitated the freedom of the Gentile from the law. For Paul expediency might justify, but principle did not necessitate, the Jew's continued observance of the law. In looking back on his conversion, Paul conceived both his call to be the Apostle of the Gentiles, and his distinctive gospel of salvation in Christ through faith apart from works, as already given in his conversion. That they were both essentially implied there can be no doubt ; but that they were explicitly present to his consciousness it is not necessary for us to assume, even to justify the account he himself gives of his conversion. It is probable, however, that before he entered on his public ministry reflection had given more or less distinctness to all these elements in his experience.

4. While the guidance of providential circumstances must not be denied, yet Paul's characteristic religious genius seems to forbid the assumption often made that Paul began with the theology common in the church, and that only gradually in controversy did he develop for his own mind even his distinctive gospel. It may on the contrary be said with some confidence that had Paul not had a distinctive gospel from the beginning he would neither have become the Apostle of the Gentiles, nor have provoked any controversy with the Judaizers. Doubtless his polemic with those who affirmed that the Gentiles to be saved must observe the law of Moses and be circumcised suggested to him illustrations and arguments for the exposition of his principles, but certainly it did not give him these principles. The theology of Galatians, although the exposition is controversial in tone and method, is not the offspring of religious strife, but brings to the birth that wherewith Paul's obedience to the heavenly vision was pregnant. The theology of Romans too has its roots in Paul's own soul. Its doctrine of justification shews how Christ's death, seen in the new clear light of his resurrection, brought to Paul the

assurance that God Himself had atoned for his guilt ; and so met his desire to be reckoned righteous before God. Its doctrine of sanctification simply describes the process of Paul's own deliverance from the power of sin, and entrance into the new life of holiness unto God. Neither the one doctrine nor the other is to be regarded as more distinctively or essentially Pauline. For Paul two problems were solved by faith in Christ—how can the guilty be forgiven? and how can the sinful be made holy? Christ's death for sin offered the solution of the one problem, and Christ's life in the believer of the other. In comparison with these two problems, which Paul's own experience forced on him, the third problem with which he deals in Romans, the problem of the unbelief of God's chosen people, must be pronounced a secondary one, and his solution of it must be regarded rather as a justification of the results of his ministry than as an exposition of the foundations of his faith. Accordingly we find ourselves rather in the region of speculative theology than of experimental religion. Of Paul's theology, as a whole, however, we may say that it is his experience 'writ large.' To the explicitly autobiographical element in Romans attention will be called in describing the characteristics of the Epistle ; but so much about Paul's own experience it has been found necessary to state at the very beginning, as we must know, and love, and trust Paul, if we are to understand at all the greatest of his letters. As not only much of the phraseology, but even many of the conceptions of his later epistles, were developed in opposition to heresy, and did not belong originally to his personal experience, although not inconsistent with his distinctive ideas, it is to Romans above all that we must look, if we want to apprehend and appreciate the peculiar quality and the distinct measure of him who reckoned himself chief of sinners and least of saints, but whom Christendom honours as in word and deed alike the greatest of the apostles.

II. THE CHURCH IN ROME.

1. Rome, the capital of the empire, cast a spell over the mind and heart of Paul. As a Roman citizen, he not only, when necessary, claimed the protection and privileges his citizenship afforded him, but was even proud of his position. For to him at this time at least the Roman Empire was not an enemy, but an ally of the gospel of Christ. The hate and fury of unbelieving Judaism were being kept in check by the power of Rome, which had as yet shewn itself only a protector, and not a persecutor, of Christianity. The law and order imposed on the world by Roman armies and navies made possible the safe and frequent intercourse between the remote parts of the empire, which afforded Paul the opportunity for his constant and distant travels. He travelled along Roman roads; he chose as centres for his work the cities, which the Roman provincial administration made important and influential; he saw in the Roman Empire a divinely provided opportunity for a rapid and peaceful spread of the gospel; and accordingly in his plans of labour we never find him looking beyond its bounds. It was once usual for Christian apologists to dwell exclusively on the dark shades in the picture which the Roman Empire presented, on the vices of the people and the crimes of the rulers; but there were many brighter tints visible. Although Nero was on the throne, yet he had not yet shewn himself the monster that he afterwards proved to be. The time when the Epistle was written has been described as 'the happiest period of the empire since the death of Augustus.' There was good government, wise and firm administration. The provinces were well treated; the provincial governors were punished for corruption and oppression; generosity and benevolence to the subject-races were not unknown. The police regulations in the city of Rome itself were good both in intention and execution. Paul did not cherish an

illusion when he recognized 'the powers that be' as 'ordained of God.' Stoic philosophy was finding an entrance into Roman society; and its humanitarian and universalist ideas, the basis on which the great system of Roman law was reared, had some kinship with the gospel. The old religions had ceased to satisfy thoughtful men, and there was a readiness to welcome any religion that could enforce morality and promise immortality. Of this opportunity for religious propaganda Judaism had already taken advantage; and we find that Jewish influence at this time was not only within the imperial court, but even not far from the throne in the person of Poppæa Sabina.

2. As Judaism, through the converts that it had already won from among the Gentiles, was a bridge by which Christianity passed over to the Gentile world, the history of Judaism in Rome serves as an introduction to the history of the Christian Church there. Although there had been communications between some of the Maccabæan rulers and the Roman Senate at an earlier date, yet we may reckon as the beginning of Judaism in Rome the settlement there (B. C. 63) of a number of Jewish prisoners whom Pompey brought with him from the East. As owing to their stubborn adherence to their own customs and rites they did not prove submissive slaves, many of them were set free; and so numerous was this class in Rome that they had a synagogue of their own, that of the Libertines (Acts vi. 9). As the Jews enjoyed the favour of both Cæsar and Augustus, the number engaged in trade in Rome rapidly increased. A special part of the city was assigned to them, but they had synagogues in other parts as well. While probably the greater number were very poor, earning a precarious livelihood as hucksters in a small way, or even as beggars, yet not a few were prosperous and influential, as for instance the family of Herod. Zealous for the spread of their faith among the Gentiles, some of them were mean enough to take

advantage in various ways of the confidence of their converts. An act of fraud practised on a noble Roman lady, a convert, led to the banishment of four thousand to Sardinia (A.D. 19). A dangerous moment for the Jews came when Caligula insisted (A.D. 41) on his bust being put up in the temple at Jerusalem. His death prevented this outrage on Jewish religious feeling, and so averted what would probably have proved a very violent persecution. In the reign of Claudius there was an expulsion of Jews from Rome (A.D. 52). The reason assigned by a Roman historian, Suetonius, is a riot in which Chrestus was the leader. It has generally been supposed that the reference in this statement is to disturbances which arose among the Jews, when first of all Jesus was preached in the synagogues as the Messiah or Christ. If Aquila and Priscilla were already converts to Christianity, and took a prominent part in the discussion of the question, they might be specially marked out for banishment. The expulsion was not at all general, and even those who were expelled were very soon allowed to return. The Jews in Rome not only enjoyed freedom of worship, but were also allowed to build synagogues, to collect the temple-tribute, to inflict punishment for moral or religious offences among themselves, to maintain a regular organization of elders and rulers of each synagogue to administer its affairs. Each synagogue, as it would seem, was placed under the patronage of some influential person, a Roman citizen, who was the legal representative of the community. While the Jews repelled the Roman populace by their strict adherence to their national customs and rites, which seemed grossly superstitious, yet their belief in one God, and their higher moral standard and more certain hope of immortality, powerfully attracted not a few who were in search of a religion more in accord with conscience and reason than the popular religions were. And therefore in Rome itself there were more or less closely attached to the synagogue a number of Gentile proselytes.

3. It is probable that Christianity found its way to Rome through the synagogue, but we cannot definitely say at what time. (a) It is not impossible that the first tidings of Christianity came to Rome through Jewish pilgrims, who had been in Jerusalem on the day of Pentecost, and had heard Peter's sermon there. Of this, however, we have no evidence. (b) It is quite certain that the Roman Catholic claim that the apostle Peter founded the Roman Church in A. D. 44, and acted as its bishop for twenty-five years until his martyrdom, has not a shred of historical evidence in its favour; but many reasons can be given against the assumption. Peter was present in Jerusalem at the Apostolic Council in A. D. 50. The Acts of the Apostles, which deals with the life of Peter as well as Paul, makes no mention of the fact. Had Peter founded the church as early as A. D. 44, Paul, when he wrote his letter to Romans, would have made some mention of the founder, and could not have included a church in which another apostle was in authority as within his province as Apostle of the Gentiles. Even at a later date, when Paul wrote his Epistle to the Philippians from Rome, there is no mention of Peter's presence and activity. It is not necessary to deny that the first Epistle of Peter was written from Rome, described as Babylon, or that Peter suffered martyrdom in Rome; but his arrival there must probably be placed after Paul's martyrdom. (c) It has to be remembered, however, that the age was one in which there was frequent travel from one part of the empire to another, and that Rome as the capital drew to it men from all the provinces. No formal mission by an apostle needs to be assumed. There may have been Jews, who had come from Palestine to Rome, or who had from Rome been visiting Jerusalem, among the first preachers of the gospel in the synagogues in Rome. It is just as likely, however, that some of Paul's Gentile converts from the provinces had found their way to the capital, and had preached Christ directly to their Gentile friends. We have no evidence in the Acts, and

the Epistle to the Romans offers no indications regarding the origin of the church. For an understanding of the Epistle an answer to this question is not necessary. What it is important for us to try and discover from the letter itself is the tendency of the church. Was it Pauline or Judaistic? For it is possible that a church mainly composed of Gentiles may have been won over by Judaizers, as the Galatian Church had been, or that a church, of which the majority were Jews, may have felt no hostility to Paul's views. To this question we turn.

4. A great variety of opinions regarding the tendency of the church has been maintained. (a) In favour of a church composed mostly of Jews, or those in sympathy with Jewish views, the following proofs from the letter have been advanced. (i) The argument as a whole seems to be addressed to the Jewish mind. Paul shews that the possession of the law by the Jews does not exempt them from judgement. His reasonings about Abraham and Adam reflect Jewish opinions. In shewing that emancipation from the law does not involve moral licence, and that the Jews have no ground of complaint against God, but are themselves to blame for their rejection of the gospel, he is meeting Jewish objections. (ii) The questions which he one after another asks and answers are such as Jewish and not Gentile objectors would urge (iii. 1, 5, 7, 31; iv. 1; vi. 1, 15; vii. 7; ix. 14, 19, 30; xi. 1, 11). (iii) He reckons himself along with his readers as a Jew, as when he speaks of Abraham and Isaac as ancestors (iv. 1, 12; ix. 10. See also iii. 9). (iv) He assumes that his readers had once been under the law (vii. 1, 5, 6). (v) His teaching regarding submission to the Roman authorities was especially needed by the Jews, who were noted for their turbulence (xiii. 1-7). (vi) He is careful to disarm Jewish prejudice by emphatic assertions of his Jewish patriotism (ix. 1-5; x. 1; xi. 1, 2). (vii) It is the Jewish-Christian consciousness that is assumed in the premises of some of his arguments (ii. 2; iii. 2, 8, 19;

vi. 16). But none of these alleged proofs is convincing. (i) It must be remembered that the Gentile Christians received along with the gospel the Old Testament, that Christianity came not as something absolutely new, disconnected with all that had gone before, but as the completion of the Jewish religion. For Gentiles even it was necessary to shew the relation of the old faith to the new, which presupposed, yet superseded, the old; and with them even arguments from the Old Testament could, and needed to, be used to justify from the Scriptures of the old religion the fresh start made in the new. (ii) The objections which Paul brings forward in order to meet them do not exclusively represent the Jewish standpoint. Some of them might arise in the mind of a Gentile, for whom some form of moral restraint such as the law afforded might appear as a necessity in order to escape moral licence, or whom the contrast between prophecy and history perplexed. Even if some of the objections are distinctively Jewish-Christian, yet Paul in seeking to ward off every possible attack on his gospel might deal with objections felt not by many, but by only a few of his readers. Any author in meeting arguments opposed to his own statements does not assume that all his readers regard these arguments as convincing. Paul may sometimes have written for the sake of the few to whom his gospel presented difficulties, and in helping them he was enabled to make his teaching clearer for all. (iii) Even when Paul speaks as a Jew of the fathers of the race with the plural not singular pronoun, the 'our' and the 'we' may cover himself and his countrymen with whom he identifies himself, and not necessarily himself and his readers. The first person plural of any letter does not necessarily include the writer and his readers, but may embrace the writer and some person or persons closely associated with him. (iv) We are not to suppose that Paul always carefully distinguished between the contents of his own Christian consciousness, into which a Jewish

heredity and education had been absorbed, and the contents of the Christian consciousness which was distinctive of the Gentiles. Among the Gentiles there were religious experiences and moral developments analogous to that which Paul passed through. When a classical writer says 'I approve the better and pursue the worse' he illustrates Paul's experience under the law. If the Gentiles had not the Mosaic law, they had moral standards in accordance with which some of them would find it difficult to live. When Paul speaks of law we are not entitled to assume that he means the Mosaic law exclusively. (v) While the Jews were prone to disorder and lawlessness, it is to be remembered that it was their consciousness of being God's peculiar people, and their expectation, based on prophetic promises, that they would yet be delivered from the Roman yoke, which made them so unwilling to submit to their foreign rulers. Even the Gentiles, accepting the eschatological beliefs and the Apocalyptic hopes of the Jewish nation, might be led to depreciate the existing organization of society; and in their own consciousness of spiritual liberty and a glorious destiny might rebel against social restraints and limitations. Christianity may be so misunderstood as to demand not only religious revival and moral reformation, but even political revolution. The Anabaptist movement and the Peasants' War at the time of the Reformation may serve as an instance. Paul may have had good reason to dread that even among the Gentiles the new faith might prove not only a leaven, but an explosive. (vi) Paul's assertions of his patriotism are not logical devices or rhetorical pretexts, but express his own intense emotions for his people; his own heart demands the words. (vii) As has already been indicated, it is impossible to distinguish and separate the Jewish-Christian and Gentile-Christian consciousness so precisely as to be able to affirm that this statement assumes the one and that the other.

(b) In support of the view that the majority of the

church was Gentile the following proofs can be given. Paul reckons the Roman saints as Gentiles (i. 6, 13, 15) and addresses them as the apostles of the Gentiles (5, 14, 15). He represents himself as a priest presenting the Gentiles as an offering to God, and gives this as a reason for writing so boldly to the Roman Church (xv. 15, 16). He expressly addresses a warning to the Gentile believers as distinguished from the Jewish (xi. 13-32); and throughout his argument in regard to the history of the Jewish people, he writes of the Jews in the third person (ix-xi.), and calls them 'my kinsmen' (ix. 3). These proofs are conclusive, and therefore we do not need to fall back on more dubious arguments, such as these, that the readers are described as formerly 'slaves of sin' (vi. 17); that the sensual sins denounced were specially common among the Gentiles (vi. 12, 13; xiii. 13); that the 'strong' in faith are Gentiles regardless of Jewish scruples (xiv); that 'that form of teaching whereunto ye were delivered' was Paul's gospel (vi. 17).

(c) But even though the composition of the church was Gentile and not Jewish, yet the Judaizers might have been busy, and might have won over many as in Galatia. But of this the Epistle does not afford any evidence. Paul's indignant refutation of the slander which Judaizers would be likely to spread (iii. 8), or his defence against the objection to his doctrine of justification that it encouraged moral license (vi. 1), does not prove this. His exhortation to the 'strong' to shew consideration to the scruples of the 'weak' (xiv. 1-xv. 13) does not necessarily imply any division between the Jewish-Christian and Gentile-Christian sections, or refer to any of the questions at issue in the Judaistic controversy. The warning in xvi. 17-20 may be directed against Judaizers, but even if it is, its position in the letter as a kind of after-thought proves either that the tendency had just shewn itself in Rome, or that Paul as yet only dreaded the approach of the foe. If we cannot affirm that the Roman Church was

fully instructed in the Pauline gospel, yet we have no reason for concluding that it was in any way hostile to it. There were in the church probably Jews and Gentiles representing various tendencies. There might be some Jews clinging to the observance of the law, yet not desiring to impose it on the Gentiles. There might be some Gentiles who did not realize all that the gospel implied, having derived their Christianity from teachers less advanced than Paul. Other Gentiles doubtless there were, converts won by Paul himself, who heartily and fully accepted his gospel. It is certain that to a church altogether Pauline in tendency Paul would not have needed to write such an exposition of his gospel, but that to a church wholly Judaistic in sympathy Paul's letter would have been very different in tone and method.

III. THE EPISTLE TO THE ROMANS.

1. **Occasion.** On his third missionary journey (A. D. 49-52 according to M^cGiffert; 52-55 according to Turner in Hastings' *Dictionary of the Bible*) Paul spent nearly three years in Ephesus; then he journeyed through Macedonia and Achaia to Corinth, where he spent three months; after this he again returned to Macedonia, and at Philippi he took ship to pay his last visit to Jerusalem (Acts xx. 1-6). Romans was written during this three months' visit to Corinth. In Corinth his host was *Gaius*, from whom a greeting is sent in this Epistle (xvi. 23); probably he is the same man as is described as one of the few believers in Corinth whom Paul himself had baptized (1 Cor. i. 14). *Timothy* had been sent to Corinth from Ephesus (Acts xix. 22; 1 Cor. xvi. 10), was with Paul when Romans was written (xvi. 21), and started with him on the journey to Jerusalem (Acts xx. 4). His companion from Ephesus to Macedonia was *Erastus* (Acts xix. 22), but it is not at all likely that this is the same person as the Erastus who is described as 'the treasurer of the city,' and sends his greetings in Romans (xvi. 23).

When in Ephesus, Paul had 'purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome' (Acts xix. 21). The object of his journey through Macedonia and Achaia was to take up the collections made by the churches there for the poor saints in Jerusalem (1 Cor. xvi. 1-4; 2 Cor. ix. 1-5). This offering he was resolved to present in Jerusalem with his own hand (Rom. xv. 26-28), as he hoped thereby to draw closer the bonds of Christian fellowship between the Jewish and the Gentile believers, and to lessen the hostility with which he knew himself to be regarded by the stricter section of the church in Jerusalem, as well as by the unbelieving Jews (30, 31). When this task had been discharged, he hoped to carry out his long-cherished wish to visit Rome (i. 10-13, xv. 32), as he now regarded his pioneer missionary work in the East as finished, since 'from Jerusalem, and round about even unto Illyricum,' he had 'fully preached the gospel of Christ' (xv. 19). The troubles in Galatia, where his gospel had been only too soon abandoned by his converts under the influence of Judaizers; at Antioch, where an attempt was made to force circumcision on the Gentiles; at Jerusalem, where the freedom of the Gentiles from the law of Moses had to be asserted; at Corinth, where moral laxity and a factious spirit had compelled him to assert his authority only to find it defied, and his own motives in exercising it suspected;—all these troubles had delayed his journey a longer time than his missionary labours alone would have done (i. 13); but at last he was free from these trials as well as done with his labours, and so his desire could be fulfilled. His ambition looked even beyond Rome to 'the ends of the West,' to Spain itself as his next field of labour (xv. 28); but on his way westward he desired, even in Rome, 'to impart some spiritual gift' (i. 11), and to 'have some fruit' (13).

2. **Purpose.** This visit to Rome would, however, be

of a different character from his visits to other churches. To these he had come either as the pioneer missionary to preach the gospel, or as the recognized founder to confirm the faith of his converts. In Rome a church already existed, not founded by an apostle, but distinguished for its faith among the churches of the empire (i. 8). Although, as the greetings in the sixteenth chapter shew, a number of Paul's friends or converts had made their way to Rome, yet most of the members were unknown to him, and he could not be sure of a warm welcome from them. In his letter he not only intimates, but prepares for his visit. With fine tact and noble courtesy he communicates his purpose, his desire to benefit them spiritually, and his expectation to be himself benefited (i. 11, 12). He does not command with apostolic authority, he commends his mission and his message with gracious persuasiveness. This introduction of himself to the church in Rome prior to his visit is undoubtedly one end which the Epistle serves. It is quite evident, however, that if this were the only reason Paul had for writing, the means would be quite out of proportion to the end. So systematic, elaborate, and profound a writing must have a purpose above and beyond this, its immediate occasion. But what is it?

3. **Character.** It may be said briefly that the explanations fall into three classes. (a) It was at one time maintained that the letter was *controversial*, that in Rome there was already a party of Judaizers opposed to Paul's gospel and denying his authority, and that the letter was written to combat this tendency. But against this view it may be urged (i) that the tone is very different from what we find either in Galatians, where Paul is defending his gospel, or in 2 Corinthians, where he is repelling attacks on his authority; (ii) that the evidence of such a tendency in Rome would need to be very much more distinct and convincing than it is.

(b) Again, it has been held that the letter was *apologetic*;

that Paul was by no means sure of the sympathy of the Roman Church for himself, his gospel, or his mission; and that, in view of his visit and the plans of larger work, for which Rome was to be a starting-point, and in which the Church of Rome might give him help, he attempted to display the merits of, and remove the objections to, his gospel. The aim of his journey to Jerusalem at this time was to establish, as far as possible, harmony between Jew and Gentile. The same end he sought to reach in this letter. The church in the capital of the Roman Empire exercised a wide-reaching, strong influence on the churches in the provinces; if it could be won cordially to accept and support his gospel, much might be effected for the unity of the church. Hence the conciliatory spirit of the letter. Differences are not emphasized; an effort is made to do justice to all phases of the truth. Possibly Paul's intimate friends and valued fellow workers, Aquila and Priscilla, if no others, may have gone before him to Rome to discover exactly how the church there was affected to his gospel, and the form of Paul's apologetic may have been determined by information that they had supplied. The objections he meets may not be simply such as arose in his own mind, or had been brought against his gospel elsewhere, but as had been already discussed in Rome itself. It is very much more probable that in writing this letter Paul followed the course he adopted in writing his other letters, and wrote with direct reference to the actual situation in the Roman Church, than that he was simply guided by the logical development in his own mind of his distinctive theology, regardless of the needs or dangers of those whom he was addressing.

(c) Very little, therefore, need be said about the opinion that in this Epistle we have a *dogmatic* treatise, in which, for the satisfaction of his own mind, he cast his ideas into a systematic form; this he addressed to the church in Rome because of its prominence and influence, but he might just as well have sent it anywhere else. This

explanation does not account for the omission of doctrines which we know Paul held and valued—his eschatology and Christology, for instance; and it would make this letter quite different in character from all the others, which, without an exception, owe their existence and their form to definite circumstances in the churches addressed. So much truth in this explanation may be allowed. Paul, in view of the possible termination of his labours in Jerusalem, and looking back on the controversies through which his gospel had gained its definite form, may have given a fuller and more orderly exposition of his gospel than the immediate necessities of the church in Rome demanded; and may thus, without any deliberate intention, have satisfied the demand of his own mind for an adequate expression of the truth as he conceived it. This, however, must be maintained: that his selection of topics for discussion, as also the mode in which they are dealt with, was determined by a definite historical situation in the church to which he wrote.

(*d*) While we may thus attempt to indicate generally the purpose of the letter, it must not be forgotten that a mind, rich and full, living and quick as Paul's, cannot be confined within the limits of one purpose. While in this letter there is a clearer plan more closely followed than in any of the other letters, there are also incomplete sentences, frequent digressions, emotional interruptions. Paul knew a good deal about the church in Rome, and his knowledge controlled his writing. He felt strongly because he had experienced what he was expounding, and his feelings broke out in his words. What was held in common by himself and his readers he did not desire to repeat; but what God had revealed to him as his distinctive gospel that he wanted to share with them, in order that their own spiritual life might be enriched, and that their influence might be used to bring all the churches of Christ into 'the unity of the Spirit in the bond of peace.'

4. **Argument.** The course of the argument may now be given in an outline, which may be filled up by the detailed analysis given in the Commentary. After his apostolic salutation and his personal explanations Paul states his subject as the righteousness of God, which faith claims, and which brings salvation in life. In *the doctrinal exposition* of this thesis which follows (i-xi), Paul, in the first division—*the doctrine of justification* (i-v)—first of all proves that Jew and Gentile alike need this righteousness, because both as sinful are under God's condemnation; secondly, he asserts the provision through the sacrifice of Christ; thirdly, he shews by the typical case of Abraham that this condition of faith as the ground of acceptance before God is not an innovation, but older than the law which demands works; fourthly, he briefly indicates the blessings that this gift of righteousness includes—peace, adoption, hope; and in conclusion he presents the contrast between the old order of sin and the new order of grace in the typical persons Adam and Christ, in order to prove the possibility of the communication of grace and life from Christ to the race, even as sin and death had been communicated from Adam. The objection that this doctrine of justification through faith alone apart from works encourages moral laxity is in the second division—*the doctrine of sanctification* (vi-viii)—met by shewing, firstly, that faith in Christ involves a thorough moral transformation; secondly, that the new relation to righteousness which faith involves and the old relation to sin are mutually exclusive; thirdly, that so complete a moral transformation as the Christian has undergone abolishes entirely the relation to law in which he formerly stood; fourthly, that as the law could not enforce its own demands against the rebellious flesh, it has proved its insufficiency as a means of making men righteous; fifthly, that in the Holy Spirit the power of the new life is given, a life which, through all temptation and trial, is being perfected until immortality, glory, and blessedness are attained. Another

objection, that this gospel has been rejected by the chosen people, and cannot therefore be true unless God has forsaken His people, and so proved faithless to the promises, is dealt with in the third division—*the doctrine of election* (ix–xi)—in an argument in three stages: firstly, that God is free to elect or to reject whom He will; secondly, that the Jewish people has by its unbelief deserved its rejection; thirdly, that this rejection is neither total nor final, as God's ultimate purpose is 'mercy on all.' The doctrinal exposition is followed by a *practical application* (xii–xv), which deals in the first division with Christian life and work generally, and in the second with the special necessities of the church in Rome. In the general exhortation the Christian life is described as a sacrifice to God; the Spirit of humility in the use of special gifts is commended; love is exhibited in its various applications; the duty of the Christian to the civil government is defined; love as the fulfilment of the law is again referred to; and an appeal to put off sin and put on righteousness is enforced by the nearness of Christ's second coming. The special counsel deals with the consideration which the 'strong' members of the church—those who have no scruples about the use of meat or wine, or the observance of days—should shew to the 'weak'—those who entertain such scruples. In drawing his letter to a close Paul again offers some personal explanations of his motive in writing and his plan of travel, commends the bearer of the letter, sends a number of greetings to friends in Rome, adds a warning against false teachers who may or have just come to Rome, conveys the greetings of some of his companions in Corinth where he writes, and ends with a solemn doxology.

5. Authenticity and Integrity. Peter, who came to Rome after Paul's martyrdom, and wrote the first epistle bearing his name, there shews that he was familiar with Romans (cf. Rom. ix. 25 and 1 Pet. ii. 10; Rom. ix. 32, 33, and 1 Pet. ii. 6–8; Rom. xii. 1, 2, and 1 Pet. i. 4, ii. 5;

Rom. xii. 3, 6, and 1 Pet. iv. 7-11; Rom. xii. 9 and 1 Pet. i. 22; Rom. xii. 16, 17, 18, and 1 Pet. iii. 8, 9, 11; Rom. xiii. 1, 3, 4, 7, and 1 Pet. ii. 13-17). So striking is the similarity in thought between 1 Peter and Romans that some scholars have gone so far as to deny that Peter wrote this letter bearing his name, and to assert that it was written by a disciple of Paul's. It is not improbable, however, that Peter himself learned much from reading Paul's letter. The Epistle to the Hebrews is with some probability regarded as written from Rome shortly before the fall of Jerusalem. In it also we find some resemblances to Romans, which suggest that the writer of Hebrews, whoever he was, had also seen this letter (cf. Rom. iv. 17-21 and Heb. xi. 11, 12, 19; Rom. xii. 19 and Heb. x. 30). The Epistle of James presents some resemblances to Romans (cf. Rom. ii. 1 and Jas. iv. 11; Rom. ii. 13 and Jas. i. 22; Rom. iv. 1 and Jas. ii. 21; Rom. iv. 20 and Jas. i. 6; Rom. v. 3-5 and Jas. i. 2-4); but against the assumption of any dependence is the fact that there is no evidence whatever of any connexion of James with Rome. The resemblances can be fully explained by a common religious environment; and James's polemic against faith without works, if it were directed against Paul, would simply shew that James did not understand Paul. The faith Paul commends is not the same as the faith James condemns; and the works James commends have no likeness to the works Paul condemns. It is probable that the question of the relation of faith and works was one discussed among Jews as well as Christians in that age. Among the Apostolic Fathers we have quotations from Romans in Clement of Rome, Polycarp, and Ignatius; among the Apologists in Aristides and Justin Martyr; in the heretical writings cited by Hippolytus; and in the Apocalyptic work, *The Testament of the Twelve Patriarchs*. Though quoted, the Epistle is not mentioned by name; but Marcion, about the middle of the second century, included it as one of the ten Pauline letters which he formed into a collection called *The*

Apostolicon. By the end of the second century the letter was freely used, and was generally recognized as having apostolic authority. The doubts that in more recent times have been brought forward by scholars against its authenticity rest on so unsubstantial a foundation that they may be passed over without any mention. The letter is so characteristic of Paul's genius that to doubt its authenticity is to confess that we have not and cannot have any knowledge of the Apostolic Age at all. But while there can be no doubt that the Epistle as a whole is the work of Paul, yet the question may be raised whether we have it without any change just as it left the hand of Paul. On this general question it may be remarked, (i) that we have so many copies in substantial agreement that it is not at all likely that any extensive interpolations can have taken place; (ii) that the continuity of the argument (even the parentheses and digressions being characteristically Pauline) excludes the possibility of any serious alterations in the text. The last two chapters, however, present some curious textual phenomena, from which various inferences regarding the integrity of the Epistle have been drawn. The contents of these two chapters also present some difficulties, which have led some scholars to deny their authenticity in whole or in part. The discussion of this question, however, may properly be deferred until the Commentary has afforded the data necessary for a decision of the issues raised.

6. **Constituents.** In the broad and deep volume of the stream of the Epistle many currents of thought and life meet and blend. (a) Paul's personal experience is in all his theology; but besides the personal allusions such as might be expected in any letter, there are two autobiographical passages of exceptional interest. In the one Paul describes the misery of his bondage to sin when under the law (vii. 7-25); and in the other the thorough inward change wrought in him by his faith in Christ (vi. 1-6).

(b) His Jewish estimate of the authority and mode of interpretation of the Old Testament Scriptures find abundant illustration. Although Romans does not afford so striking instances of the Rabbinic method as Galatians (iii. 16, seed, not seeds; iv. 21-31, Sarah and Hagar as an allegory of the two covenants) or 1 Corinthians (x. 4, Christ as the spiritual rock), yet even in Romans his method is not the critical and historical which we now regard as alone valid. He generally quotes from the Greek version, called the Septuagint, and denoted by the symbol LXX. Only two out of eighty-four quotations are independent of this version, and are taken from the Hebrew original or some other version; twelve depend upon it, but vary considerably; and the remaining seventy, if varying from it at all, do so very slightly. The inexactness of many of the quotations suggests that Paul quoted from memory without reference to any manuscript. He uses the same formulae of quotation as the Rabbis, most commonly 'as it is written,' or 'for it is written'; sometimes the question, 'What saith the scripture?' throws a citation into greater prominence; 'the scripture saith' or 'He (God) saith' are used as equivalent; but the human author is also mentioned, as David (iv. 6), Isaiah (ix. 27), Moses (x. 5). He strings together a number of passages from different sources, as in the proof of man's sinfulness (iii. 10-18), and of the call of the Gentiles and rejection of the Jews (ix. 25-29, xv. 9-12). It is not improbable that such collections of proof-texts were current in the Rabbinic schools. His use is not fanciful or forced, but he puts on the words any meaning which, as they stand, they can bear, without any regard, however, to the context or the circumstances under which the words were first spoken or written. He applies to the Gentiles words spoken of the Ten Tribes (ix. 25, 26), and he uses words in which the gracious character of the law of God is described to indicate the distinction between the gospel and the law

(x. 6-8). As a rule, however, Paul's use of the Old Testament is logically correct; for even when the words are quoted in another sense than the immediate context suggests, yet the principles and spirit of the Old Testament are rightly apprehended. But there is also a literary use of the Old Testament by Paul when he is not proving the truth of his statements by an appeal to the Old Testament, but is simply using the familiar words of the Scriptures to express his own thoughts. He, for instance, applies to the messengers of the gospel words used in a Psalm of the heavenly bodies (x. 18). Probably in the quotation already referred to (x. 6-8), in which what is said of the law is applied to the gospel, the words are not used for logical proof, which would be an illegitimate use, but for rhetorical effect, a justifiable appropriation. These two uses cannot always be sharply distinguished, as the statement of an unfamiliar truth in familiar language helps to persuade and convince, and so has not only a rhetorical propriety, but also a logical value. There are some passages in Romans, however, in which the Old Testament is used not only as illustration but as argument; and with a meaning which the original sense does not justify or even contradicts. Words are quoted from the law to condemn the law; a Messianic reference is given to passages not originally Messianic; and especially the calling of the Gentiles is proved by words which have no reference to the Gentiles at all. But it must always be remembered that Paul used, and it would be a miracle had he not used, the methods of his age. Controversially his method was justified, as the opponents he had to meet were ready to use the Scriptures in the very same way. Elaborate attempts are sometimes made to justify from our modern standpoint all Paul's quotations, but we relieve ourselves of many difficulties at once if we frankly recognize that Paul used the words of Scripture in any sense proper for his purpose which they appeared to bear, without troubling himself to consult

the context as to whether this was the true sense or not. It must, however, be added that Paul in his interpretation of the Old Testament was faithful to its dominant purpose. Old Testament prophecy was opposed to ritualism and legalism, and longed for a new covenant better than the old; there is a Messianic hope as an essential and vital element in the Divine revelation; in the prophetic predictions there was an occasional transcendence of national particularism, and a partial recognition of the inclusion of the nations in God's purpose for His own chosen people. Paul's theology appropriated what was most universal, progressive, and gracious in the thought of the Old Testament; and if he finds in some passages more than they contain, it is because he places himself at the height to which revelation had risen in the fulfilment of the law and the prophets in Christ. The two quotations to which Paul attaches very special value illustrate this development of germs of thought and life in the Old Testament into full vitality and vigour in the Christian revelation. Habakkuk's words, 'the righteous shall live by faith' (ii. 4), and the words written about Abraham (Gen. xv. 6), 'Abraham believed God, and it was reckoned unto him for righteousness,' legitimately afford in the Old Testament a basis for Paul's distinctive doctrine of justification by faith.

It is of interest to note the books which are quoted and the use made of these quotations. Genesis affords five references to the story of Abraham, Isaac, Jacob, and Esau. The four quotations from Exodus include two references to the commandments, and two statements regarding Moses and Pharaoh as the objects respectively of the Divine favour and wrath. From Leviticus is taken the description of the law as a way of life to the obedient only. Words from Deuteronomy describe the grace of the gospel, the purpose of God to provoke the jealousy of the Jews by the call of the Gentiles, the joy of the Gentiles in the salvation common to them and the Jews,

and God's sole right to execute vengeance. The two verses quoted from Kings contain Elijah's complaint against Israel and Jehovah's response. God's independence of His creatures is described in words from Job. The duty of the Christian to his enemies is enforced by precepts found in Proverbs (also Leviticus). Hosea's words about the rejection and restoration of the Ten Tribes are applied to the Gentiles. Joel's saying about the universal salvation offered to God's chosen people in the day of His judgement is extended, contrary to Joel's intention, to include all mankind. Habakkuk yields the great statement about justification by faith. Malachi's contrast between Jacob and Esau is applied either in the original sense to the nations Judah and Edom or to the persons themselves. The Psalms, spoken of as David's, yield fifteen quotations: seven of these are strung together to describe human depravity; one pronounces the blessedness of the man freely forgiven; one affirms God's righteousness in judging mankind; one is a complaint of saints suffering for righteousness; one, an imprecation on persecutors, is used to describe the hardening that had come on God's chosen people; what is said of the heavenly bodies is in one applied to the messengers of the gospel; to two a Messianic reference is given which the original context does not directly suggest; and one is a call to the Gentiles to praise God for salvation. The book which is most quoted, however, is Isaiah. The reproach which the sins of the Jewish people in Paul's own time brought on God is described in words from the second part of Isaiah, which also affords two quotations to describe human depravity. Isaiah is quoted to prove Israel's unbelief and rejection (four times), the survival of a remnant (twice), the sending forth of the messengers of the gospel (once), the belief of the Gentiles (thrice), the blessings of faith (once), the coming of the Messiah (twice), and the infinite wisdom of God (once). From this enumeration it appears that

the points which Paul sets himself specially to prove from the Old Testament are these: the universality of sin, the necessity of faith, the sovereignty of God, the unbelief and rejection of the Jews, the call and faith of the Gentiles. Accordingly we find no quotation in the fifth, sixth, and sixteenth chapters, only one each in the first, second, seventh, eighth, thirteenth, and fourteenth chapters, two quotations in the twelfth chapter; but ten in the third chapter, four in the fourth, eleven each in the ninth and the tenth, seven in the eleventh, and six in the fifteenth chapter, which returns to the subject of chapters nine to eleven. It is noteworthy that Paul does not prove the necessity of Christ's death or the nature of his atonement from the Old Testament. He does not illustrate the Christian's union with Christ or hope for the hereafter from the Old Testament. Apart from the illustrative use already mentioned, it is to be remarked that the Old Testament is quoted generally as against Jewish or Judaizing opponents. That does not mean that Paul undervalued the Scriptures, for he expresses his sense of Jewish privilege in possessing them (iii. 2, ix. 4) and their worth to the Christian (xv. 4); but that he was not conscious that what was most characteristic of the Christian faith needed any other evidence than the experience of God's grace afforded.

(c) But besides proofs of the influence of the Old Testament, we have traces of Paul's knowledge of extra-canonical Jewish literature, and of his acquaintance with contemporary Jewish theological thought. (i) His statement (i. 18-32) about the revelation of God in nature, the inexcusableness of pagan ignorance, the vanity of the pagan mind, the shame of idolatry, the immorality consequent on idolatry, has a striking resemblance to passages in the Wisdom of Solomon (xiii. 1, 5; ii. 23; xviii. 9; xiii. 8, 1; xii. 24, 1; xiv. 8; xiii. 10, 13, 14, 17; xiv. 11, 21, 12, 16, 22, 25, 27). To passages in the same book chap. ix. offers some likeness. Man's powerlessness

against God, God's patience with man, the freedom of the potter in the handling of the clay, are mentioned (xi. 21; xii. 12, 10, 20; xv. 7) in similar terms. The writer of this book in chaps. x-xix. attempts a philosophy of history even as Paul does in chaps. ix-xi; but while the latter's sympathy is wide as humanity, and so he sees in history a Divine purpose to save all mankind, the former in his feelings is a thoroughly narrow Jew, whose ideas have been very slightly modified by Hellenic culture, so that on the one hand he judges indulgently Israel's sin, and on the other he has not any hope for the Gentiles.

(ii) Although Paul's views on faith are characteristically original, yet even in Jewish literature some attention was being given to the subject. In the Apocalyptic literature faith means fidelity to the Old Testament religion, and it is predicated of the Messiah himself as well as of his subjects; but faith does not here stand alone as the condition of salvation, but works are associated with it. The saying quoted by Paul about Abraham's faith (iv. 3) was discussed in the Jewish schools. In 1 Maccabees ii. 52, the words 'Abraham believed in God' are paraphrased 'Abraham was found faithful in temptation.' Philo refers at least ten times to this statement, and lays great stress on the virtue of trust in God; but for him Abraham's history is an allegory of the union of the soul to God by instruction. In a Rabbinic tract, *Mechieta*, there is a passage in praise of faith in which it is said, 'Abraham our father inherited this world and the world to come solely by the merit of faith, whereby he believed in the Lord.' Hab. ii. 4 is also quoted with the comment, 'Great is faith.' But that faith was narrowed down to the barren belief that James so severely condemns is shewn by another passage from the writing entitled *Siphri*, 'God punishes more severely for doctrine than for practice.'

(iii) It is at current doctrine Paul strikes when he

insists that circumcision of itself has no value, for the Jewish schools taught that an apostate Jew could not go down to Gehenna till his circumcision had been removed, that God Himself took part in Abraham's circumcision, that it was his circumcision that enabled him to beget Isaac as a 'holy seed,' and to become the father of many nations.

(iv) Although the Jewish teachers did not generally hold the doctrine of original sin and natural depravity, yet some of them did teach that death was due to Adam's sin, that the beginning of sin was from woman, that Adam's transgression introduced a permanent infirmity in the race, and that nevertheless man's individual responsibility remained. Paul, in what he says about the results for mankind from Adam's fall (v. 12-20), is reproducing the thought of his age with greater emphasis on the oneness of the race and the power of sin.

(v) The belief which Paul expresses in the renovation of nature at the establishment of the Messianic kingdom (viii. 19-21) was common in his day, and, without the restraint of language he displays, finds distinct and frequent expression in the abundant Apocalyptic literature which professes to unveil the secrets of the future. In these writings the glowing poetry of some of the prophets, especially of the second part of Isaiah, is literalized and dogmatized, and so eloquent figures are turned into prosaic facts.

(vi) In contemporary Jewish literature the election by God of Israel was strongly maintained. The covenant between God and Israel was regarded as so binding on God that no sin could alter it, that the worst Israelite was deemed better than any Gentile, that no Israelite could perish, but all Israelites must inherit the blessings of the Messianic Age. For Israel alone God cared, and all mankind besides was excluded from His purpose of grace. Paul had possibly himself at one time held this view, but as a Christian he combats it, and he insists

(ix, x), as the prophets had maintained in opposition to the popular belief of their times, that the covenant was conditional, that it imposed obligations as well as conferred privileges, that its blessings could be enjoyed only as its duties were done.

(vii) The merits of the fathers, to which Paul alludes (xi. 28), were much discussed in the Jewish schools. Even in the time of Ezekiel it was believed that their virtues might secure exemption from judgement for their descendants; and the prophet protests against this view. 'Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness' (xiv. 14). 'We have Abraham to our father' was a common cry, which John the Baptist condemned (Matt. iii. 9). It was taught by some of the Rabbis that the superfluous merits of the patriarchs would be transferred to the nation to make up for its shortcomings. In a tract, *Shemoth rabba*, the words in the Song of Songs, 'I am black, but comely' (i. 5), are thus commented on. 'The congregation of Israel speaks: I am black through mine own works, but lovely through the works of my fathers.' This has some resemblance to Paul's words, 'they are beloved for the fathers' sake' (xi. 28). A close analogy to his statement, 'if the root is holy, so are the branches' (verse 16), is presented in the language of the writing *Wajjikra rabba*, 'As this vine supports itself on a trunk which is dry, while it is itself green and fresh, so Israel supports itself on the merit of the fathers, although they already sleep.' But while there is resemblance, yet there is also difference. The holiness of the fathers and the approval which God bestowed on them are regarded by Paul as reasons for God's continuing His undeserved mercy, as grounds for hoping for Israel's repentance; but the merits of the fathers are not represented as a substitute which God will accept for the personal righteousness of their descendants, as in Jewish thought. Other illustrations

might be given, but these will suffice to shew how far Paul was influenced by contemporary Jewish thought.

(*d*) The Judaistic controversy which Paul's gospel had provoked within the Christian Church is still heard in echoes in the Epistle. While Paul does not directly allude to this controversy as in Galatians, while his tone everywhere is conciliatory, yet he shews throughout his consciousness that his theology has been objected to and opposed. While we need not assume on the one hand that there was any Judaizing party in Rome, and cannot suppose on the other hand that Paul was stating only possible objections in order to develop his argument completely, it is not at all improbable that some of Paul's friends in Rome reported to him the actual objections made when they sought to commend his gospel. Such objections were that it denied all advantage to the Jew; that it represented the law as sin, and made it of no effect; that it encouraged moral licence; that it represented God as unrighteous, because unfaithful to the promises to His elect nation. In answering these objections especially Paul falls back on the Scriptures.

(*e*) But while all these contributory streams claim recognition, yet the volume and velocity of the current of thought in Romans is due to the profound and sublime religious reason of Paul himself. With the quick facility and the rich fertility of a great intellect, Paul works out the ultimate implicates as the final conclusions of his theological position. The distinctive ideas are expounded in Romans with a fullness not found elsewhere in his writings. Justification is through faith in God's grace, not through merit of works. The Old Testament itself, in the time and manner of the promise to Abraham, anticipated the order of grace. Grace and life can be communicated from Christ as widely and surely as sin and death from Adam. Faith is so intimate a union with Christ that Christ's experience becomes typical of the spiritual process by which the Christian is delivered

from sin and renewed unto holiness. Law is as unnecessary as it is inefficient as a means of holy living. Man's experience now of the indwelling and inworking of God's Holy Spirit is the pledge of his perfection, glory, and blessedness hereafter. God's purpose is to embrace all mankind in His mercy; and He can use even man's disobedience for the furtherance of that end. These are the original conceptions which this letter expounds, illustrates, and applies.

(f) In common with the other teachers of the early church generally, Paul teaches Christ's Messiahship, Divine Sonship, Heavenly Lordship, his death as a propitiation for sin, the declaration of his Sonship at his resurrection, his universal presence and supreme power, his return in glory to judge all men, the establishment of his dominion in a renewed world. He does not, however, develop the doctrine of Christ's person, as in later epistles (Philippians, Colossians, Ephesians) he is forced to do in opposition to heresy. He has less to say in exposition of the doctrine of Christ's sacrifice than even in Galatians. Although the nearness of Christ's Second Coming is appealed to as a practical motive, there is no eschatology as in 1 and 2 Thessalonians. We have not, therefore, in Romans a complete presentation of Christian truth, and this is the fatal objection to the view that its purpose is primarily dogmatic. We have simply an exposition and a defence of the Pauline gospel, in which all the mental resources at the command of Paul are laid under contribution and made subordinate to his purpose.

7. **Logical method.** The logical method of the Epistle will repay study. Besides appeals to personal experience, proofs drawn from the Old Testament Scriptures, repudiation of false inferences from his principles in the phrase 'God forbid,' in which the moral consciousness or the religious spirit without argument asserts itself against what offends it, assumptions that certain truths

are self-evident to the Christian mind—as that God shall judge the world—there are various forms of argument used by Paul. His proof of universal sinfulness apart from its confirmation by Scripture is in accordance with the inductive method (*a posteriori*). After an examination of all the particulars a general conclusion is stated. The deductive method is (*a priori*) still more frequently used. From God's office as judge it is inferred that He must be just, and from His creatorship that He can do as He will with His creatures. The argument from a lesser to a greater reason (*a fortiori*) is employed in the contrast between Adam and Christ. If the lesser person Adam could bring sin and death on the whole race, how much more can the greater person Christ bring grace and life to all. A more complex example of this kind of reasoning is found in the inference in chap. v. from what God has already done to what He will still do. If justified by the death of Christ, the believer will much more be saved by his life. The initial justification is more difficult than the final salvation. The life of Christ is even more potent than his death. If the lesser power has achieved the greater task, the greater power may be trusted to accomplish the easier task. What is known as the *argumentum ad hominem*, the argument which does not appeal to absolute truth, but is addressed exclusively to the standpoint of the opponent in the controversy, whether that be true or false, is used in the ninth chapter, where Paul does not write out of his own Christian consciousness of God as Father of all, but addresses himself to the Jewish standpoint, which without qualification affirmed the Divine sovereignty. Even the *reductio ad absurdum*, the disproof of a statement by shewing the absurdity which it involves, is employed in the argument that if God's election of the remnant is of works, 'grace is no more grace' (xi. 6). The argument by analogy is often employed, as for instance to prove the impossibility of the Christian's service both of sin and righteousness, the

freedom from the law of the Christian who has died to sin with Christ, the mutual dependence of the members of the church as one body, the absolute power of God over man as of the potter over his clay, the contrast of Jew and Gentile in relation to God's purpose of grace as the natural and the engrafted branches of a tree. Historical facts also are made to yield theological truths; the date of Abraham's circumcision, after and not before his being reckoned righteous on account of his faith, is claimed as a proof that faith alone commends to God. The construction of a complex argument is seen in chapters ix-xi: first one proposition, God's absolute freedom, is proved; then the complementary proposition, man's liberty and responsibility; lastly, their apparent contradiction is removed in the conclusion that God subordinates even man's disobedience to the fulfilment of His purpose. This argument, however, illustrates a danger of the method: the one aspect of the truth is stated in so unqualified a way that it appears as if it were all the truth, and excluded every other aspect. Paul's separation, in the same way, of his doctrine of justification from his doctrine of sanctification has undoubtedly led to practical as well as theoretical error. Paul's arguments are not always convincing. In his proof from his personal experience of the impotence of the law by itself to overcome sin he does not shew, as his argument required, that the law can have no place in the Christian life. He pronounces the commandment 'holy, righteous, and good'; if it is all this, how can the Christian life supersede it? If the law is spiritual, why may not the life in the spirit be a life under law? What needed to be shewn, although Paul failed to shew it, was that the law at its best, apart altogether from the antagonism of the flesh, represented a lower stage of moral and religious development than the life in the Spirit. These instances of Paul's logical method may afford some guidance in the intelligent study of Romans.

8. **Literary style.** Although his letter was addressed to Rome, it was written in Greek, which was, however, the language of the Roman Church for 'two centuries and a half at least.' Paul, however, did not write the classical language, but the common speech among the mixed nationalities in the Roman Empire, which owed its wide diffusion to the conquests of Alexander. It was a far less subtle and refined language than that found in the best Greek authors. Although expositors have sometimes tried to apply the rules of classical Greek to the New Testament, yet it is coming to be more generally recognized that what we have before us is a far less accurate and resourceful medium of expression. Besides, Paul dictated his letters to a companion, doubtless often as he was himself engaged in manual toil, and he did not take time to finish and to polish his sentences in a revision of his manuscript. We shall therefore be simply pursuing a phantom, if we seek in his mode of expression for those niceties and subtleties of language in which the scholar delights, but for which the common man has no liking nor understanding. Paul was not a Greek scholar with a 'grammatical and rhetorical discipline'; his learning was Rabbinic. Further, the fertility of Paul's mind and the intensity of his feeling make his style still more irregular. He begins one construction, is led aside by a word, and when he gets back to his main thought takes up another construction (v. 12-14). A long parenthesis interrupts the regular flow of the words (ii. 13, 14). Sometimes words and clauses follow one another without any distinct grammatical connexion (xii. 6-8). These irregularities prove a rapid and keen mind, not one that cannot control its thoughts. As a rule the style is clear, sharp, brief. A question is quickly followed by its answer. A quotation in a few words finds its interpretation. Some elaborate periods there are, as the salutation (i. 1-7), the intimation of the sacrifice of Christ (iii. 21-26), the statement of the believer's certainty (viii. 31-38), the

enumeration of Israel's privileges (ix. 1-5), the description of the righteousness of faith (x. 6-11), and the doxology (xvi. 25-27). If in these passages the style sometimes drags with heavy foot, in others it soars on light wing. The literary devices of comparison and contrast (Adam and Christ, Moses and Pharaoh, the righteousness of works and of faith) are not despised. The apostrophe is used with great effect in addressing both the Jewish sinner who claims exemption from judgement (ii) and the Jewish objector to the argument about election (ix). Illustrations are drawn from human life (slavery, marriage, law, government, warfare, priestly service, potter's and gardener's work, sleeping and waking) and nature (the body and its members, the root and the branches, fruit-bearing). The style, however, was evidently never for Paul an object to be considered with care and carried out with skill. What excellence there is in it is due to the vitality and vigour of his intellect; its defects can all be traced to the fullness and the force of his thinking, for which the language he used was an imperfect instrument.

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THE EPISTLE OF PAUL THE APOSTLE

TO THE

ROMANS

AUTHORIZED VERSION

THE EPISTLE OF PAUL THE APOSTLE

TO THE

ROMANS

Chap. 1

- 1 PAUL, a servant of Jesus Christ, called *to be* an Epistolary
2 apostle, separated unto the gospel of God, (which introduction.
he had promised afore by his prophets in the holy The apos-
3 scriptures,) concerning his Son Jesus Christ our tolic salu-
Lord, which was made of the seed of David ac- tation.
4 cording to the flesh; and declared *to be* the Son
of God with power, according to the spirit of
5 holiness, by the resurrection from the dead: by
whom we have received grace and apostleship, for
obedience to the faith among all nations, for his
6 name: among whom are ye also the called of
7 Jesus Christ: 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.
- 8 First, I thank my God through Jesus Christ for Personal
you all, that your faith is spoken of throughout the explanations.
9 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
10 my prayers; making request, if by any means now
at length I might have a prosperous journey by the
11 will of God to come unto you. For I long to see

Chap. 1 you, that I may impart unto you some spiritual
 gift, to the end ye may be established; that is, 12
 that I may be comforted together with you by the
 mutual faith both of you and me. Now I would 13
 not have you ignorant, brethren, that oftentimes
 I purposed to come unto you, (but was let hitherto,)
 that I might have some fruit among you also, even
 as among other Gentiles. I am debtor both to 14
 the Greeks, and to the Barbarians; both to the
 wise, and to the unwise. So, as much as in me is, 15
 I am ready to preach the gospel to you that are
 at Rome also. For I am not ashamed of the 16
 gospel of Christ: for it is the power of God unto
 salvation to every one that believeth; to the Jew
 first, and also to the Greek.

For therein is the righteousness of God revealed 17
 from faith to faith: as it is written, The just shall
 live by faith. For the wrath of God is revealed from 18
 heaven against all ungodliness and unrighteousness
 of men, who hold the truth in unrighteousness;

Because that which may be known of God is 19
 manifest in them; for God hath shewed *it* unto
 them. For the invisible things of him from the 20
 creation of the world are clearly seen, being under-
 stood by the things that are made, *even* his eternal
 power and Godhead; so that they are without
 excuse: because that, when they knew God, they 21
 glorified *him* not as God, neither were thankful;
 but became vain in their imaginations, and their
 foolish heart was darkened. Professing themselves 22
 to be wise, they became fools, and changed the 23
 glory of the uncorruptible God into an image made
 like to corruptible man, and to birds, and fourfooted

The doctrinal exposition.

The doctrine of justification.

Righteousness hitherto un-attained.

The sin of the Gentiles.

24 beasts, and creeping things. Wherefore God also
 gave them up to uncleanness through the lusts of
 their own hearts, to dishonour their own bodies
 25 between themselves: who changed the truth of
 God into a lie, and worshipped and served the
 creature more than the Creator, who is blessed for
 26 ever. Amen. For this cause God gave them up
 unto vile affections: for even their women did
 change the natural use into that which is against
 27 nature: and likewise also the men, leaving the
 natural use of the woman, burned in their lust one
 toward another; men with men working that which
 is unseemly, and receiving in themselves that recom-
 28 pence of their error which was meet. And even as
 they did not like to retain God in *their* knowledge,
 God gave them over to a reprobate mind, to do
 29 those things which are not convenient; being filled
 with all unrighteousness, fornication, wickedness,
 covetousness, maliciousness; full of envy, murder,
 30 debate, deceit, malignity; whisperers, backbiters,
 haters of God, despiteful, proud, boasters, inventors
 31 of evil things, disobedient to parents, without
 understanding, covenant-breakers, without natural
 32 affection, implacable, unmerciful: who knowing
 the judgment of God, that they which commit
 such things are worthy of death, not only do the
 same, but have pleasure in them that do them.

2 Therefore thou art inexcusable, O man, whoso-
 ever thou art that judgest: for wherein thou judgest
 another, thou condemnest thyself; for thou that
 2 judgest doest the same things. But we are sure
 that the judgment of God is according to truth
 3 against them which commit such things. And

God's
 universal
 judge-
 ment.

Chap. 2

thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou 4
the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But after thy 5
hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who 6
will render to every man according to his deeds: to them who by patient continuance in well doing 7
seek for glory and honour and immortality, eternal life: but unto them that are contentious, and do 8
not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon 9
every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honour, and 10
peace, to every man that worketh good, to the Jew first, and also to the Gentile: for there is no 11
respect of persons with God. For as many as have 12
sinned without law shall also perish without law: and as many as have sinned in the law shall be 13
judged by the law; (for not the hearers of the law *are* just before God, but the doers of the law shall be justified. For when the Gentiles, which have 14
not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law written 15
in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another;) in the day when God shall 16
judge the secrets of men by Jesus Christ according to my gospel.

- 17 Behold, thou art called a Jew, and retest in the Chap. 2
 18 law, and makest thy boast of God, and knowest The
his will, and approvest the things that are more failure of
 19 excellent, being instructed out of the law ; and art the Jews.
 confident that thou thyself art a guide of the blind,
 20 a light of them which are in darkness, an instructor
 of the foolish, a teacher of babes, which hast the
 form of knowledge and of the truth in the law.
 21 Thou therefore which teachest another, teachest
 thou not thyself ? thou that preachest a man should
 22 not steal, dost thou steal ? thou that sayest a man
 should not commit adultery, dost thou commit
 adultery ? thou that abhorrest idols, dost thou
 23 commit sacrilege ? thou that makest thy boast of the
 law, through breaking the law dishonourest thou
 24 God ? For the name of God is blasphemed among
 25 the Gentiles through you, as it is written. For
 circumcision verily profiteth, if thou keep the law :
 but if thou be a breaker of the law, thy circumcision
 26 is made uncircumcision. Therefore if the uncir-
 cumcision 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
 28 and circumcision dost transgress the law ? 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 cir-
 cumcision *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 No objec-
 2 profit *is there* of circumcision ? Much every way : tions
valid.

Chap. 3

chiefly, because that unto them were committed the
 oracles of God. For what if some did not believe? 3
 shall their unbelief make the faith of God without
 effect? God forbid: yea, let God be true, but 4
 every man a liar; as it is written, That thou
 mightest be justified in thy sayings, and mightest
 overcome when thou art judged.

But if our unrighteousness commend the 5
 righteousness of God, what shall we say? *Is*
 God unrighteous who taketh vengeance? (I speak 6
 as a man) God forbid: for then how shall God 7
 judge the world? For if the truth of God hath 7
 more abounded through my lie unto his glory; why
 yet am I also judged as a sinner? and not *rather*, 8
 (as we be slanderously reported, and as some affirm
 that we say,) Let us do evil, that good may come?
 whose damnation is just.

The Scrip-
 ture proof
 of the fact.

What then? are we better *than they*? No, in no 9
 wise: for we have before proved both Jews and
 Gentiles, that they are all under sin; as it is written, 10
 There is none righteous, no, not one: there is none 11
 that understandeth, there is none that seeketh after
 God. They are all gone out of the way, they are 12
 together become unprofitable; there is none that
 doeth good, no, not one. Their throat *is* an open 13
 sepulchre; with their tongues they have used
 deceit; the poison of asps *is* under their lips:
 whose mouth *is* full of cursing and bitterness: 14
 their feet *are* swift to shed blood: destruction and 15, 1
 misery *are* in their ways: and the way of peace 17
 have they not known: there is no fear of God 18
 before their eyes. Now we know that what things 19
 soever the law saith, it saith to them who are under

the law : that every mouth may be stopped, and all the world may become guilty before God.

20 Therefore by the deeds of the law there shall no flesh be justified in his sight : for by the law *is* the
 21 knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed
 22 by the law and the prophets; even the righteousness of God *which is* by faith of Jesus Christ unto all
 23 and upon all them that believe: for there is no difference: for all have sinned, and come short of
 24 the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus:
 25 whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for
 26 the remission of sins that are past, through the forbearance of God; to declare, *I say*, at this time
 his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

Righteousness provided in Christ.

27 Where *is* boasting then? It is excluded. By what law? of works? Nay: but by the law of
 28 faith. Therefore we conclude that a man is justified by faith without the deeds of the law.

29 *Is he* the God of the Jews only? *is he* not also
 30 of the Gentiles? Yes, of the Gentiles also: seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith.

31 Do we then make void the law through faith?

4 God forbid: yea, we establish the law. What shall we say then that Abraham our father, as pertaining
 2 to the flesh, hath found? For if Abraham were justified by works, he hath *whereof* to glory; but
 3 not before God. For what saith the scripture? Abraham believed God, and it was counted unto

Righteous by faith consistent with law.

Abraham's acceptance through faith.

Chap. 4 him for righteousness. Now to him that worketh 4
 is the reward not reckoned of grace, but of debt.
 But to him that worketh not, but believeth on him 5
 that justifieth the ungodly, his faith is counted for
 righteousness.

Even as David also describeth the blessedness 6
 of the man, unto whom God imputeth righteousness
 without works, *saying*, Blessed *are* they whose 7
 iniquities are forgiven, and whose sins are covered.
 Blessed *is* the man to whom the Lord will not 8
 impute sin.

**Abra-
ham's ac-
ceptance
prior to
his cir-
cumcision.** *Cometh* this blessedness then upon the circum- 9
 cision *only*, or upon the uncircumcision also? for
 we say that faith was reckoned to Abraham for
 righteousness. How was it then reckoned? when 10
 he was in circumcision, or in uncircumcision? Not
 in circumcision, but in uncircumcision. And he 11
 received the sign of circumcision, a seal of the
 righteousness of the faith which *he had yet* being
 uncircumcised: that he might be the father of all
 them that believe, though they be not circumcised;
 that righteousness might be imputed unto them
 also: and the father of circumcision to them who 12
 are not of the circumcision only, but who also walk
 in the steps of that faith of our father Abraham,
 which *he had* being *yet* uncircumcised.

**Abra-
ham's ac-
ceptance
apart from
the law.** For the promise, that he should be the heir of 13
 the world, *was* not to Abraham, or to his seed,
 through the law; but through the righteousness of
 faith. For if they which are of the law *be* heirs, 14
 faith is made void, and the promise made of none
 effect: because the law worketh wrath: for where 15
 no law is, *there is* no transgression. Therefore *it is* 16

of faith, that *it might be* by grace ; to the end the promise might be sure to all the seed ; not to that only which is of the law, but to that also which is of the faith of Abraham ; who is the father of us
 17 all, (as it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were.

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

Abraham's faith typical.

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

5 Therefore being justified by faith, we have peace
 2 with God through our Lord Jesus Christ : by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.
 3 And not only so, but we glory in tribulations also : knowing that tribulation worketh patience ;
 4 and patience, experience ; and experience, hope :

The blissful effects of righteousness.

Description of the blissful effects.

Chap. 5
 Demonstration
 of the
 blissful
 effects.

and hope maketh not ashamed ; because the love 5
 of God is shed abroad in our hearts by the Holy
 Ghost which is given unto us. For when we were 6
 yet without strength, in due time Christ died for
 the ungodly. For scarcely for a righteous man 7
 will one die : yet peradventure for a good man some
 would even dare to die. But God commendeth his 8
 love toward us, in that, while we were yet sinners,
 Christ died for us. Much more then, being now 9
 justified by his blood, we shall be saved from wrath
 through him. For if, when we were enemies, we 10
 were reconciled to God by the death of his Son,
 much more, being reconciled, we shall be saved by
 his life.

And not only *so*, but we also joy in God through 11
 our Lord Jesus Christ, by whom we have now
 received the atonement.

Christ
 more to
 the race
 than
 Adam.

Wherefore, as by one man sin entered into the 12
 world, and death by sin ; and so death passed upon
 all men, for that all have sinned : (for until the law 13
 sin was in the world : but sin is not imputed when
 there is no law. Nevertheless death reigned from 14
 Adam to Moses, even over them that had not
 sinned after the similitude of Adam's transgression,
 who is the figure of him that was to come. But 15
 not as the offence, so also *is* the free gift. For if
 through the offence of one many be dead, much
 more the grace of God, and the gift by grace, *which*
is by one man, Jesus Christ, hath abounded unto
 many. And not as *it was* by one that sinned, 16
so is the gift : for the judgment *was* by one to
 condemnation, but the free gift *is* of many offences
 unto justification. For if by one man's offence 17

death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus
 18 Christ.) Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift*
 19 *came* upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much
 21 more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

6 What shall we say then? Shall we continue in
 2 sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer
 3 therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into
 4 his death? 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
 5 so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of his
 6 resurrection: knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.
 7,8 For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also
 9 live with him: knowing that Christ being raised from the dead dieth no more; death hath no more

The doctrine of sanctification.
 Faith as union with Christ.

Chap. 6 dominion over him. For in that he died, he died 10
 unto sin once: but in that he liveth, he liveth unto
 God. Likewise reckon ye also yourselves to be 11
 dead indeed unto sin, but alive unto God through
 Jesus Christ our Lord. Let not sin therefore reign 12
 in your mortal body, that ye should obey it in the
 lusts thereof. Neither yield ye your members *as* 13
 instruments of unrighteousness unto sin: but yield
 yourselves unto God, as those that are alive from the
 dead, and your members *as* instruments of righteous-
 ness unto God. For sin shall not have dominion 14
 over you: for ye are not under the law, but
 under grace.

The ser-
 vice of sin
 and of
 righteous-
 ness.

What then? shall we sin, because we are not 15
 under the law, but under grace? God forbid.
 Know ye not, that to whom ye yield yourselves 16
 servants to obey, his servants ye are to whom ye
 obey; whether of sin unto death, or of obedience
 unto righteousness? But God be thanked, that ye 17
 were the servants of sin, but ye have obeyed from
 the heart that form of doctrine which was delivered
 you. Being then made free from sin, ye became 18
 the servants of righteousness. I speak after the 19
 manner of men because of the infirmity of your
 flesh: for as ye have yielded your members servants
 to uncleanness and to iniquity unto iniquity; even
 so now yield your members servants to righteousness
 unto holiness. For when ye were the servants of 20
 sin, ye were free from righteousness. What fruit 21
 had ye then in those things whereof ye are now
 ashamed? for the end of those things *is* death.
 But now being made free from sin, and become 22
 servants to God, ye have your fruit unto holiness,

23 and the end everlasting life. For the wages of sin *is* death ; but the gift of God *is* eternal life through Jesus Christ our Lord. Chap. 6

7 Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion Release from authority of law.

2 over a man as long' as he liveth? For the woman which hath an husband is bound by the law to *her* husband so long as he liveth ; but if the husband be dead, she is loosed from the law of *her* husband.

3 So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress : but if her husband be dead, she is free from that law ; so that she is no adulteress, though she be

4 married to another man. 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

5 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 6 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.

7 What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law : for I had not known lust, except the law had The powerlessness of the law.

8 said, Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law

9 sin *was* dead. For I was alive without the law once ; but when the commandment came, sin

10 revived, and I died. And the commandment,

Chap. 7 which *was ordained* to life, I found *to be* unto death. For sin, taking occasion by the command- 11
ment, deceived me, and by it slew *me*. Wherefore 12
the law *is* holy, and the commandment holy, and
just, and good.

Was then that which is good made death unto 13
me? God forbid. But sin, that it might appear
sin, working death in me by that which is good ;
that sin by the commandment might become
exceeding sinful. For we know that the law is 14
spiritual : but I am carnal, sold under sin. For 15
that which I do I allow not : for what I would,
that do I not ; but what I hate, that do I. If 16
then I do that which I would not, I consent unto
the law that *it is* good. Now then it is no more 17
I that do it, but sin that dwelleth in me. For I 18
know that in me (that is, in my flesh,) dwelleth no
good thing: for to will is present with me; but *how*
to perform that which is good I find not. For the 19
good that I would I do not : but the evil which I
would not, that I do. Now if I do that I would
not, it is no more I that do it, but sin that dwelleth
in me. I find then a law, that, when I would do 21
good, evil is present with me. For I delight in 22
the law of God after the inward man : but I see 23
another law in my members, warring against the
law of my mind, and bringing me into captivity to
the law of sin which is in my members. O 24
wretched man that I am ! who shall deliver me
from the body of this death ? I thank God through 25
Jesus Christ our Lord. So then with the mind
I myself serve the law of God ; but with the flesh
the law of sin.

- 8 : *There is* therefore now no condemnation to them
 9 which are in Christ Jesus, who walk not after the
 10 flesh, but after the Spirit. For the law of the
 11 Spirit of life in Christ Jesus hath made me free
 12 from the law of sin and death. For what the law
 13 could not do, in that it was weak through the flesh,
 14 God sending his own Son in the likeness of sinful
 15 flesh, and for sin, condemned sin in the flesh: that
 16 the righteousness of the law might be fulfilled in
 17 us, who walk not after the flesh, but after the
 18 Spirit. For they that are after the flesh do mind
 19 the things of the flesh; but they that are after the
 20 Spirit the things of the Spirit. For to be carnally
 21 minded *is* death; but to be spiritually minded *is*
 22 life and peace. Because the carnal mind *is* enmity
 23 against God: for it is not subject to the law of God,
 24 neither indeed can be. So then they that are in
 25 the flesh cannot please God. But ye are not in
 26 the flesh, but in the Spirit, if so be that the Spirit
 27 of God dwell in you. Now if any man have not
 28 the Spirit of Christ, he is none of his. And if
 29 Christ *be* in you, the body *is* dead because of sin;
 30 but the Spirit *is* life because of righteousness.
 31 But if the Spirit of him that raised up Jesus from
 32 the dead dwell in you, he that raised up Christ
 33 from the dead shall also quicken your mortal bodies
 34 by his Spirit that dwelleth in you. Therefore,
 35 brethren, we are debtors, not to the flesh, to live
 36 after the flesh. For if ye live after the flesh, ye
 37 shall die: but if ye through the Spirit do mortify
 38 the deeds of the body, ye shall live. For as many
 39 as are led by the Spirit of God, they are the sons
 40 of God. For ye have not received the spirit of

Chap. 8

The course
of the
Christian
life.The
Spirit's
power.The be-
liever as
son and
heir.

Chap. 8
 ———
 bondage again to fear ; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, 16 that we are the children of God : and if children, 17 then heirs ; heirs of God, and joint-heirs with Christ ; if so be that we suffer with *him*, that we may be also glorified together.

Nature
 sharing
 man's
 hope.

For I reckon that the sufferings of this present 18 time *are* not worthy to be compared with the glory which shall be revealed in us. For the earnest 19 expectation of the creature waiteth for the manifestation of the sons of God. For the creature 20 was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope, because the creature itself also shall be delivered 21 from the bondage of corruption into the glorious liberty of the children of God. For we know that 22 the whole creation groaneth and travaileth in pain together until now. And not only *they*, but our- 23 selves 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. For we are saved by hope : but hope that 24 is seen is not hope : for what a man seeth, why doth he yet hope for ? But if we hope for that we see 25 not, *then* do we with patience wait for *it*. Likewise 26 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. And he that searcheth 27 the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will of God*. And we know that 28

The
 Spirit's
 interces-
 sion and
 God's
 purpose.

all things work together for good to them that love
 God, to them who are the called according to *his*
 19 purpose. 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
 30 brethren. Moreover whom he did predestinate,
 them he also called: and whom he called, them
 he also justified: and whom he justified, them he
 31 also glorified. What shall we then say to these
 things? If God *be* for us, who *can be* against us? The assur-
ance of
faith.
 32 He that spared not his own Son, but delivered him
 up for us all, how shall he not with him also freely
 33 give us all things? Who shall lay any thing to the
 charge of God's elect? *It is* God that justifieth.
 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
 35 for us. Who shall separate us from the love of
 Christ? *shall* tribulation, or distress, or persecution,
 36 or famine, or nakedness, or peril, or sword? 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
 38 through him that loved us. For I am persuaded,
 that neither death, nor life, nor angels, nor princi-
 palities, nor powers, nor things present, nor things
 39 to come, nor height, nor depth, nor any other
 creature, shall be able to separate us from the love
 of God, which is in Christ Jesus our Lord.
 9 I say the truth in Christ, I lie not, my conscience
 2 also bearing me witness in the Holy Ghost, that
 I have great heaviness and continual sorrow in my
 3 heart. For I could wish that myself were accursed The doc-
trine of
election.
God's
absolute
freedom.

Chap. 9 from Christ for my brethren, my kinsmen according
 to the flesh : who are Israelites ; to whom *pertaineth* 4
 The Apostle's
 patriot- the adoption, and the glory, and the covenants, and
 ism. the giving of the law, and the service of *God*, and
 the promises ; whose *are* the fathers, and of whom 5
 as concerning the flesh Christ *came*, who is over all,
 God blessed for ever. Amen.

God's uncon- Not as though the word of God hath taken none 6
 ditional election. effect. For they *are* not all Israel, which are of Israel:
 neither, because they are the seed of Abraham, *are* 7
they all children : but, In Isaac shall thy seed be
 called. That is, They which are the children of 8
 the flesh, these *are* not the children of God : but
 the children of the promise are counted for the
 seed. For this *is* the word of promise, At this time 9
 will I come, and Sarah shall have a son. And not 10
 only *this* ; but when Rebecca also had conceived
 by one, *even* by our father Isaac ; (*for the children* 11
 being not yet born, neither having done any good or
 evil, that the purpose of God according to election
 might stand, not of works, but of him that calleth ;)
 it was said unto her, The elder shall serve the 12
 younger. As it is written, Jacob have I loved, but 13
 Esau have I hated.

God's claim of freedom. What shall we say then ? *Is there* unrighteous- 14
 ness with God ? God forbid. For he saith to 15
 Moses, I will have mercy on whom I will have
 mercy, and I will have compassion on whom I will
 have compassion. So then *it is* not of him that 16
 willeth, nor of him that runneth, but of God that
 sheweth mercy. For the scripture saith unto 17
 Pharaoh, Even for this same purpose have I raised
 thee up, that I might shew my power in thee,

and that my name might be declared throughout
 18 all the earth. Therefore hath he mercy on
 whom he will *have mercy*, and whom he will he
 hardeneth.

19 Thou wilt say then unto me, Why doth he yet
 20 find fault? For who hath resisted his will? Nay
 but, O man, who art thou that repliest against God?
 Shall the thing formed say to him that formed *it*,
 21 Why hast thou made me thus? Hath not the
 potter power over the clay, of the same lump to
 22 dishonour? *What* if God, willing to shew *his*
 wrath, and to make his power known, endured with
 much longsuffering the vessels of wrath fitted to
 23 destruction: and that he might make known the
 riches of his glory on the vessels of mercy, which
 24 he had afore prepared unto glory, even us, whom
 he hath called, not of the Jews only, but also of
 the Gentiles?

25 As he saith also in Osee, I will call them my
 people, which were not my people; and her beloved,
 26 which was not beloved. And it shall come to pass,
that in the place where it was said unto them, Ye
are not my people; there shall they be called the
 27 children of the living God. Esaias also crieth
 concerning Israel, Though the number of the
 children of Israel be as the sand of the sea,
 28 a remnant shall be saved: for he will finish the
 work, and cut *it* short in righteousness: because
 a short work will the Lord make upon the earth.
 29 And as Esaias said before, Except the Lord of
 Sabaoth had left us a seed, we had been as Sodoma,
 and been made like unto Gomorrha.

The
 creature
 and the
 Creator.

Chap. 9

The Jews' failure through unbelief.

The case of Jewish unbelief stated.

The causes of the Jews' failure.

What shall we say then? That the Gentiles, 30
 which followed not after righteousness, have attained
 to righteousness, even the righteousness which is
 of faith. But Israel, which followed after the law 31
 of righteousness, hath not attained to the law of
 righteousness. Wherefore? Because *they sought it* 32
 not by faith, but as it were by the works of the law.
 For they stumbled at that stumblingstone; as it is 33
 written, Behold, I lay in Sion a stumblingstone and
 rock of offence: and whosoever believeth on him
 shall not be ashamed. Brethren, my heart's desire 10
 and prayer to God for Israel is, that they might be
 saved. For I bear them record that they have 2
 a zeal of God, but not according to knowledge.
 For they being ignorant of God's righteousness, and 3
 going about to establish their own righteousness,
 have not submitted themselves unto the righteous-
 ness of God. For Christ *is* the end of the law for 4
 righteousness to every one that believeth. For 5
 Moses describeth the righteousness which is of the
 law, That the man which doeth those things shall 6
 live by them. But the righteousness which is of
 faith speaketh on this wise, Say not in thine heart,
 Who shall ascend into heaven? (that is, to bring
 Christ down *from above*;) or, Who shall descend 7
 into the deep? (that is, to bring up Christ again
 from the dead.) But what saith it? The word is 8
 nigh thee, *even* in thy mouth, and in thy heart: that
 is, the word of faith, which we preach; that if thou 9
 shalt confess with thy mouth the Lord Jesus, and
 shalt believe in thine heart that God hath raised
 him from the dead, thou shalt be saved. For with 10
 the heart man believeth unto righteousness; and

with the mouth confession is made unto salvation.
 11 For the scripture saith, Whosoever believeth on him
 12 shall not be ashamed. For there is no difference
 between the Jew and the Greek : for the same Lord
 13 over all is rich unto all that call upon him. For
 whosoever shall call upon the name of the Lord
 shall be saved.

14 How then shall they call on him in whom they **The Jews**
 have not believed? and how shall they believe in **unbelief**
 him of whom they have not heard? and how shall **without**
 they hear without a preacher? and how shall they **excuse.**
 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, Lord, who hath believed our report?
 17 So then faith *cometh* by hearing, and hearing by the
 18 word of God. But I say, Have they not heard?
 Yes verily, their sound went into all the earth, and
 19 their words unto the ends of the world. But I say,
 Did not Israel know? First Moses saith, I will
 provoke you to jealousy by *them that are* no people,
 20 *and* by a foolish nation I will anger you. But
 Esaias is very bold, and saith, I was found of them
 that sought me not; I was made manifest unto
 21 them that asked not after me. But to Israel he
 saith, All day long I have stretched forth my hands
 unto a disobedient and gainsaying people.

11 I say then, Hath God cast away his people? **God's final**
 God forbid. For I also am an Israelite, of the **purpose of**
 2 seed of Abraham, *of* the tribe of Benjamin. God **mercy**
 hath not cast away his people which he foreknew. **on all.**
 Wot ye not what the scripture saith of Elias? how

Chap. 11
 The rejection only partial.

he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. 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. Even so then at this present time also there is a remnant according to the election of grace. 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. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded (according as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them: let their eyes be darkened, that they may not see, and bow down their back alway.

The rejection temporary.

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. 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? For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: if by any means I may provoke to emulation *them which are* my flesh, and might save some of them. For if the casting away of them *be* the

reconciling of the world, what *shall* the receiving **Chap. 11**
of them be, but life from the dead?

- 16 For if the firstfruit *be* holy, the lump *is* also *holy*: **The root**
 17 and if the root *be* holy, so *are* the branches. And **and the**
 if some of the branches be broken off, and thou, **branches.**
 being a wild olive tree, wert grafted in among them,
 and with them partakest of the root and fatness of
 18 the olive tree; boast not against the branches.
 But if thou boast, thou bearest not the root, but
 19 the root thee. Thou wilt say then, The branches
 20 were broken off, that I might be grafted in. Well;
 because of unbelief they were broken off, and thou
 standest by faith. Be not highminded, but fear:
 21 for if God spared not the natural branches, *take*
 22 *heed* lest he also spare not thee. Behold therefore
 the goodness and severity of God: on them which
 fell, severity; but toward thee, goodness, if thou
 continue in *his* goodness: otherwise thou also shalt
 23 be cut off. And they also, if they abide not still
 in unbelief, shall be grafted in: for God is able to
 24 graff them in again. For if thou wert cut out of
 the olive tree which is wild by nature, and wert
 grafted contrary to nature into a good olive tree:
 how much more shall these, which be the natural
 25 *branches*, be grafted into their own olive tree? For **God's**
 I would not, brethren, that ye should be ignorant **universal**
 of this mystery, lest ye should be wise in your own **purpose.**
 conceits; that blindness in part is happened to
 Israel, until the fulness of the Gentiles be come
 26 in. And so all Israel shall be saved: as it is
 written, There shall come out of Sion the Deliverer,
 27 and shall turn away ungodliness from Jacob: for
 this *is* my covenant unto them, when I shall take

Chap. 11 away their sins. As concerning the gospel, *they* 28
are enemies for your sakes : but as touching the
 election, *they are* beloved for the fathers' sakes.
 For the gifts and calling of God *are* without 29
 repentance. For as ye in times past have not be- 30
 lieved God, yet have now obtained mercy through
 their unbelief : even so have these also now not 31
 believed, that through your mercy they also may
 obtain mercy. For God hath concluded them all 32
 in unbelief, that he might have mercy upon all.

**Praise of
 God's
 wisdom.**

O the depth of the riches both of the wisdom 33
 and knowledge of God ! how unsearchable *are* his
 judgments, and his ways past finding out ! For 34
 who hath known the mind of the Lord ? or who
 hath been his counsellor ? or who hath first given 35
 to him, and it shall be recompensed unto him
 again ? For of him, and through him, and to 36
 him, *are* all things : to whom *be* glory for ever.
 Amen.

**The prac-
 tical appli-
 cation.
 General
 principles
 of Chris-
 tian life.
 Christian
 life as a
 sacrifice.**

I beseech you therefore, brethren, by the 12
 mercies of God, that ye present your bodies a living
 sacrifice, holy, acceptable unto God, *which is* your
 reasonable service. And be not conformed to this 2
 world : but be ye transformed by the renewing of
 your mind, that ye may prove what *is* that good,
 and acceptable, and perfect, will of God.

**The
 ministry of
 spiritual
 gifts.**

For I say, through the grace given unto me, to 3
 every man that is among you, not to think *of himself*
 more highly than he ought to think ; but to think
 soberly, according as God hath dealt to every 4
 man the measure of faith. For as we have many
 members in one body, and all members have not 5
 the same office : so we, *being* many, are one body

in Christ, and every one members one of another.
 6 Having then gifts differing according to the grace
 that is given to us, whether prophecy, *let us prophesy*
 7 according to the proportion of faith; or ministry,
let us wait on our ministering: or he that teacheth,
 8 on teaching; or he that exhorteth, on exhortation:
 he that giveth, *let him do it* with simplicity; he
 that ruleth, with diligence; he that sheweth mercy,
 with cheerfulness.

9 *Let* love be without dissimulation. Abhor that
 10 which is evil; cleave to that which is good. *Be*
 kindly affectioned one to another with brotherly
 11 love; in honour preferring one another; not
 slothful in business; fervent in spirit; serving the
 12 Lord; rejoicing in hope; patient in tribulation;
 13 continuing instant in prayer; distributing to the
 14 necessity of saints; given to hospitality. Bless
 them which persecute you: bless, and curse not.
 15 Rejoice with them that do rejoice, and weep with
 16 them that weep. *Be* of the same mind one toward
 another. Mind not high things, but condescend
 to men of low estate. Be not wise in your own
 17 conceits. Recompense to no man evil for evil.
 Provide things honest in the sight of all men.
 18 If it be possible, as much as lieth in you, live
 19 peaceably with all men. Dearly beloved, avenge
 not yourselves, but *rather* give place unto wrath:
 for it is written, Vengeance *is* mine; I will repay,
 20 saith the Lord. Therefore if thine enemy hunger,
 feed him; if he thirst, give him drink: for in so
 doing thou shalt heap coals of fire on his head.
 21 Be not overcome of evil, but overcome evil with
 good.

The law of
 love in its
 manifold
 applica-
 tions.

Chap. 13 Let every soul be subject unto the higher powers. 13

The Christian's
duty to
the State.

For there is no power but of God : the powers that
be are ordained of God. Whosoever therefore 2
resisteth the power, resisteth the ordinance of
God : and they that resist shall receive to them-
selves damnation. For rulers are not a terror to 3
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 : for he is 4
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 God,
a revenger to *execute* wrath upon him that doeth
evil. Wherefore *ye* must needs be subject, not 5
only for wrath, but also for conscience sake. For 6
for this cause pay ye tribute also : for they are
God's ministers, attending continually upon this
very thing. Render therefore to all their dues : 7
tribute to whom tribute *is due* ; custom to whom
custom ; fear to whom fear ; honour to whom
honour.

Love as
the fulfil-
ment of
all law.

Owe no man any thing, but to love one another : 8
for he that loveth another hath fulfilled the law.
For this, Thou shalt not commit adultery, Thou 9
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 saying, namely, Thou shalt
love thy neighbour as thyself. Love worketh no 10
ill to his neighbour : therefore love *is* the fulfilling
of the law.

The near-
ness of
Christ's

And that, knowing the time, that now *it is* high 11
time to awake out of sleep : for now *is* our salva-

- tion nearer than when we believed. The night is far spent, the day is at hand : let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day ; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.
- Him that is weak in the faith receive ye, *but* not to doubtful-disputations. For one believeth that he may eat all things : another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not ; and let not him which eateth not judge him that eateth : for God hath received him. Who art thou that judgest another man's servant ? to his own master he standeth or falleth. Yea, he shall be holden up : for God is able to make him stand. One man esteemeth one day above another : another esteemeth every day *alike*. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth *it* unto the Lord ; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks ; and he that eateth not, to the Lord he eateth not, and giveth God thanks. For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord ; and whether we die, we die unto the Lord : whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. But

Chap. 13

Second Coming.

Special applications to the church in Rome.

Chap. 14 why dost thou judge thy brother? or why dost
thou set at nought thy brother? for we shall all
stand before the judgment seat of Christ. For it 11
is written, *As* I live, saith the Lord, every knee
shall bow to me, and every tongue shall confess to
God. So then every one of us shall give account 12
of himself to God. Let us not therefore judge one 13
another any more: but judge this rather, that no
man put a stumblingblock or an occasion to fall
in *his* brother's way. I know, and am persuaded 14
by the Lord Jesus, that *there is* nothing unclean of
itself: but to him that esteemeth any thing to be
unclean, to him *it is* unclean. But if thy brother 15
be grieved with *thy* meat, now walkest thou not
charitably. Destroy not him with thy meat, for
whom Christ died. Let not then your good be 16
evil spoken of: for the kingdom of God is not 17
meat and drink; but righteousness, and peace,
and joy in the Holy Ghost. For he that in these 18
things serveth Christ *is* acceptable to God, and
approved of men. Let us therefore follow after 19
the things which make for peace, and things where-
with one may edify another. For meat destroy 20
not the work of God. All things indeed *are* pure;
but *it is* evil for that man who eateth with offence.
It is good neither to eat flesh, nor to drink wine, 21
nor *any thing* whereby thy brother stumbleth, or
is offended, or is made weak. Hast thou faith? 22
have *it* to thyself before God. Happy *is* he that
condemneth not himself in that thing which he
alloweth. And he that doubteth is damned if he 23
eat, because *he eateth* not of faith: for whatsoever
is not of faith is sin. We then that are strong 15

- ought to bear the infirmities of the weak, and not
 2 to please ourselves. Let every one of us please
 3 *his* neighbour for *his* good to edification. For
 even Christ pleased not himself; but, as it is
 written, The reproaches of them that reproached
 4 thee fell on me. For whatsoever things were
 written aforetime were written for our learning,
 that we through patience and comfort of the scrip-
 5 tures might have hope. Now the God of patience
 and consolation grant you to be likeminded one
 6 toward another according to Christ Jesus: that ye
 may with one mind *and* one mouth glorify God,
 7 even the Father of our Lord Jesus Christ. Where-
 fore receive ye one another, as Christ also received
 8 us to the glory of God. Now I say that Jesus
 Christ was a minister of the circumcision for the
 truth of God, to confirm the promises *made* unto
 9 the fathers: and that the Gentiles might glorify
 God for *his* mercy; as it is written, For this cause
 I will confess to thee among the Gentiles, and sing
 10 unto thy name. And again he saith, Rejoice, ye
 11 Gentiles, with his people. 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
 13 Gentiles; in him shall the Gentiles trust. 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
 15 another. Nevertheless, brethren, I have written

Chap. 15

The unity
of the
church—
Christ's
example
and God's
purpose.

Epistolary
conclu-
sion.

Chap. 15 the more boldly unto you in some sort, as putting
 you in mind, because of the grace that is given to
 me of God, that I should be the minister of Jesus 16
 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.
 I have therefore whereof I may glory through Jesus 17
 Christ in those things which pertain to God. For 18
 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 19
 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. Yea, so have I strived to preach 20
 the gospel, not where Christ was named, lest I
 should build upon another man's foundation : but 21
 as it is written, To whom he was not spoken of,
 they shall see : and they that have not heard shall
 understand. For which cause also I have been 22
 much hindered from coming to you. But now 23
 having no more place in these parts, and having a
 great desire these many years to come unto you ;
 whensoever I take my journey into Spain, I will 24
 come to you : for I trust to see you in my journey,
 and to be brought on my way thitherward by you,
 if first I be somewhat filled with your *company*.
 But now I go unto Jerusalem to minister unto the 25
 saints. For it hath pleased them of Macedonia 26
 and Achaia to make a certain contribution for the
 poor saints which are at Jerusalem. It hath 27
 pleased them verily ; and their debtors they are.
 For if the Gentiles have been made partakers of

The
 motive
 of the
 Epistle.

Paul's
 plans of
 travel.

their spiritual things, their duty is also to minister Chap. 15
 28 unto them in carnal things. When therefore I
 have performed this, and have sealed to them this
 29 fruit, I will come by you into Spain. And I am
 sure that, when I come unto you, I shall come in
 the fulness of the blessing of the gospel of Christ.
 30 Now I beseech you, brethren, for the Lord Jesus Request
 Christ's sake, and for the love of the Spirit, that ye for prayer.
 strive together with me in *your* prayers to God for
 31 me ; that I may be delivered from them that do not
 believe in Judæa ; and that my service which *I have*
 32 for Jerusalem may be accepted of the saints ; that I
 may come unto you with joy by the will of God,
 33 and may with you be refreshed. Now the God of
 peace *be* with you all. Amen.

16 I commend unto you Phebe our sister, which is Introduc-
 2 a servant of the church which is at Cenchrea : that tion for
 ye receive her in the Lord, as becometh saints, and Phebe.
 that ye assist her in whatsoever business she hath
 need of you : for she hath been a succourer of
 3 many, and of myself also. Greet Priscilla and Personal
 4 Aquila my helpers in Christ Jesus : who have for greetings.
 my life laid down their own necks : unto whom
 not only I give thanks, but also all the churches of
 5 the Gentiles. Likewise *greet* the church that is in
 their house. Salute my wellbeloved Epænetus,
 6 who is the firstfruits of Achaia unto Christ. Greet
 7 Mary, who bestowed much labour on us. Salute
 Andronicus and Junia, my kinsmen, and my fellow-
 prisoners, who are of note among the apostles, who
 8 also were in Christ before me. Greet Amplias my
 9 beloved, in the Lord. Salute Urbane, our helper
 10 in Christ, and Stachys my beloved. Salute Apelles

Chap. 16 approved in Christ. Salute them which are of
 Aristobulus' *household*. Salute Herodion my kins- 11
 man. Greet them that be of the *household* of
 Narcissus, which are in the Lord. Salute Try- 12
 phena and Tryphosa, who labour in the Lord.
 Salute the beloved Persis, which laboured much
 in the Lord. Salute Rufus chosen in the Lord, 13
 and his mother and mine. Salute Asyncritus, 14
 Phlegon, Hermas, Patrobas, Hermes, and the
 brethren which are with them. Salute Philologus, 15
 and Julia, Nereus, and his sister, and Olympas,
 and all the saints which are with them. Salute 16
 one another with an holy kiss. The churches of
 Christ salute you.

Warning
 against
 false
 teachers.

Now I beseech you, brethren, mark them which 17
 cause divisions and offences contrary to the
 doctrine which ye have learned; and avoid them.
 For they that are such serve not our Lord Jesus 18
 Christ, but their own belly; and by good words
 and fair speeches deceive the hearts of the simple.
 For your obedience is come abroad unto all *men*. 19
 I am glad therefore on your behalf: but yet I
 would have you wise unto that which is good, and
 simple concerning evil. And the God of peace 20
 shall bruise Satan under your feet shortly. The
 grace of our Lord Jesus Christ *be* with you. Amen.

Greetings
 from
 Paul's
 com-
 panions.

Timotheus my workfellow, and Lucius, and 21
 Jason, and Sosipater, my kinsmen, salute you. I 22
 Tertius, who wrote *this* epistle, salute you in the
 Lord. Gaius mine host, and of the whole church, 23
 saluteth you. Erastus the chamberlain of the city
 saluteth you, and Quartus a brother. The grace 24
 of our Lord Jesus Christ *be* with you all. Amen.

- 25 Now to him that is of power to stablish you **Chap. 16**
according to my gospel, and the preaching of Jesus **The con-**
Christ, according to the revelation of the mystery, **cluding**
26 which was kept secret since the world began, but **doxology.**
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
27 the obedience of faith : to God only wise, *be* glory
through Jesus Christ for ever. Amen.

Written to the Romans from Corinthus, *and sent*
by Phebe servant of the church at Cenchrea.

THE EPISTLE OF PAUL THE APOSTLE
TO THE
ROMANS

REVISED VERSION WITH ANNOTATIONS

THE EPISTLE OF PAUL THE APOSTLE

TO THE

ROMANS

PAUL, a servant of Jesus Christ, called *to be* an apostle, 1

Epistolary Introduction. i. 1-17.

While in its general character the Epistle is a treatise as well as a letter, yet the Introduction (i. 1-17) and the Conclusion (xv. 14-xvi. 27) are both epistolary in character, and deal with the personal relations of the writer and his readers. The Introduction falls into two parts, the apostolic salutation (i. 1-7) and personal explanations (8-17).

I. i. 1-7. The apostolic salutation.

In this passage Paul describes himself, his gospel, his Lord, and the persons whom he is addressing, and sends the appropriate Christian greeting. (1) He himself has received grace, has been called as an apostle, has been separated unto the gospel for the Gentiles, and has become a bond slave of Jesus Christ. (2) His gospel has been promised in prophecy, is concerned with the Son of God, and claims submissive acceptance. (3) His Lord was a descendant of David, was marked out as Divine by the Spirit of Holiness, was in a supernatural mode installed Son of God as a result of his resurrection, and is associated with the Father as the source of spiritual blessing. (4) His readers belong to Christ, are beloved of God, and are destined for holiness. (5) His salutation combines the Greek and the Hebrew greetings, but with the fuller meaning that Christian faith gives to both terms. This salutation is remarkable for its developed theology. The credentials of an apostle, the characteristics of the Christian Church, the relation of the old and the new religion, the divinity of Christ, the unity of Father and Son in the Godhead, are indicated.

1. Paul. This name was probably borne by the Apostle from his birth as well as his other name Saul, as Jews living abroad often had both a Greek or Latin and a Jewish name. Although the book of Acts calls him Saul until the visit to the proconsul

2 separated unto the gospel of God, which he promised
3 afore by his prophets in the holy scriptures, concerning

Sergius Paulus, at Paphos in Cyprus (Acts xiii. 9, 'Saul, who is also called Paul'); yet it is improbable that Paul adopted this as a new name in compliment to the proconsul. The beginning of his distinctive work as Apostle of the Gentiles was an appropriate occasion for the disuse of his Jewish and the adoption of his Gentile name.

servant: *Gr.* 'bondservant.' The English word 'servant' gives the sense correctly, as all the degrading associations of slavery are absent in this relation. The term expresses purchase by Christ (1 Cor. vi. 19, 20) and self-surrender by Paul (vi. 18, 19). The O. T. applies the term to prophets (Amos iii. 7; Jer. vii. 25; Dan. ix. 6; Ezra ix. 11), in whose succession Paul thus puts himself; but the name of Christ without any explanation takes the place of the name of Jehovah.

called: as Abraham (Gen. xii. 1-3), Moses (Exod. iii. 10), Isaiah (vi. 8, 9), and Jeremiah (i. 4, 5).

apostle: *lit.* 'one sent,' is used in wider and narrower sense in N. T.: in wider sense it includes personal disciples of Jesus, and witnesses of his resurrection, as Barnabas (Acts xiv. 14); in narrower sense it is applied only to the Twelve, and is claimed by Paul for himself as equal with and independent of the Twelve (Gal. ii. 1-10); for he had seen Jesus not only with the bodily eye (1 Cor. ix. 1) but also by spiritual vision (2 Cor. iii. 18, iv. 6), had received a Divine call (1 Cor. i. 1, 17; Gal. i. 1), had been confirmed in his vocation by success (1 Cor. ix. 2, xvi. 10), had shewn the signs of an apostle (2 Cor. xii. 12), had sealed his apostleship by his sufferings (Gal. vi. 17; 2 Cor. vi. 4-10), and had received his message from God (Gal. i. 11, 12). Not vanity or ambition, but devotion to, and zeal for, his gospel of free grace and Gentile liberty led Paul to contend so earnestly for the recognition of his apostleship.

separated: (1) in God's purpose (Gal. i. 15, 16), (2) at his conversion (Acts ix. 15), (3) by the appointment of the church at Antioch (Acts xiii. 2).

gospel of God. Probably Jesus so described his announcement of the arrival of the Messianic time as 'good news' (Matt. iv. 23; Mark i. 14, 15). Paul uses the term sixty times; sometimes his phrase is 'gospel of God,' and at others 'gospel of Christ'; but the connexion of the terms is better taken generally than as defining particularly God as the author or Christ as the content of good news.

2. promised. The times of Jesus were marked by eager expectancy, and the Christian preachers of the earliest days

his Son, who was born of the seed of David according to the flesh, who was declared *to be* the son of God with 4

sought to commend the gospel as the fulfilment of prophecy or God's promise (Matt. v. 17; Luke iv. 21; Acts ii. 14, iii. 22, xxvi. 6; Rom. iv. 13, xv. 8).

prophets: used in wider sense for all the O. T. writers, as in Heb. i. 1.

holy scriptures: probably the first known use of the phrase, although a collection of authoritative writings is already recognized in the Prologue to Ecclesiasticus about 130 B. C. The writings are called 'holy' because belonging to God in origin and contents.

3. was born: *lit.* 'became,' in contrast to what, as Son of God, he eternally is.

the seed of David. Matthew (i. 17, 21) and Luke (iii. 23) both trace the descent of Joseph from David. The Pharisees' answer to Jesus' question (Matt. xxii. 41-45) shews what the popular expectation was. Jesus himself suggests a difficulty about their answer, and does not base his claims on the fact of his Davidic descent, nor uses of himself the term 'son of David.' This fact is mentioned as part of Paul's gospel (2 Tim. ii. 8), and is appealed to as evidence in Peter's speech at Pentecost (Acts ii. 30). In the Revelation Christ is described as 'the root and the offspring of David' (xxii. 16). The mention of the fact here may be due to Paul's desire to conciliate, as far as he can, Jewish feeling (cf. ix. 5).

according to the flesh means either 'as regards the body' or 'in his human nature,' as we take the contrasted phrase 'according to the Spirit' to refer to the spiritual or the Divine nature of Jesus, without any intention of denying that he had a human spirit as well as body. Paul probably uses 'flesh' here as that which is characteristic of humanity, as distinguished from God as Spirit, to describe the manhood generally; for Paul cannot be regarded as limiting Christ's connexion with the human race to his body (for fuller treatment of the term 'flesh' see note on vii. 18).

4. declared: *Gr.* 'determined.' The Greek word means either 'designated' or 'ordained' (Acts x. 42, xvii. 31); but Paul's meaning cannot be decided by the sense of one term. As Paul taught the pre-existence of Christ as Divine (2 Cor. iv. 4, viii. 9; Col. i. 15-19), he cannot mean that Christ became Son of God at his resurrection; yet, as he regarded the Incarnation itself as an act of self-humiliation by Christ, so he represented the Resurrection as an exaltation of Christ by God (Phil. ii. 5-11). We must take the words rather in the second sense, but must understand, not an assumption of Divine nature at the Resurrec-

power, according to the spirit of holiness, by the resurrection of the dead; *even* Jesus Christ our Lord, through

tion, but the entrance by Christ into the full possession and free exercise of the dignity and authority, not merely which belonged to him as pre-existent 'in the form of God,' but which was conferred on him as Son of God as the reward of his obedience unto death. We empty Paul's argument in the Epistle to the Philipians of its distinctive significance, as well as this passage here of its more probable meaning, if we assume that Christ's exaltation at his resurrection was merely a return to his pre-existent state.

son of God. So declared at his Baptism (Matt. iii. 17) and Transfiguration (xvii. 5), in Peter's confession (xvi. 16), and by his Resurrection (Acts xiii. 32, 33). Although a recognized title of the Messiah (Ps. ii. 7), the term did not connote divinity as understood by the Jews. Seldom used by Christ himself, it was soon adopted by the church to express the transcendent element in his person (Mark i. 1); and its application to him was distinguished from all other uses by such distinctive epithets as 'only begotten' (John iii. 16), 'very son' (Rom. viii. 32), 'his own' (viii. 3).

with power can be taken either with 'Son of God,' contrasting the manifest might of the risen Christ with the weakness of his Passion (2 Cor. xiii. 4), or with 'declared' (the more probable connexion), referring to the miraculousness of the Resurrection (1 Cor. xv. 43).

according to the spirit of holiness. There are two important questions here: (a) the meaning of the phrase 'the spirit of holiness,' (b) the sense of the term 'according to.' (a) This phrase may mean (1) the Holy Spirit, (2) the human spirit of Jesus as distinguished by its unique holiness, (3) the Divine nature as contrasted with the human, which has been described by the term 'the flesh.' As the contrast is between the flesh and spirit in the same person, the first explanation is excluded. Again, as the contrast is between descent from David and origin in God, the second explanation would involve that only the body of Christ was derived from humanity, and the spirit was wholly due to his divinity; but this is not likely to have been Paul's meaning. The third explanation then seems best. The Divine nature of Christ is described, first by the metaphysical peculiarity of deity, 'spirit,' and secondly by the ethical perfection, 'holiness.' Paul does not mean to deny a human spirit as well as a human body to Jesus; but 'flesh' and 'spirit' express what is characteristic of man and God in distinction from one another; for flesh not only describes man's material organism, but implies also his moral character. He is neither infinite spirit nor absolute perfec-

whom we received grace and apostleship, unto obedience of faith among all the nations, for his name's sake:

tion as God is. The stress in the phrase is not so much on 'spirit' as on 'holiness.' Christ, for Paul, was marked out as Divine, because he 'knew no sin' (2 Cor. v. 21); he had emptied himself of all else that would shew him as God. (b) On this interpretation of the phrase, the term 'according to' means 'in respect of'; but if the first meaning of the phrase were accepted, varied interpretations might be given. The term 'according to' might refer to the agency of the Spirit in the Incarnation, or the Resurrection, or the prophetic utterances fulfilled in Christ; but there is no need of deciding this question, as the reference to the Holy Spirit seems quite out of question.

by the resurrection of the dead: *lit.* 'out of the resurrection of dead persons.' A remarkable phrase as applied to Christ, whose rising again was a solitary event; but probably the phrase had become almost a compound word, as Christ's was not regarded as an isolated case, but the promise and the type of an event anticipated by all believers (Col. i. 18). The declaration of the Sonship of Jesus was a result of his resurrection.

Jesus Christ our Lord. The personal name 'Jesus' (the Greek form of Joshua, meaning 'Jehovah the Saviour'), and the official title 'Christ' (the literal Greek translation of Hebrew 'Messiah,' 'Anointed'), which soon came to be used as a personal name, are here joined with the phrase 'our Lord,' which ascribes divinity. Although in the O. T. Lord was used for Jehovah, yet the term was also applied to the Messiah without ascribing divinity; but in the N. T. it always implies divinity, and expresses Christ's Lordship, primarily over his church (Col. i. 18), but secondarily over all creation (Col. i. 16, 17). This is the name which is above every name, 'which Jesus obtained not by self-assertion, but by self-humiliation' (Phil. ii. 10, 11).

5. grace has a great variety of meanings: (1) as a quality of any object, it means 'sweetness' or 'charm' (Luke iv. 22, 'words of grace'); (2) as the feeling of a person, it is the 'favour' or 'goodwill' which a superior shews an inferior; (3) as transferred from man to God, it is used either generally (Gen. vi. 8; Luke ii. 40) or in contrast with 'debt' (Rom. iv. 4) or 'works' (xi. 6), as goodness undeserved which cannot be claimed as a right; (4) as extended from 'cause' to 'effect,' it expresses either the Christian's state of favour or goodwill from God (v. 2), or a spiritual gift (Acts vi. 8); (5) as a still more remote effect, it may even mean the gratitude called out by unmerited goodness, or even simply 'thanks' (1 Cor. x. 30). Here it means the Christian state generally, as Paul first acknowledges

6 among whom are ye also, called *to be* Jesus Christ's:
 7 to all that are in Rome, beloved of God, called *to be*
 saints: Grace to you and peace from God our Father
 and the Lord Jesus Christ.

what he shares in common with all believers before claiming what is his distinctive gift—**apostleship, unto obedience of faith**, not 'to the faith' (marg.). Faith does not here mean a creed claiming acceptance, but the act of trustful welcome of the gospel, which implies, by an effort of will, the submission of man to God. As obedience to 'the heavenly vision' was the beginning of Paul's apostleship, so it was intended to be the result.

among all the nations: better 'among all the Gentiles,' for the former phrase would include the Jews as well, and there would be no reason for mentioning that the Romans were among the nations; whereas the latter phrase puts the Romans among the Gentiles, of whom Paul claimed to be the apostle, and so explains his reason for addressing them.

for his name's sake: to commend and confirm the revelation (name=revelation) God was giving of Himself in Christ.

6. called to be Jesus Christ's. The Divine call embraces all believers, and its aim is to secure them for Christ as his possession (Titus ii. 14, 'a people for his own possession'). Chaps. ix-xi. deal with the problem of God's call.

7. in Rome: omitted by one MS., which changes 'beloved of God' into 'in the love of God.' Traces of a similar reading are found elsewhere. 'In Rome' is omitted by the same MS. in verse 15, and a blank space is found between chaps. xiv. and xv. These facts with the fluctuating position of the Doxology (xvi. 25-27) give some countenance to the theory that the Epistle was, with the Apostle's consent, circulated as a genuine treatise with the omission of the personal matter at the end; but see full discussion of this question in special note on 'The Integrity of the Epistle.' It is noteworthy that no church in Rome is mentioned; possibly there had not yet been made even the beginnings of an organization.

beloved of God: reconciled to God through Christ. This thought is expounded fully in chaps. i-v. Thus Paul, in his description of the Roman believers, indicates the three subjects of the doctrinal exposition—justification, sanctification, and vocation.

saints, or 'holy persons.' The conception of holiness has an interesting history. The first meaning was simply separation, and the next separation for the service of God; but as this involved freedom from flaw or blemish, the absence of defect or imperfection was soon included in the idea. From physical qualities this requirement was extended to ethical. Then entirely detached

First, I thank my God through Jesus Christ for you 8

from its original reference to the service of God, the conception was transferred to God Himself, as free of all defects and imperfections, and received always more positive contents, until it included all the qualities that constitute the absolute perfection of God. This perfection of the Creator was lastly represented as the ideal to be realized in the creature. All ceremonial reference is left behind, and the import becomes purely ethical. When Paul describes the believers in Rome as holy persons, he does not ascribe perfection to them, but he affirms this as the Divine will for them, which it is their human duty to fulfil. In chaps. vi-viii, he shews how this can be done.

Grace . . . and peace. The Greek and Hebrew salutations are combined with a deepened meaning; 'grace' meaning both God's favour and man's favoured state; 'peace' meaning both God's reconciliation with man and man's with God; the former is the more general term, the latter describes one of its effects. In the Pastoral Epistles mercy is inserted between grace and peace in the apostolic salutation.

God our Father and the Lord Jesus Christ. Through Christ God's Fatherhood has been revealed and assured for man, and Christ himself is joined with God the Father as the source of spiritual blessing. Here we have the beginnings of a Doctrine of the Trinity. In 1 Cor. viii. 6 the Christian confession of God the Father and the Lord Jesus Christ is expressly opposed to polytheism. The apostolic benediction in 2 Cor. xiii. 14, and the baptismal formula of Matt. xxviii. 19, join the Spirit with God and Christ. If we are to make any distinction we may say that God the Father is the ultimate source of spiritual blessings, while Christ is the proximate channel; but Christ again acts through the Spirit.

II. i. 8-17. *Personal explanations.*

After his salutation Paul deals with his knowledge of, his feelings to, his wishes and plans regarding, the Roman believers; and in giving a reason for his desire to preach in Rome indicates the subject of his Epistle. (1) He thanks God for the wide-spread fame of their faith, as the position of Rome as capital of the empire gave a peculiar prominence and a special importance to the church there (verse 8). (2) He assures them that he not only prays for their general spiritual prosperity, but offers a special petition that it might be God's will to open up the way so that he may pay them a long-desired visit (9, 10). (3) He explains the motive of his desired visit, that they might spiritually benefit by the gifts of God's grace bestowed on him; but lest this should appear too presumptuous a claim he adds, with fine tact, that he

all, that your faith is proclaimed throughout the whole
 9 world. For God is my witness, whom I serve in my
 spirit in the gospel of his Son, how unceasingly I make
 10 mention of you, always in my prayers making request,
 if by any means now at length I may be prospered by
 11 the will of God to come unto you. For I long to see
 you, that I may impart unto you some spiritual gift, to

himself hopes to derive benefit from his intercourse with them (11, 12). (4) He informs them that an oft-renewed purpose to visit them has hitherto always met with some hindrance (13). (5) He justifies his interest in them, because as Gentiles they are included in his sphere of labour as Apostle to the Gentiles, and his intended visit is but the discharge of a duty (14, 15). (6) He affirms that he does not shrink from the discharge of that duty, because he has absolute confidence in his message (16, 17). In this passage Paul intimates, prepares for, and justifies his visit to Rome.

8. thank: characteristic of Paul (1 Cor. i. 4; Eph. i. 16; Phil. i. 3; Col. i. 3; 1 Thess. i. 2; 2 Thess. i. 3).

faith: in the most general sense Christian belief and life.

the whole world: the Roman Empire; for whatever happened in Rome was better known in all the provinces than any events in the provinces, owing to the constant intercourse between the capital and the provinces.

9. witness. This solemn appeal is possibly due to the calumny to which he was exposed by his opponents.

serve: voluntary service of God in sacrifice or worship.

my spirit: the organ of service, as **the gospel** is the sphere of service.

10. making request. This definite petition was always included in the general mention of the Roman believers.

I may be prospered: *lit.* 'I may have a good way.'

by the will of God: *Gr.* 'in the will of God,' as embraced in God's purpose for him. He did not then know that it would be as a prisoner that he would come to Rome, although he was at the time already uncertain about the results of his visit to Jerusalem (xv. 30).

11. that I may impart unto you some spiritual gift. (1) It has been assumed that Paul intended to confer the miraculous gifts, such as speaking with tongues, prophecy, &c., which, according to the account in Acts viii. 14-17, were bestowed by the laying-on of the hands of an apostle; but in chap. xii. Paul assumes that the Roman Christians already possessed some of

the end ye may be established ; that is, that I with you ¹² may be comforted in you, each of us by the other's faith, both yours and mine. And I would not have you ¹³ ignorant, brethren, that oftentimes I purposed to come unto you (and was hindered hitherto), that I might have some fruit in you also, even as in the rest of the Gentiles. I am debtor both to Greeks and to Barbarians, both to ¹⁴ the wise and to the foolish. So, as much as in me is, ¹⁵

these gifts, although he does not therefore infer any previous apostolic ministry in Rome. (2) It has been maintained that Paul expected benefits of various kinds to the Roman Church to flow from his own possession and exercise of these miraculous gifts, which he claimed to have in an eminent degree (1 Cor. xiv. 18) ; but it is probable that he did not distinguish as we do the miraculous attestations from the normal functions of his ministry. (3) Accordingly it is most probable that Paul uses the term 'spiritual gift' in a more general sense, and is referring to the advantage that his instruction of and intercourse with them would confer—confirmation in Christian intelligence and character.

13. I would not have you ignorant: a favourite phrase (xi. 25 ; 1 Cor. x. 1, xii. 1 ; 2 Cor. i. 8) when he wants to call special attention to any communication.

oftentimes I purposed: his plans were often overruled by the will of God (Acts xvi. 6, 7).

fruit: results of his ministry.

Gentiles. Whatever the origin or composition of the Roman Church may have been, Paul regarded it as a Gentile church, and so included it in the sphere of his apostleship.

14. debtor. His apostleship of the Gentiles involved the obligation to preach to the Gentiles.

Greeks and... Barbarians. This was a division of the Gentiles according to speech. The Greeks, and afterwards the Romans, who in this division are reckoned among the Greeks, regarded all peoples speaking any language but their own as making unintelligible sounds—'bar, bar,'—hence the name. 'Jews and Gentiles' was a division of all mankind made by the Jews according to religion.

wise and... foolish: a division according to culture. While philosophy scorned the ignorant multitude, and even Jewish scribes regarded the people that knew not the law as accursed, the gospel had a message for all, and would seem at first to have found readiest welcome among the lowly (1 Cor. i. 26-29).

15. as much as in me is, I am ready. The Greek words may mean (1) 'I am ready' (an emphatic form of expression) ; (2) 'as

I am ready to preach the gospel to you also that are in
16 Rome. For I am not ashamed of the gospel: for it is

far as concerns me there is readiness' (the phrase being intended to suggest to the Romans that as far as they are concerned they too should be ready for his visit; or to intimate that if there should be any hindrance it will not be due to Paul himself, but while man proposes God disposes); or (3) 'the readiness or inclination on my part is to preach the gospel.' While the last construction seems the least natural in English it is probably the most natural in Greek.

Rome: which, as the centre of the then known world, had a strong attraction for the Apostle; but nevertheless the purpose to preach the gospel, which to the Jews was an offence and to the Greeks foolishness, amid the wealth and wisdom, pride and pomp, splendour and sovereignty of Rome, was a severe test of the Apostle's confidence in his message, and of his personal courage.

16, 17. Paul justifies his confidence in his message by indicating his conception of (1) its character, 'the power of God'; (2) its contents, 'the righteousness of God'; (3) its claim, 'faith'; (4) its comprehensiveness, 'Jew and Greek'; (5) its consequence, 'salvation,' 'life'; and (6) its confirmation in Scripture. He in these words also states what is to be the great theme of his letter. This pregnant passage may be developed in the following propositions: (1) The preaching of the gospel proves the channel of God's working to deliver man from all evil on the simple condition of its being accepted, and this effect is universal, as certain in the case of the Gentile who has not been prepared for it, as in the case of the Jew who holds a place of privilege in its first having been offered to him. (2) This effect of the gospel is due to its contents, for in it God's perfection is revealed; not as exclusive, but as communicative; not as condemning, but as acquitting guilty men; not as inflicting penalty, but as restoring to favour; and again, the sole condition of man's receiving this gift from God is faith, ever growing from less to more. (3) The content of the gospel as regards its requirement of faith has been anticipated in the prophetic utterance that the righteous man owes all the good he enjoys to his faith.

16. ashamed. The lowliness of Jesus' earthly lot, the shame of his cross, the judgement of all mankind as guilty, the abandonment of all claim to merit, the demand for faith alone, the levelling of all distinctions among men alike needing and capable of salvation—these were all elements in the gospel which Paul knew would be likely to offend the conceit and arrogance of Rome; but as to himself the gospel had proved the power and wisdom of God, he not only was not ashamed of any part of it, but even

the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For 17 therein is revealed a righteousness of God by faith unto

gloried in what was most offensive to most men in it—the cross of Christ (Gal. vi. 14).

power of God: not a force apart from God, but a mode of God's own action.

salvation. This word has passed through several meanings in the O. T. It is first applied generally to any deliverance from physical peril, and next specially to the great national deliverances, such as the exodus from Egypt and the return from Babylon. From an historical it passes to a prophetic use, and is used of the Messianic deliverance, either in the form which the expectation assumed in the popular imagination and desire, military triumph, political emancipation, and secular prosperity, or that of the Christian hope, in which it is not limited to the negative form of rescue from God's wrath against sin, but is extended to the positive aspect of possession of eternal life. The widest definition of the term is found in John iii. 16. The term is not to be restricted, as in popular use it often is, to describe the initial act of justification; but it includes the whole process—forgiveness, holiness, blessedness.

Jew first. Paul always admits the Jew's prior claim, as recipient of God's promises (iii. 2), as of the same race as Christ (ix. 5), as object of Christ's personal ministry (xv. 8).

Greek: equivalent to 'Gentile'; a division of mankind according to religion.

17. is revealed: the communication has been made once for all in the death of Christ (iii. 21–26); but is repeated in the spiritual experience of each believer (Gal. i. 16).

a righteousness of God. (i) Although the Greek phrase has not got any article (so also iii. 5, 21, 22, and 2 Cor. v. 21), yet it is very likely that the rendering, 'a righteousness of God,' sacrifices the true sense to verbal accuracy. The article is used in iii. 25, 26, 'his righteousness'; in x. 3, 'the righteousness of (the) God'; in x. 6, in the phrase 'the righteousness out of faith'; and Phil. iii. 9, 'the righteousness from God.' In 2 Cor. v. 21, although the article is omitted from the phrase, the Revisers render 'that we might become the righteousness of God in him.' 'God's righteousness' would be a more literal rendering still, and would certainly be preferable to that adopted in R. V. But the rendering of the A. V. is better still. What is revealed is not one of many modes of God's righteousness, but that which crowns His revelation of Himself, and interprets and justifies all the other ways in which God's righteousness has been shewn. (ii) What

faith: as it is written, But the righteous shall live by faith.

does the phrase mean? (a) Luther explained it as meaning 'the righteousness valid with God,' the righteousness imparted to the sinner, on account of which he is restored to God's favour and fellowship. There can be no doubt that for Paul, as for Luther, the important question was, How shall a sinner be righteous before God, be acquitted, held guiltless, and forgiven? But the phrase means more than this, although it includes this meaning. (b) Baur rendered it 'a righteousness agreeable to the nature of God.' It must mean this too, for certainly whatever is revealed by God must be in accord with God's perfection; but it means more. (c) It is now generally taken for granted that it can only mean a righteousness which is the gift of God to man, the state of forgiveness and acceptance before God, which has been provided for mankind in the work of Christ, and is bestowed on man at justification. In favour of this view the following reasons can be given: (1) As it is appropriated by man's faith, it must be something that God can give to man (x. 6, 'the righteousness out of faith'). (2) It is contrasted with man's righteousness, yet claims man's submission in x. 3: 'being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God.' It becomes man's possession, but has its origin in God. (3) Paul makes this meaning quite plain when he declares of himself, 'not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is of God by faith' (Phil. iii. 9). (4) It may be added that in v. 17 it is called 'the gift of righteousness,' and is joined with 'the abundance of grace'; and again in verse 21 grace is spoken of as reigning through righteousness unto eternal life. There can be no doubt whatever that Paul uses the phrase to indicate that the Christian's state of acceptance before God is not, and cannot be, the result of any effort on his part, but is wholly and solely due to God. (d) But we need not stop there; what God gives or does, surely reveals what God is; it is a false logic which separates operations from attributes. Hence more recently it has been maintained that the phrase means 'God's attribute of righteousness,' His own perfection. In favour of this view are the following considerations: (1) God is represented in the O. T. as displaying His righteousness in the acts by which He saves His people. Ps. xcviii. 2, 'The Lord hath made known his salvation, his righteousness hath he openly shewed in the sight of the nations' (also Pss. xxxvi. 6, 7, ciii. 6). (2) Paul's own words in this Epistle, iii. 5, 'But if our unrighteousness commendeth the righteousness of God,' where clearly it is the Divine character

For the wrath of God is revealed from heaven against 18

which is referred to. (3) The evident antithesis of the phrases, 'the righteousness of God is revealed' (17), and 'the wrath of God is revealed' (18). These reasons carry great weight. It is not an objection that the righteousness of God is also represented as conferred on, and received by, man; for just as the term 'grace' means both God's favour and man's favoured state before God, so God's righteousness may mean His attribute, His exercise of that attribute, and the effect of that exercise in man. Surely it is more in accord with the common usage of words to interpret the phrase as expressing what belongs to God rather than what God bestows on others; although the latter sense is legitimate as an extension of the former, yet the former is the primary. (iii) Having fixed the meaning of the phrase, we may further ask of what kind is the righteousness of God thus revealed. Is it merely judicial and governmental, condemning and punishing sin? As will be shewn in commenting on iii. 21-26, especially the word 'propitiation' in verse 25, it is certainly this. God, in the cross of Christ, pronounces condemnation and executes sentence on the sin of mankind. But this is not, and cannot be, the final and exhaustive manifestation of this Divine attribute. God's righteousness is not merely judicial but also paternal, not merely punitive but also restorative. It is not merely negative, opposed to sin, but positive also, operative for righteousness. God's purpose is not merely to prevent sin, but also to produce righteousness. God forgives and saves, not in spite of, but because of, His righteousness; in so doing He is consistent with Himself as Love. To oppose righteousness and love in God, as is sometimes done, is to attribute to God creaturely imperfection. What God's love purposes His righteousness approves, and what His love performs manifests His righteousness. We shall fail to understand Paul if we take for granted that he kept his Jewish Pharisaic conception of God's righteousness; his idea of God was surely one of the things made new when he became a new creature in Christ Jesus. (iv) God's righteousness taken in this larger sense manifests itself in various forms: (1) the fulfilment of His promises (iii. 3, 4); (2) the punishment of sin (ii. 5); (3) the sacrifice of Christ (iii. 25, 26); (4) the forgiveness of the sinner who believes in Christ (probably this is the sense specially intended in this verse). We may surely add (5) the sanctification of the believer by his Spirit, even although it may be admitted that Paul nowhere expressly includes this work of God in using the phrase. The death of Christ is the central manifestation of God's righteousness, for it is the fulfilment of promise, shews forth God's judgement on sin, is the reason for justification, and the motive of sanctification.

all ungodliness and unrighteousness of men, who hold

by faith unto faith. (i) Faith claims what God gives, and as it is exercised it develops its capacity. As God's righteousness is appropriated, it increases faith's capacity to appropriate more. Faith is both beginning and end of Christian life. It is faith that receives God's justification; it is still faith which is the condition of sanctification. From faith, as the initial act of the soul's relation to God, there is growth to faith as the permanent attitude to God. (ii) An improbable interpretation, as there is nothing in the context to suggest it, is this, that from the faith of Christ, his faithfulness to or his trust in God as the condition on which God's righteousness was revealed through him—God's righteousness as his forgiving and saving work in the world had its beginning, and that in the faith of the believer it has its end. (iii) While the word 'faith' has an interesting history in the O. T. and N. T., Paul's varying use of the word can now alone be noted: (1) God's faithfulness in fulfilling the promises (iii. 3); (2) the condition on which supernatural gifts are possessed and exercised (xii. 3, 5); (3) the confidence that God will fulfil His promises (iv. 19, 20); (4) the permanent attitude of reliance on God (iv. 12); (5) the acceptance of God's grace in Christ (i. 5, x. 8, 17, xvi. 26); (6) the assurance of acceptance before God which enables a man to enjoy his spiritual liberty undisturbed by scruples about things indifferent (xiv. 1, 22); (7) the union of the believer with Christ (iii. 22, 26). (iv) His use of the term in the last sense is most characteristic: (1) He was led to give to faith this supreme significance in the Christian life by his own experience. Primarily, faith meant for him belief in the Messiahship of Jesus resting on the fact of his resurrection, and consequently in the atoning efficacy of his death. But this belief was not merely an intellectual assent to these propositions, but an intense love and passionate loyalty to the person of Christ himself, an identification of his own will with the will of Christ so complete that Christ's separation from sin and surrender to God were reproduced in him (vi. 4-11)—a communion of spirit with Christ so close that he could regard his own life as Christ's life in him (Gal. ii. 20; Phil. i. 21). Belief justifies, union with Christ sanctifies; but although Paul in his theological analysis thus distinguishes the two aspects and effects of faith, in his own living experience they were inseparable. His faith in Christ, one and indivisible, brought him not only peace with God, but the power of a new life. (2) He found that he could, from the O. T. Scriptures, justify his view of faith. Two passages especially afford him an O. T. confirmation of his doctrine: Gen. xv. 6, 'Abraham believed God, and it was reckoned unto him for righteousness.' To the exposition of this text chapter iv. is

down the truth in unrighteousness; because that which 19

devoted. Hab. ii. 4, 'But the righteous shall live by faith.' In other passages as well (Ps. xxxii. 1, 2, cited iv. 7; Isa. xlix. 23, cited ix. 33, x. 11; Deut. xxx. 14, cited x. 8) Paul found suggestions of his doctrine. Even when the literal sense of the words taken in their context does not seem to prove all that Paul finds in them, yet his quotation has this justification, that faith in Christ is the genuine development of the trust and confidence the Hebrew saint put in Jehovah.

But the righteous shall live by faith. (1) Probably we should connect 'by faith' with 'righteous,' although another Greek construction would have expressed this thought more clearly; because, what Paul aims at shewing is, that it is by faith alone that a man can be righteous before God, not that being righteous he secures life by faith. (2) It was amid the sorrow and trial of the Chaldæan invasion that the prophet Habakkuk found consolation in the thought that the good and godly man is kept in peace and safety by his trust and confidence in God. The thought of the prophet and the Apostle are not quite the same; for Paul, faith is the condition of the righteousness, of which the effect is salvation and life; for Habakkuk, faith is a manifestation of righteousness, which preserves and assures life; the point in common is the prominent place filled, and the important part played, by faith. There is sufficient similarity to justify the use made of the quotation.

FIRST PART.

THE DOCTRINAL EXPOSITION. 1. 18—xl. 36.

Paul's thesis, 'the righteousness of God by faith unto faith,' is developed in the doctrinal exposition in three divisions, which may be briefly described as (1) the doctrine of justification (i. 18—v. 21), (2) the doctrine of sanctification (vi—viii), and (3) the doctrine of election (ix—xi).

I. The Doctrine of Justification. i. 18—v. 21.

In dealing with justification Paul shews (1) that righteousness as a state of acquittal and acceptance before God has not hitherto been attained (i. 18—iii. 20); (2) that it has been provided for all mankind in Christ on the sole condition of faith (iii. 21—31); (3) that this provision is consistent with conditions laid down in the law itself, as shewn in the case of Abraham (iv); (4) that this righteousness by faith has its blissful effect in a triumphant hope in Christ (v. 1—11); and (5) that the relation of Christ to the human race is as universal as, and still more effective than, the relation of Adam (v. 12—21).

may be known of God is manifest in them; for God

(1) i. 18—iii. 20. *Righteousness hitherto unattained.*

The proof of universal sinfulness is given by Paul in five propositions: (i) The Gentiles have sunk through idolatry into immorality (i. 18-32). (ii) The Jews as well as the Gentiles are subject to God's judgement (ii. 1-16). (iii) Circumcision and law have not kept the Jews from sin (17-29). (iv) No valid objection can be made to this conclusion (iii. 1-8). (v) The Holy Scriptures affirm this universal sinfulness (9-20).

(i) i. 18-32. *The sin of the Gentiles.* (a) Over against the revelation of God's righteousness, and as the reason for it, there is the revelation of God's wrath, which will soon, with supernatural manifestations, come on all mankind on account of human impiety and immorality, which is wilful in spite of knowledge (18). (b) Although God has clearly revealed Himself in the world He has made, so that no man can justly plead ignorance of Him, yet men have been withholding the gratitude they owe to Him, have abandoned themselves to the foolish speculations of their vain conceit, and have sunk to the folly and shame of idolatry (19-23). (c) Because they preferred the lie of idolatry to the truth of the worship of God, and put the creature in the place of the Creator, to whom alone all praise is due, God as a penalty left them to themselves, so that their lusts through their vices brought dishonour on their bodies (24, 25). (d) This depravity was most shewn in the unnatural perversion of the relation of the sexes to one another (26, 27). (e) But the punishment of their wilful ignorance of God involved also their abandonment to sins, vices, and crimes of many kinds; conscience was darkened, and will perverted; evil feelings, words, and deeds divided man from man; religious, social, moral restraints were defied and resisted; the whole nature suffered deterioration; not only was sin committed, but, in spite of the witness and warning of conscience, was approved (28-32).

18. For. The reason why the righteousness of God is offered to man's faith is because the wrath of God threatens him on account of his sin.

the wrath of God. This term has, in the O. T., special reference to the covenant between God and His people, whether the wrath be visited on members of the chosen race for gross breaches of the covenant, as Nadab and Abihu (Lev. x. 1, 2), Korah (Num. xvi. 33), and the Israelites at Baal-peor (xxv. 3), or on their foreign oppressors (Jer. l. 11-18; Ezek. xxxvi. 5). The full exhibition of God's wrath is in the prophets postponed to the day of Jehovah (Isa. ii. 10-22; Jer. xxx. 7, 8; Joel iii. 12; Obad. 8; Zeph. iii. 8); and accordingly in the N. T. the use of the term

manifested it unto them. For the invisible things of ²⁰ him since the creation of the world are clearly seen,

is almost entirely eschatological (Matt. iii. 7; 1 Thess. i. 10; Rom. ii. 5, v. 9; Rev. vi. 16, 17), as the manifestation of God's indignation against sin is postponed to the end of the world. Paul, however, not only anticipated the great Day of the Lord very speedily, even in his own lifetime (1 Cor. xv. 51), but also recognized signs of its approach in the condition of mankind, proving God's condemnation and punishment of sin. Although there is a judicial and even penal aspect of God's dealing with mankind here and now, yet God's treatment of mankind is described by Paul in the phrase, 'the passing over of the sins done aforetime in the forbearance of God' (iii. 25); he reminds the impenitent Jew of 'the riches of God's goodness and forbearance and longsuffering' (ii. 4), affirms that God 'endured with much longsuffering vessels of wrath fitted unto destruction' (ix. 22), and even uses the words, 'the times of ignorance . . . God overlooked' (Acts xvii. 30). Even God's judicial and penal action in the present has mercy for its motive and man's salvation for its end: 'God hath shut up all unto disobedience, that he might have mercy upon all' (xi. 32). These considerations must never be forgotten. God's present dealing with mankind is not in wrath, but mercy, and even His wrath serves His mercy.

from heaven: apparently a reference to the supernatural portents expected at Christ's Second Coming (1 Thess. iv. 16).

ungodliness and unrighteousness. These terms express sins against God and sins against man—religious and moral offences.

hold down: or, 'hold.' Although the Greek word may mean 'hold fast,' it also can mean 'hinder,' 'keep back,' and this is the better rendering here.

the truth: the knowledge of God and goodness given in reason and conscience.

in unrighteousness: 'while they live unrighteously.' The truth which would have kept sin in check is curbed, while sin gets a free rein.

19. that which may be known: *lit.* 'that which is known,' but it may also mean 'the knowable.'

in them: not among men, but in each man's own reason and conscience, in which God has His witness.

20. the invisible things of him: i.e. God's power and divinity afterwards mentioned.

since the creation of the world. As the Greek word rendered 'creation' may mean either the act of creating or the thing created, another rendering has been suggested, 'from the

being perceived through the things that are made, *even* his everlasting power and divinity; that they may be
 21 without excuse: because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened.
 22, 23 Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and fourfooted beasts, and creeping things.

created universe,' the meaning being that the order and fitness of nature reveal God; but the temporal sense is probably more in accordance with usage.

clearly seen: or possibly, 'contemplated,' 'surveyed.'

power. This is the attribute of God that first and most of all impresses itself on the mind of man in contemplating nature.

divinity: all the other attributes of God.

that they may be: or, 'so that they are': purpose or result. While the former rendering is more in accord with grammatical usage, yet the latter better suits the context, for the next verse gives a reason for a fact, not for an intention. It is theologically sounder, for God does not reveal Himself that He may condemn man, although man may bring condemnation on himself by neglect of God's revelation.

21. glorified: gave honour or praise.

vain: 'frustrated,' 'futile.' Idols are in the O. T. described as 'vain things,' 'things of nought.'

reasonings. The word is always used in the N. T. in bad sense for 'perverse, self-willed speculations.'

senseless: i. e. 'unintelligent,' unable to recognize moral distinctions, or to anticipate the consequences of their actions.

heart: used for all the human faculties of thought, feeling, will; as the Jews believed that the life was in the blood, so the heart was regarded as the seat of man's inner life.

22. Professing themselves to be wise. The pretensions of Greek philosophy are here condemned. To the Greek, wisdom was the highest form of virtue. Paul expresses his estimate of this wisdom in 1 Cor. i. 18-25.

23. glory: 'manifested perfection,' His power and divinity as seen in nature.

incorruptible: not subject to death, and so not liable to decay as all creatures are.

an image, &c. Instead of being content to contemplate the

Wherefore God gave them up in the lusts of their ²⁴ hearts unto uncleanness, that their bodies should be dishonoured among themselves : for that they exchanged ²⁵ the truth of God for a lie, and worshipped and served the creature rather than the Creator, who is blessed for ever. Amen.

For this cause God gave them up unto vile passions : ²⁶ for their women changed the natural use into that which is against nature ; and likewise also the men, leaving the ²⁷ natural use of the woman, burned in their lust one toward another, men with men working unseemliness, and receiving in themselves that recompense of their error which was due.

evidence of God's nature as revealed by Himself, men chose to represent God to themselves as though He were like to His creatures. Anthropomorphism was characteristic of Greek and Roman religion, where the gods were represented not only of the same form, but as of like passions as men. The worship of all kinds of beasts (bull, cat) was common in Egypt ; the calf made in the wilderness, and the calves set up at Dan and Bethel are instances of this tendency even among the Israelites.

24. gave them up. It has been pointed out that the sense of the term is not merely *permissive*, God allowing men to have their own way, or *privative*, God withdrawing His gracious aid ; but *punitive*, God inflicting penalty on idolatry. There is, however, nothing accidental or arbitrary in the penalty, it necessarily results from the offence ; sin's punishment is its own increase.

uncleanness. Sensual immorality is the general accompaniment and the usual consequent of idolatry, for the degradation of God involves the debasement of man.

25. rather than : not merely more than, but instead of ; passing the Creator by to regard the creature.

blessed : not merely happy, but worthy of all praise and honour. This doxology is called forth by the previous mention of that which the reverent spirit is sorry and ashamed to recognize as fact ; in it Paul, as it were, condemns what he records.

26, 27. Historians and satirists alike confirm this account of the awful and unnatural vice of pagan society.

26. vile passions : *Gr.* 'passions of dishonour,' appetites, the indulgence of which brings shame.

28 And even as they refused to have God in *their* knowledge, God gave them up unto a reprobate mind, to do
 29 those things which are not fitting; being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; whisperers,
 30 backbiters, hateful to God, insolent, haughty, boastful,
 31 inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection,
 32 unmerciful: who, knowing the ordinance of God, that they which practise such things are worthy of death, not only do the same, but also consent with them that practise them.

28. refused: *Gr.* 'did not approve.' The literal rendering would be better: 'the right choice was wilfully not made.'

knowledge: 'full knowledge.'

reprobate: *lit.* 'disapproved.' There is a play on words; since men do not approve to have the knowledge of God, God gives them up to a disapproved mind.

mind: the faculty of moral discernment, conscience.

29. wickedness: the disposition to hurt others.

maliciousness: doing mischief to others.

murder: angry thoughts against others prompting to murder (*Matt. v. 21-26*).

whisperers: those who secretly slander others.

30. backbiters: generally evil speakers.

hateful to God: or, 'haters of God.' As a description of a vice the latter sense would appear preferable; but Paul may not be intending here to add another vice to the catalogue, but rather to point out that all the preceding sins involve God's disapproval. The term, however, suggests defiant wickedness, conscious of, but unrestrained by, God's displeasure.

insolent in deed, haughty in thought, boastful in words: 'bullies, braggarts, braves.'

31. covenant-breakers: 'false to their engagements.'

without natural affection. Infanticide and divorce were very common in that age.

32. ordinance: declaration of God's righteous sentence.

consent with: 'heartily approve.' To encourage others in wrong-doing, and thus to lower the social standard of morality, is worse than solitary wrong-doing. A man may act against his

Wherefore thou art without excuse, O man, whosoever 2

conscience, but his state is worse when his conscience is so perverted that he can find satisfaction in the sins of others.

THE STATE OF THE GENTILES. 18-32.

Before passing from this passage it is needful to deal very briefly with the objection which modern thought may bring against Paul's statement. His view of man's primitive state, and the decline into idolatry and immorality, seem in sharp antagonism to what anthropology has to tell us about human evolution. In describing the state of the heathen world Paul assumes an original knowledge of God through nature and conscience, a conscious and voluntary fall into idolatry, and, as its consequence, a growth of immorality. The general assumption of anthropology is, however, that man's movement has been steadily upwards. It is neither necessary nor desirable to lay any stress on the fact that some students of comparative religion deny that the superstition of the savages of the present day represents the primitive religion, and maintain that there are evidences at an earlier stage, if not of absolute monotheism, yet of a vague conception of a unity in all phenomena of nature adored as Divine; and that barbarism accordingly represents not arrested evolution, but actual deterioration in religion and morals alike. Although Paul may prove less in error about the facts than is usually assumed, his defence does not lie here. It is certain that in the Roman Empire at least, with which Paul was, as he wrote, exclusively concerned, religious superstition and moral corruption had succeeded a comparatively purer and better state. It was not a progressive but a decadent age. That there is a close connexion between false views of God and wrong standards of duty, and that nature and conscience alike do afford evidence of God's existence and character, which might have rebuked and restrained idolatry and immorality—these are truths which no legitimate conclusions of anthropology can invalidate. It must be remembered that amid pagan superstition and corruption a moral monotheism—imperfect and inadequate from our standpoint, yet a great contrast to its environment—had been developed in the philosophical schools. The state of the Roman world was not a physical necessity or an historical fate; there had been defiance of and disobedience to conscience; there had been abuse of liberty of choice; there had been approval of the better and pursuit of the worse course; there were, therefore, sin and guilt. This is all Paul's argument requires him to prove, and he succeeds in doing this. That he gives the proof in the form of the common assumptions of his age and people need be no stumbling-block to the faith of those who recognize that in the Scriptures the heavenly

thou art that judgest : for wherein thou judgest another, thou condemnest thyself ; for thou that judgest dost
 2 practise the same things. And we know that the judgement of God is according to truth against them that
 3 practise such things. And reckonest thou this, O man,

treasure is in an earthen vessel, eternal and universal truth is presented in temporary and local modes of thought.

(ii) ii. 1-16. *God's universal judgement.* (a) The Jewish judge of the Gentile sinner, having himself sinned, stands self-condemned ; for as God judges all alike, the Jewish sinner cannot claim exemption from judgement as his national privilege, but God's dealings in mercy with him, as aiming at his repentance, if perversely abused, will involve him in deeper condemnation (1-5). (b) God will deal with all men in strict justice, punishing the wrong-doer, and rewarding him who seeks to do right, the Jew's priority being recognized even in judgement (6-11). (c) While there will be judgement for all, the standard of judgement for the Jew will be the law of Moses, which it is not merely his privilege to hear, but also his obligation to obey, and for the Gentile the law of conscience, of which he shews himself possessed, in his actions, his judgement of himself, and the standard he applies to others ; this judgement will be carried out at the Great Day when Christ shall act as God's agent in bringing to light all that has been hidden (12-16).

1. Wherefore. The connexion with the previous paragraph is this : What has just been said about the Gentiles applies to the Jews as well, inasmuch as they, too, have sinned against knowledge ; but before Paul can complete his proof of universal sinfulness by bringing the same charge against the Jews, he has first to disprove the arrogant claim of the Jews to be so superior morally to the Gentiles that they have a right to be judges ; and, secondly, to refute the assumption that their national privileges exempt them from the same judgement. He affirms God's universal judgement of Jew and Gentile alike by the standard valid for each.

O man. Paul expresses himself thus generally, although he has the Jew especially in view.

2. we know. Paul assumes that the truth of God's righteous judgement is admitted by all, and he can base his argument upon it.

judgement. In the N. T. the word is not used in the general sense usually, but means condemnation and even execution of adverse sentence.

truth : the real moral condition, not race, rank, or religious profession.

3. thou shalt escape. Although the Rabbis often insisted on

who judgest them that practise such things, and doest the same, that thou shalt escape the judgement of God? Or despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance? but after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous judgement of God; who will render to every man according to his works: to them that by patience in well-doing seek for

the necessity of observing the law, yet it was a popular opinion among the Jews that Jewish nationality conferred the privilege of exemption from Divine judgement. One Rabbinic saying ran thus: 'He that hath his permanent abode in Palestine is sure of the life to come.' In the N. T. itself such a belief is rebuked (Matt. iii. 9; John viii. 33; Gal. ii. 15).

4. the riches. This figurative use of the term in reference to the Divine attributes is found twelve times in Paul's writings, but nowhere else in the N. T.

goodness and forbearance and longsuffering: kindly disposition and delay of punishment (holding one's hand, literally) and patience (long temper, literally). Cf. Exod. xxxiv. 6, 7.

leadeth thee. This is what is known as the conative present, and the sense may be given thus: 'aims and seeks to lead thee.' It expresses effort which may not realize its purpose.

repentance: as elsewhere in the N. T., not merely grief for sin, but thorough inward change.

5. hardness: rather, insensibility, callousness.

treasurest: contrast to the riches of God's goodness just spoken of and the heavenly treasure (Matt. vi. 20). The punishment was gradually laid up, and would come on the sinner in one overwhelming burden of judgement.

day of wrath: the prophets, from Amos onwards to John the Baptist, taught that the day of the Lord would be a day of judgement (Amos v. 18; Isa. ii. 12, xiii. 6, xxiv. 21; Jer. xlv. 10; Zeph. i. 7; Ezek. vii. 7, xxx. 3; Joel ii. 1; Zech. xiv. 1; Matt. iii. 7; Luke iii. 7). This same expectation is continued in the N. T. (Luke xvii. 30; Acts ii. 20; 1 Cor. i. 8, v. 5; 2 Cor. i. 14; 1 Thess. v. 2, 4; 2 Thess. ii. 2; 2 Pet. iii. 10, 12; Rev. vi. 17, xvi. 14), even although it is the manifestation of Christ, not of Jehovah, that is looked for. A complete triumph of good over evil is not expected in the present order.

6. who will render to every man according to his works.

8 glory and honour and incorruption, eternal life: but

This is the uniform and consistent teaching of the Scriptures, that a man will be judged in the final judgement according to his works (Matt. xvi. 27, xxv. 31-46; 2 Cor. v. 10; Gal. vi. 7; Eph. vi. 8; Col. iii. 24; Rev. ii. 23, xx. 12, xxii. 12). But it may be asked, How can this teaching be reconciled with Paul's doctrine of justification by faith alone apart from works? The following considerations may be suggested to remove the contradiction: (1) The two doctrines came into Paul's consciousness from two distinct sources. The doctrine of judgement according to works he held in common with all the theological schools among the Jews, and it has its roots in the O. T. The doctrine of justification is his original contribution to Christian thought; although it has points of support in the O. T. and in the teaching of Jesus, yet it rested for the most part on his own distinctive experience. As Paul himself does not seem to have been conscious of any contradiction, he has not himself explicitly offered us any harmony of the two truths. In his teaching, however, there is implied all we need for reconciling the difference. (2) The doctrine of justification deals only with the conditions on which a sinner finds acceptance before God and begins the Christian life. Its subsequent course is treated in the doctrine of sanctification, in which works, not as an external conformity to any legal code, but as the spontaneous expression of the spiritual life, are insisted on not only as necessary but even as inevitable. Only he is Christ's to be saved and blessed in him who has the Spirit; and where the Spirit is, there too will be the fruits of the Spirit. (3) It is only then as the means of earning forgiveness that works are in contrast to faith; but when God's grace has been once received through faith, this faith expresses and exercises the grace it receives in works conformable to the will of God. (4) At the last judgement the reward bestowed on works will be by an act of free grace; for without faith in God's grace the course of Christian life would never have been entered on, and without the continuous communication of God's grace no progress in that course would have been possible. (5) The works by which a man will be judged, therefore, are either works which through lack of faith in God's grace, which alone makes goodness possible, fail to conform to the Divine standard, or works which as the expression and exercise of faith not only do conform, but even by the faith from which they spring give the promise of a growing conformity to the will of God. (6) Works as a substitute for faith cannot avert punishment or secure reward, for apart from faith the conformity to the will of God required is impossible; but works are recognized in the final judgement as evidence of faith, which can prove its reality and sincerity only by such evidence. (7) Faith in God's

unto them that are factious, and obey not the truth, but obey unrighteousness, *shall be* wrath and indignation,

grace is not a substitute for holy living, for righteous conduct, but the condition on which alone guilty, sinful men can become holy and righteous.

7, 8. As the words **eternal life** are in the accusative case, we must supply from verse 6 'he will render' as the verb of which this is the object; God's personal action in rewarding the righteous is affirmed. But in the next verse the construction is changed. As the words **wrath and indignation** are in the nominative case, we must supply a verb of which these will be the subject; the words supplied by the R. V., **shall be**, are sufficient. By this construction the inevitable sequence of cause and effect is suggested rather than God's personal action. In ix. 22, 23, by a change of construction Paul again avoids ascribing the punishment of the wicked directly to God's personal action while attributing the reward of the righteous. This shews a refinement of feeling, with which every reverent Christian must deeply sympathize.

7. patience. Not so much passive resignation as active endurance is suggested by the Greek word; it is not only a burden borne, but a warfare waged.

eternal life: (1) 'Life' does not mean merely existence—even conscious existence—but an existence which combines here the promise, hereafter the fulfilment, of perfection, and the blessedness which the consciousness of perfection implies. (2) 'Eternal,' even as 'Life,' has by some writers been held as a qualitative description. It does not mean, it is affirmed, duration merely, but duration conformable to the nature or character of that of which the term is predicated. Each existence has its own appropriate period of duration, and 'eternal' means continuance throughout the whole of that period. As this life from and in God is the perfect life, eternal in this connexion means everlasting; but we must not render the term everlasting where the same reason cannot be given. This reasoning is, however, doubtful; and in the N. T. 'eternal' seems to be used as equivalent to everlasting.

8. factious. The literal meaning of the Greek word is 'those who act in the spirit of a hireling'; but the secondary meaning of contentiousness may have been already current; if so, the meaning would be, those who, instead of submitting to God's will, seek means of discussing God's authority or disobeying God's commands.

truth: not intellectual conceptions, but moral standards conforming to the Divine will.

wrath and indignation. While the former term expresses

9 tribulation and anguish, upon every soul of man that
 worketh evil, of the Jew first, and also of the Greek ;
 10 but glory and honour and peace to every man that
 worketh good, to the Jew first, and also to the Greek :
 11, 12 for there is no respect of persons with God. For as
 many as have sinned without law shall also perish

a permanent feeling, the latter describes the occasional outbursts of that feeling.

9. tribulation and anguish. Anguish is the stronger word and means 'torturing confinement.' It is noticeable that the contrast to 'eternal life' is, according to Paul, a conscious state.

soul of man: not merely a periphrasis for every man, but calling attention to that part of man on which the penalty will fall.

worketh: not an adequate rendering of the Greek word, which would require the rendering 'persevereth to the end in working.'

first. The Jew, as having clearer knowledge, had a greater responsibility; this was a recognition of Jewish prerogative that Jewish patriotism would willingly have ignored.

10. peace. There may be special reference to the peace of justification (v. 1).

11. respect of persons. The term literally means 'acceptance of the countenance,' and hence (1) gracious reception of a suppliant or suitor, and (2) partial, and so corrupt, judgement, always the latter in the N. T.

12. law: (i) Attention must be called to the difference of meaning when this word is used with or without the article. (1) With the article it means generally the law of Moses as something with which the readers are familiar. (2) Without the article it means law in general. But (3) there is a third use, when the word is without an article, although the context clearly shews that the reference is to the law of Moses; the explanation of the absence of the article is this, that attention is called to the law not as from Moses, but as legal requirement; to quality, not origin. In this passage Paul is laying emphasis not on any positive law, but on the principle of law as regulative of God's relations to men. (ii) While the Gentiles are without the law of Moses, they shew a law written in their hearts (ii. 15); but the Jews, while instructed in the law (verse 18), resting in the law (verse 17), and making a boast of the law (verse 23), do not keep the law, even although it is not hearing, but doing the law that justifies (verse 13). Even though death reigned from Adam to Moses, sin was not imputed, was not reckoned as guilt when there was no law (v. 13).

without law: and as many as have sinned under law

When the law came, it brought the knowledge of sin (iii. 20, vii. 7), sin became transgression, and so incurred condemnation (iv. 15), and disobedience was provoked by the prohibition of the law (vii. 8), so that the direct result of the coming in of the law was that the trespass abounded (v. 20), guilt was increased. But on the other hand the law is spiritual (vii. 14) and holy (verse 12), and the inward man delights in the law (verse 22). Although it multiplies sin, the law is not sin (verse 7), but it is made weak by the flesh (viii. 3); and, as no man can keep the law because of this weakness, there is no justification possible to any man by the law (iii. 20). Hence there must be provided a righteousness apart from the law (verse 21) although it is witnessed by the law. This righteousness does not make the law of none effect in putting faith instead of works as the condition of possessing it, but it establishes the law (verse 31); for (1) the law itself in the case of Abraham witnesses that faith was reckoned for righteousness (iv. 3); (2) what the law failed to accomplish because of its weakness is accomplished in this righteousness, the condemnation of sin in the death of Christ (viii. 3), and the fulfilment of all the requirements of the law, which are summed up in love (xiii. 9) by the Spirit in believers (viii. 4). As Christ is thus the end of the law (x. 4), the believer is discharged from the law (vii. 6), and is now not under law, but grace (vi. 14). (iii) This summary of Paul's teaching on the law will be made fully clear when the more important statements have been discussed: but it is important to have such an outline of his treatment of the subject before one's mind in dealing with any part of it. It will now be sufficient to remark, by way of explanation, (1) that Paul conceives the law as the Pharisees conceived it, as a system of commands and ordinances which must be literally observed if the penalty threatened was to be averted, or the reward promised secured; but at no time in the history of revelation was God's relation to man thus a merely legal one; (2) that Paul had a profound and intense personal experience of the impotence of man's will to keep the law perfectly, of the provocation to sin that a prohibition often proves to be, of the misery that such moral failure involves; (3) that he interpreted the moral history of mankind in accordance with, on the one hand, this personal experience, and on the other the records of the past current in his own people; and (4) that the three stages of man's moral development he indicates—the state before the moral consciousness has been fully awakened (the world without the law), the state when the contrast between duty and desire is experienced (the world under law), and the state when the contrast is transcended, and a man recognizes that he can fulfil the end of his own life only as he submits to the laws of

13 shall be judged by law; for not the hearers of a law are
just before God, but the doers of a law shall be justified:
14 for when Gentiles which have no law do by nature the

his being (the world under grace)—do accurately correspond to the moral history of the race and the individual.

without law: not absolutely, but relatively; for Paul himself had just declared that the Gentiles had suppressed the testimony of conscience to righteousness (i. 18, 28), and he afterwards ascribes to the Gentiles a law written in their hearts—the testimony of conscience—mutual moral judgement (ii. 15). Law is here used in the narrower sense of an explicit code recognized as of Divine origin; there were many nations without this.

13. hearers of a law. While one Rabbi is reported to have said, 'Law is acquired by learning, by a listening ear,' another said, 'Not learning, but doing is the groundwork, and whoso multiplies words, occasions sin.' Every Jew heard the law read in the synagogue (Acts xv. 21). For the same contrast between hearing and doing see Matt vii. 24-27 and Jas. i. 22-25. The Jews seem to have believed that the mere hearing of the law conferred benefit and privilege.

justified: or, 'accounted righteous.' The word justified is not here used in the distinctive sense given to it in Paul's theology (see v. 1); it does not refer here to the initial acceptance of the believer before God, but the final acquittal of him who has kept the law at the judgement. Paul does not affirm that any man will be so justified. It is a conditional statement. If any man will be justified, it will be not through hearing the law, but doing it. Afterwards he goes on to shew that no man has so kept the law, and that therefore no man on this ground can claim acquittal before God. Verse 16 is to be joined to verse 13, the words 'in the day' are a temporal adverbial clause belonging to the verb 'shall be justified.' Verses 14 and 15 are to be regarded as a parenthesis intended to explain the possession by the Gentiles of a law in accordance with which they, even as the Jews, will be acquitted or condemned.

14. Gentiles. With the article the phrase would mean all the other nations as contrasted with the Jews; the absence of the article calls attention to their character as non-Jews.

which have no law. The Greek, by its use of two negatives, one of which denies a fact, and the other a conception, allows a distinction here which the English has no means of expressing. Paul does not deny as a fact that the Gentiles have a law, for he is going to affirm this. What he declares is that the Jews regard the Gentiles as without any law, because without the law of Moses.

things of the law, these, having no law, are a law unto themselves; in that they shew the work of the law ¹⁵ written in their hearts, their conscience bearing witness therewith, and their thoughts one with another ac-

nature: spontaneously by their own impulse, in contrast to conscious obedience to an external commandment. Paul is not here contrasting nature and grace, or what a man may do without, and what he is enabled to do by, God's Spirit. Paul would undoubtedly have recognized the presence and operation of God's Spirit even in what the Gentiles do by nature.

the things of the law: such actions as the law commands.

a law unto themselves. These impulses in accordance with the law were a standard to each man, and, as the next verse shews, became a standard for others also; actions done without consciousness of a rule became in time a rule to be consciously observed.

15. the work of the law: the practical effect of the law, the end of which is to establish the distinction between right and wrong. As the external code constrains or restrains, so do these internal impulses.

written: a reference to the stone tables of the law (Exod. xxiv. 12). A similar contrast is made in 2 Cor. iii. 3.

their conscience bearing witness therewith. Conscience means literally co-knowledge, that knowledge which a man has of the moral quality of his acts along with his knowledge of the acts. As used by Paul in accordance with the usage of the contemporary philosophical schools, the term means the faculty by which judgement is pronounced on actions after they are done; we now use the term more generally for the capacity for framing moral conceptions and recognizing moral obligations. There is a double witness according to Paul—the moral quality of the actions themselves, and the moral judgement pronounced on them by conscience.

thoughts: or, 'reasonings.' If the former, then the meaning is not intuitive thoughts such as those of conscience, but rather reflective, their inward debate on the significance and value of their moral judgements. Three stages in moral development are indicated: first, moral actions are spontaneously done; secondly, moral judgements are intuitively pronounced; thirdly, moral problems are reflectively considered. If, however, we render as in the R. V. margin, 'reasonings,' although it has been maintained that the original word does not mean expressed arguments, then the reference may be the discussions or treatises on moral questions. Among the Gentiles at this time ethical problems claimed the

- 16 cusing or else excusing *them*; in the day when God shall judge the secrets of men, according to my gospel, by Jesus Christ.
- 17 But if thou bearest the name of a Jew, and retest

interest of many thinkers and writers. But the rendering we adopt must depend on the sense we assign to the phrase **one with another**. Does it mean one thought with another thought, an inward debate? or does it mean one person with another, the moral judgements which men pronounce mutually? If the former, then we have a more advanced stage of moral reflection as contrasted with the less developed judgement of conscience. If the latter, then a threefold witness is enumerated to shew that the Gentiles have a law. (1) The moral quality of their acts; (2) the moral judgement each man pronounces on himself; (3) the moral standards by which men judge each other. The latter interpretation seems on the whole preferable.

or else: 'or even,' 'or it may be'; excuse is less likely than accusation.

16. my gospel. The O. T. had affirmed the Divine judgement. What was distinctive of Paul, although not peculiar to him among N. T. writers, was that God's agent in judgement will be Christ (1 Cor. iv. 5; 2 Cor. v. 10; cf. John v. 27; Acts xvii. 31).

(iii) ii. 17-29. *The failure of the Jews.* Having shewn that the Gentiles have sinned, and that the Jews as well as the Gentiles are subject to God's universal judgement, Paul forges the third link in his chain of argument by shewing that the Jews have failed to keep the law of which they make a boast. (a) Although the Jew is proud of his name, thinks himself secure in his possession of the law, plumes himself on his relation to God, claims not only knowledge and insight for himself, but the ability to guide, teach, and judge others, yet so far from applying for himself the instruction he offers others, he commits all the offences—dishonest, sensual, and impious—which he condemns in others; and thus by his conduct he brings dishonour on the name of God (17-24). (b) The fact that he has been circumcised gives him a sense of security, although circumcision has no value apart from obedience to the law, and obedience has value even without circumcision; the circumcised Jew may, therefore, lose all the privileges of which circumcision is the sign, while the uncircumcised Gentile may secure their enjoyment, for not the ordinance, but the disposition of which it is the symbol, submission to God, is the condition of being blessed (25-29).

17. Jew. The three names are all significant—Hebrew calls attention to peculiarity of language; Jew to distinction of race;

upon the law, and gloriest in God, and knowest his will, 18
and approvest the things that are excellent, being in-
structed out of the law, and art confident that thou 19
thyself art a guide of the blind, a light of them that are
in darkness, a corrector of the foolish, a teacher of babes, 20
having in the law the form of knowledge and of the truth ;

and Israelite to privilege of relation to God. Jew is here used with the same sense as Israelite, and denotes a member of the chosen race.

retest. The possession of the law was regarded as a pledge of acceptance with God, and so as a ground of self-confidence ; the Jew thought that it was enough that he had the law, whether he kept it or not.

gloriest in God. The Jews claimed a special relation to God, but this consciousness, instead of shewing itself in humble dependence and loyal obedience, shewed itself in conceit and pride, arrogance and censoriousness towards other peoples (Jer. ix. 24).

18. his will : or, 'the will.'

approvest the things that are excellent : or, 'provest the things that differ' (marg.). The latter is the literal sense, but as proving may result in approving, and approval changes difference into excellence, the former is a generally recognized secondary sense of the phrase. He who can approve the things that are excellent must be able to prove the things that differ, hence the literal is implied in the secondary sense, which is here preferable. Moral discernment is what is meant.

19. a guide of the blind. Cf. Matt. xv. 14, xxiii. 16. Paul may have known these sayings, or Jesus may have been using a common proverbial expression. A Jewish saying can be quoted in illustration : 'When the shepherd is angry with the sheep, he blinds their leaders.'

20. a corrector : or, 'instructor.' The word combines both senses of training and teaching.

babes : morally and religiously immature persons, as the Gentiles appeared to the Jews. The term is used in a kindly sense of the common people who heard him gladly, as contrasted with 'the wise and prudent' (Matt. xi. 25) by Christ himself. Paul uses it with mild censure to describe the Corinthian converts (1 Cor. iii. 1).

form. In 2 Tim. iii. 5 the form of godliness is contrasted with the power thereof. While this contrast between outward appearance and inward reality might be here implied, it is not

- 21 thou therefore that teachest another, teachest thou not thyself? thou that preachest a man should not steal,
 22 dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that
 23 abhorrest idols, dost thou rob temples? thou who gloriest

thrown into any prominence. The derivation of the word is rather against our looking for this contrast between semblance and substance. The word here used is *morphōsis* (as in the English word 'metamorphosis'); it is derived from *morphē*, the word used in Phil. ii. 6, 'he was in the form of God,' meaning essential form as contrasted with *schema* (English scheme), which is used for external figure. Accordingly 'form' should be taken here to mean not appearance, pretext, but 'outline,' 'embodiment,' for the law was a real expression of Divine truth and afforded a genuine knowledge of righteousness.

21. therefore. Because the Jew made such pretensions he brought on himself greater obligations, and justified, regarding himself, higher expectations. The verse recalls Jesus' words about the scribes who laid on others burdens which they themselves would not touch (Luke xi. 46).

preachest: in synagogue discourses.

steal. Paul does not mean to charge all the Jewish teachers with being thieves, adulterers, robbers, &c.; but (1) there can be no doubt that crime and vice were frequent and notorious among even the religious professors among the Jews; and (2) the externality of the Rabbinic morality allowed the unchecked growth in the heart of evil motives, of which these vices and crimes were the inevitable result. (Compare Jesus' teaching in the Sermon on the Mount, Matt. v.)

22. abhorrest idols. The Jewish aversion to idolatry, which, as the O. T. history shews, only a long discipline by God's providence had firmly implanted, was one of the most prominent features of the race, often so offensively displayed as to excite the anger and hate of other nations (Deut. vii. 26; Dan. xii. 11; Matt. xxiv. 15). Pilate, soon after he became Procurator of Judæa, excited a most violent outbreak of Jewish fanaticism, by 'allowing his soldiers to bring with them by night the silver eagles and other insignia of the legions from Cæsarea to the Holy City, an act which they regarded as idolatrous profanation.' So strong was the feeling shewn that he had to give way, though sullenly. Even in the Christian Church this abhorrence of idolatry survived. In order to make social intercourse between Jewish and Gentile Christians possible, the Apostolic Council in Jerusalem desired the Gentile believers to 'abstain from things sacrificed

in the law, through thy transgression of the law dishonourest thou God? For the name of God is blasphemed ²⁴ among the Gentiles because of you, even as it is written. For circumcision indeed profiteth, if thou be a doer of ²⁵

to idols' (Acts xv. 29). In the church at Corinth, the question whether food that had been offered to an idol might be eaten or not was exciting keen controversy, when Paul laid down the rule that those who had no scruples should shew tender consideration for those who had (1 Cor. viii).

rob temples: or, 'commit sacrilege.' The town-clerk of Ephesus expressly defended Paul against this charge (Acts xix. 37); and this shews that the charge was one that was likely to be brought against Jews, in spite of their abhorrence of idolatry, as it is possible the Jews thought that the robbery of an idol-temple was itself a meritorious act, even as Protestant fanaticism has regarded the destruction of images in Roman Catholic churches. The Talmud expressly provides that no Jew shall touch anything connected with an idol, unless it has been previously desecrated by Gentiles.

23. Probably this verse is not to be treated as a question. There is a change of construction in the Greek which seems to indicate that, having, so to speak, in the previous verses cross-examined the Jew on trial, Paul now gives his verdict against and passes sentence on him.

24. This is a free adaptation from Isa. lii. 5. Paul follows the Greek version, but omits 'continually all the day long,' and changes 'my' into 'of God' (cf. also Ezek. xxxvi. 20-23). The reference in the original passage is to the dishonour done to God's name by the oppressors of His people. Paul, following the lead of the LXX, sees the cause of the dishonour in the inconsistent life of the people itself.

25. Paul here begins another subject. The possession of the law was the Jews' boast. He has shewn that their possession of that law, because unaccompanied by obedience, is no profit to themselves, and even brings dishonour on God. Circumcision, even more than the possession of the law, was the peculiarity on which the Jew prided himself, while for it he was most despised by the Gentile. Paul now shews that the cultivation of a right disposition, not the performance of an outward rite, is alone of value.

profiteth. Circumcision, as the seal of Jewish nationality, was a door that admitted to many privileges; but Paul affirms that without obedience these privileges would prove valueless, and the Jew might as well have been an uncircumcised Gentile.

the law : but if thou be a transgressor of the law, thy
 26 circumcision is become uncircumcision. If therefore
 the uncircumcision keep the ordinances of the law, shall
 not his uncircumcision be reckoned for circumcision?
 27 and shall not the uncircumcision which is by nature, if
 it fulfil the law, judge thee, who with the letter and
 28 circumcision art a transgressor of the law? For he is not
 a Jew, which is one outwardly; neither is that circumcision,
 29 which is outward in the flesh : but he is a Jew, which is
 one inwardly : and circumcision is that of the heart, in

doer of the law. This does not mean one who keeps perfectly every commandment, for such there is none; but one who sincerely seeks to order his life according to God's will.

26. In this verse Paul goes still further. Not only is the disobedient Jew no better than the uncircumcised Gentile, but even the righteous Gentile is as good as the circumcised Jew.

the uncircumcision: the abstract for the concrete; the uncircumcised man.

be reckoned: as a substitute or an equivalent for circumcision.

27. uncircumcision which is by nature: a difficult phrase, as all are uncircumcised by nature; but it is the counterpart of the phrase, 'Jews by nature' (Gal. ii. 15), and means Gentiles born and bred, and as such remaining uncircumcised.

judge: so judge as to condemn (Matt. xii. 41, 42).

letter and circumcision: either the letter of circumcision, with the literal commandment to circumcise obeyed, or the written law generally and circumcision (resuming what has been said in verses 17-24). The word 'letter,' used here of the written law, lays emphasis on its purely external relation to the moral disposition as external for many of the Jews as the rite of circumcision itself.

28. Paul often contrasts the literal Israel after the flesh with the true Israel in the spirit. Here he uses **Jew** not as a race name, but as equivalent to 'Israelite,' the religious title, descriptive of the possessor of the covenant privileges, and inheritor of the prophetic promises. He here declares that this position does not depend on any external rite, but on a personal disposition (Gal. iii. 7, vi. 15, 16; Phil. iii. 2, 3: cf. Rev. iii. 9).

29. inwardly: *lit.* 'in secret' (Matt. vi 4). Cf. 1 Pet. iii. 4, 'the hidden man of the heart.'

the spirit, not in the letter; whose praise is not of men, but of God.

What advantage then hath the Jew? or what is the 3

the spirit, . . . the letter. The same contrast is found in vii. 6 and 2 Cor. iii. 6-8. (1) The 'letter' means the outward rite; (2) the 'spirit' the inward disposition of submission to God (Deut. x. 16; Jer. iv. 4, ix. 26; Ezek. xlv. 7; Acts vii. 51).

praise. There is a play on words here. 'Jew' is derived from Judah, and Judah means 'praise' (Gen. xxix. 35, xlix. 8: cf. Hos. xiv. 8; Ephraim means 'faithfulness').

(iv) iii. 1-8. *No objections valid.* Paul's conclusion that Jew and Gentile have alike failed, and are both subject to God's judgement, seems from the Jewish standpoint open to several objections which may have presented themselves to Paul's own mind, as he was developing his argument, or may more probably have been brought forward by those engaged in controversy with Paul. These objections are: (1) The Jew loses all advantage of his nationality; (2) the unbelief of the Jews has led to God's cancelling His promises; (3) the unbelief which exhibits only the more clearly God's faithfulness cannot be blameworthy or justly punished; (4) evil which has good for its result, to generalize the principle involved in the preceding particular instance, does not deserve condemnation. With each of these objections Paul in turn deals. (a) The Jew is not deprived of every advantage, for he has still many privileges, one of these being his possession of the promises of God regarding the Messiah (1, 2). [In chapter ix. 4, 5, Paul gives a fuller list of these privileges; in xi. 28-32 he shews what advantage to the Jew his possession of these promises will ultimately prove; in xv. 8 he states that to confirm these promises 'Christ hath been made a minister of the circumcision.'] (b) The Jews' unbelief does not lead God to cancel His promises, for whatever man may do, God will vindicate His fidelity, and at the bar of history will by man's own confession be acknowledged righteous (3, 4). (c) Nevertheless God's fulfilment of His promises in spite of man's unbelief, nay it may be even by means of that unbelief, does not excuse it, and does not render God's punishment unjust; for God's action must always be righteous, as otherwise He could not be the judge of the world (5, 6). (d) There can be only deserved condemnation on those who, professing to carry to its logical conclusion this statement, justify a wrong action for a right end, and attribute such reasoning to the Apostle himself (7, 8). Although the rhetorical form is not strictly observed, yet

2 profit of circumcision? Much every way: first of all,
 3 that they were intrusted with the oracles of God. For
 what if some were without faith? shall their want of faith
 4 make of none effect the faithfulness of God? God
 forbid: yea, let God be found true, but every man
 a liar; as it is written,

the logical method of the passage is a question by an assumed Jewish objector, followed by the Apostle's answer.

1. **advantage:** *lit.* 'what excess of privilege.'

2. **first of all.** Paul mentions one advantage or profit, and then breaks off abruptly. As by the *oracles* of God he probably means especially the various promises made by God to His people, the mention of these at once suggests another objection. The promises made to the Jews had not been fulfilled for the Jews (ix. 4).

3. The argument runs thus: As the promises were given to the Jews, they must be fulfilled for the Jews, else God has cancelled them, and so is proved unfaithful. So reasons the assumed Jewish objector. Paul's answer is that this reasoning must be declared false, and God must be left free to fulfil His promises in any way He may please. However untrue man's reasonings may be made to appear, God's character must at any cost be vindicated.

faith . . . faithfulness: the same Greek word is used in both cases, and may have either meaning. Possibly in this passage we should render the word 'faithfulness' in both places, the Jews being blamed not for unbelief, but for failure in their duty. In the preceding passage it is certainly moral failure that is condemned, and nothing has as yet been said about Jewish unbelief. As these verses, however, deal with the fulfilment of God's promises, in which God shews His faithfulness, what we should expect as required in man so that he may enjoy this fulfilment is 'faith,' as trust in God's faithfulness. Probably then the R. V. rendering is in both cases right.

4. **God forbid:** *lit.* 'be it not so.' It is with this phrase Paul always rejects any objection to his argument which seems to him pernicious or profane.

true . . . liar. God must be left free to vindicate His faithfulness in whatever way may seem good to Him, even although that method should contradict all man's calculations and expectations.

as it is written: (1) The words that follow are taken from the Greek version of Psalm li. 4. The changes in the Greek version represent God as on His trial in His dealings with the Psalmist, and as vindicated in His character. (2) According to

That thou mightest be justified in thy words,
And mightest prevail when thou comest into judge-
ment.

But if our unrighteousness commendeth the righteous-
ness of God, what shall we say? Is God unrighteous
who visiteth with wrath? (I speak after the manner of

the common view this Psalm was composed by David, after his sin with Bathsheba had been rebuked and punished; and the thought of the verse is that one effect of sin is to display all the more clearly God's righteousness and justice in the punishment He inflicts upon it. Even if we cannot so definitely fix the occasion of the Psalm, the truth thus stated remains unchanged. (3) The meaning Paul gives the words is this, God overrules all evil so as to justify His method and vindicate His character at the bar of history.

5. unrighteousness: a more general term than unbelief, as righteousness is also more general than faithfulness. Paul generalizes the argument. There are two syllogisms implied, although the argument is in condensed form: (1) A judge must be righteous. God is a judge. Therefore God is righteous. (2) Righteousness includes faithfulness. God is righteous. Therefore God is also faithful.

righteousness of God. Is the phrase used here generally for the moral perfection of the Divine character, or is it used in the distinctively Pauline sense, discussed in note on i. 17? The latter meaning is not impossible. The argument would be then as follows: If it is the sin of man which is the occasion of, and reason for, the revelation of the righteousness of God in accepting sinners, why should God punish sin, and the sinner regard himself as blameworthy? The context makes this sense, however, improbable, as Paul is here stating the objection a Jew might be supposed to put forward, and a Jewish objector could not be presented using the phrase not in the common Jewish, but the distinctively Pauline sense.

what shall we say? Another phrase which, like 'God forbid,' is peculiar to this Epistle, and is used to carry on the argument from point to point.

Is God unrighteous? The objector's question should properly be, 'Is not God unrighteous?' to which the proper answer would be, 'Yes, He is.' But Paul, probably from a sense of reverence, puts the question so that the answer to be expected is 'No.' He thus sacrifices rhetorical form to pious feeling.

who visiteth with wrath: *lit.* 'the inflicter of the anger,' referring to the last judgement.

6 men.) God forbid: for then how shall God judge the
7 world? But if the truth of God through my lie
abounded unto his glory, why am I also still judged as

I speak after the manner of men. This is another characteristic Pauline phrase, used when the analogy between things human and Divine seems for his sense of reverence to have been carried so far as to need some sort of apology.

6. how shall God judge the world? It was a theological axiom for Paul and those with whom he was arguing that there was to be a judgement of the world by God. Anything that made it impossible to maintain this conviction must be denied. If God be convicted of injustice in His dealings with men in history, His future judgement cannot be relied on as just. Thus the very foundations of moral responsibility would be removed. But as God will judge the world He cannot be unjust in any of His dealings. Divesting this conception of a Divine judgement of all figurative forms, derived from human law-courts, and conceiving the Divine judgement as unceasingly and unflinchingly exercised through the moral order of the world which God has established and maintains—a moral order which punishes sin by its consequences outward and inward, and rewards righteousness by its effects on character and condition—this truth may be regarded as axiomatic for us, even as it was for Paul and his opponents.

the world: all mankind.

7, 8. In verses 5 and 6 the question was considered from the side of God. If man's sin displays God's righteousness, how can God be just in punishing? In verse 7 the side of man is taken, and Paul, from 'motives of delicacy,' represents himself and not his opponent as arguing thus. If my unbelief shews God's fidelity, what blame attaches to me? But in verse 8 the argument is somewhat complicated by the introduction of a consideration apart from the immediate subject of discussion. Paul's doctrine of justification by faith alone apart from works had been objected to on the ground that it encouraged continuance in sin (this objection is dealt with fully in chap. vi). Paul here so far anticipates this discussion, inasmuch as the charge brought against him resembles the excuse made by his Jewish objector, if evil may prove a means of good, it is neither to be blamed nor to be punished, but rather may be done. His sole answer is that alike the man who makes such an excuse for his unbelief and the man who makes such a charge against himself (Paul) deserve all the condemnation that may fall on them.

7. truth: fidelity of God to His promises.

He: virtual denial of these promises by unbelief in their fulfilment.

a sinner? and why not (as we be slanderously reported, 8 and as some affirm that we say), Let us do evil, that good may come? whose condemnation is just.

What then? are we in worse case than they? No, 9

8. and why not. There is an omission here which may be supplied in one of two ways. (1) And why should we not say. (2) And why should we not do evil. There is no great difference in the sense. In the former case verse 7 affords the justification for the saying with which the Apostle is charged falsely; in the latter case verse 7 offers an excuse for the action which the Apostle is falsely accused as justifying.

condemnation: better, 'judgement,' if 'judged' is kept in verse 7; or if 'condemnation' is kept here, 'condemned' should be read in verse 7. The same word is used in both cases, and the force of the argument is weakened by a different rendering.

(v) iii. 9-20. *The Scripture proof of the fact.* As none of the objections which the Jew may bring forward against the judgement pronounced on him as alike sinful with the Gentile are valid, the charge stands, and it can be confirmed by the testimony of the Scriptures, which in varying language, yet with uniform purpose, represent all men as depraved, estranged from God, opposed to one another. (a) Although greater privilege involves greater responsibility, and so the Jew may appear to have even less reason than the Gentile to expect exemption from judgement, yet all the argument demands, and Paul desires to do, is to assert that all men, without exception, are sinners (verse 9). (b) The Scriptures shew that through ignorance of God all men have morally become worse, have sunk into manifold forms of sin, deceit, malice, violence, and have at last lost all sense of moral restraint (10-18). (c) To the Jew, as the possessor of the law, this declaration of universal sinfulness has immediate reference; the law awakens the sense of sinfulness, it announces God's judgement, it forbids all self-confidence, but it offers no man the prospect of acquittal or reward (19, 20).

In this passage Paul confirms his argument by an appeal to the Scriptures, which for all his readers were absolutely authoritative. He combines a number of passages, sometimes quoting them exactly, sometimes introducing modifications to suit his purpose. Then having given this proof he affirms the negative conclusion—no man righteous—which prepares for his positive declaration—righteousness for all in Christ—which is expounded in the next section. The old system of law has failed; the world needs, and is ready for, the new system of grace. One cannot understand for what reason the Revisers did not end one paragraph at verse 20

in no wise: for we before laid to the charge both of
 10 Jews and Greeks, that they are all under sin; as it is
 written,

and begin another at verse 21; for one subject is ended with
 verse 20, and another is begun with verse 21.

9. what then (follows)? Another of Paul's phrases to express
 a transition in his argument.

are we in worse case than they? or, 'do we excuse our-
 selves?' (marg.) Both phrases are possible renderings of a single
 Greek word, the meaning of which it is very difficult to fix.
 Against the rendering of the margin a grammatical objection may
 be brought. The rendering of the text is adopted by many of the
 best scholars, but the context seems to be against it. As Paul has
 asserted in verse 2 that the Jew, as compared with the Gentile,
 has much advantage every way, is he likely in verse 9 to suggest
 that the Jew may be in worse case than the Gentile? Yes, if we
 distinguish the respects in which the comparison is made in each
 case. The Jew has undoubtedly the advantage in his historical
 position and function. But inasmuch as greater privilege involves
 greater responsibility, the Jew's failure may bring on him a severer
 doom than the failure of the Gentile. In this way the Jew may
 be, not in spite of, but because of, his advantage, in worse case
 than the Gentile. The rendering of the A. V., 'Are we better
 than they?' gives the word a meaning contrary to usage.

No, in no wise. This is not an absolute denial of the
 question asked, but a peremptory refusal to discuss it. It is not
 his intention to prove the superiority of Gentile to Jew in
 contesting the superiority of the Jew to the Gentile. What he
 aims at is to shew their equality in guilt.

under sin. The Greek suggests motion, 'fallen under sin.'
 This is the first occurrence of the word 'sin,' which is found
 nearly fifty times in the first eight chapters. While the Greek
 word means 'missing the mark,' Paul attaches a positive signifi-
 cance to the term. He does not conceive sin primarily as an
 individual act or personal habit. He personifies sin as the per-
 manent and universal source of all sinning. Through Adam's
 disobedience it entered into the world, and brought death as its
 companion (v. 12). It henceforth reigns over the race (v. 21,
 vi. 12); it abounds (v. 20); it has dominion (vi. 14); it makes
 all mankind its slaves (vi. 6, 20, vii. 14); it administers a law
 (vii. 23); it pays the wages of death (vi. 23); it takes up its
 abode in the individual man (vii. 17, 20), especially in his
 flesh (viii. 3); it makes his body its instrument (vi. 6); it may
 become dormant, but the law revives it (vii. 9); and it takes
 occasion from the commandment to provoke the will to break the

There is none righteous, no, not one
 There is none that understandeth,
 There is none that seeketh after God;
 They have all turned aside, they are together
 become unprofitable;

law (vii. 8). All the law can do is to bring the consciousness of sin, and even to provoke sin: it cannot deliver from sin. But the believer is dead to sin (vi. 2, 11), and so freed from its law, dominion, power, servitude (vi. 7). The first sin, as the violation of a positive commandment, was a 'transgression' or a 'trespass' (a going over the line or a falling away v. 14, 15); until the law was given to mankind sin was not imputed as guilt (v. 13), but as soon as the law came, sin was reckoned as transgression, and so incurred condemnation (iv. 15). Paul in his doctrine of sin recognizes the dependence of the individual man on the race; he inherits the tendency to sin, his environment evokes and develops that tendency; temptations and allurements to sin come to each man from his fellow men; the solidarity of the race gives to sin its permanence and universality. There is nothing in Paul's doctrine of sin untrue to the facts of human experience. To the history of sin in the world, as he gives it, we must return in the notes on v. 12-21.

10. as it is written. This series of quotations is made up as follows: Pss. xiv. 1-3 (verse 1 freely quoted, 2 abridged, 3 exactly), v. 9 (exactly), cxi. 3 (exactly), x. 7 (freely); Isa. lix. 7, 8 (abridged); Ps. xxxvi. 1 (exactly). All these quotations are from the Greek version. As the first of the quotations is intended as a general description, it is, therefore, apposite as a scriptural proof of the proposition of universal sinfulness. But as the second, third, and fourth quotations are descriptive of the Psalmist's oppressors, as the fifth from Isaiah is applied to the contemporaries of the prophet as affording a reason for the captivity, and as the sixth is expressly assigned to the wicked, all must be taken as illustrations rather than as proofs of the Apostle's thesis.

There is none righteous, no, not one. This is probably not a general statement by Paul himself introducing the series of quotations, but is intended to be a quotation from Ps. xiv. 1, last clause. The change Paul makes is easily explained; it is intended to bring the passage into more close connexion with his argument about the righteousness which none can attain by works, but which all must receive in faith.

11. Paul has abridged Ps. xiv. 2.

12. Quoted from Ps. xiv. 3.

together: one and all.

- There is none that doeth good, no not so much
as 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 are 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 soever the law saith,

become unprofitable: the Hebrew means 'to go bad,' 'become sour,' like milk.

13. Quoted from Ps. v. 9.

open sepulchre: a yawning pit, not only into which a man may fall, but also from which come pestilent vapours.

used deceit. The sense of the Hebrew is 'their tongue do they make smooth' (R. V. margin). Paul follows the LXX, which here corresponds closely with the Hebrew. The last clause of the verse is quoted from Ps. cxl. 3.

under their lips. The poison-bag of the serpent is placed as here described, and the venom is connected not with the forked tongue, but with the bite.

14. Paul here quotes freely the Greek version of Ps. x. 7. The Hebrew has 'deceit' for the Greek **bitterness**.

15-17. Paul quotes freely from the Greek version of Isa. lix. 7, 8.

18. Quoted from Ps. xxxvi. 1. Paul begins this set of quotations with a general statement of man's sinfulness, he then describes some of its manifestations, and here he closes with an indication of the origin of sin—wickedness springs from godlessness, even as in i. 18, 32, immorality is traced back to idolatry.

19. **the law.** Is this the law strictly so called, the Pentateuch, or the O. T. generally, which was divided into three collections of books, entitled law, prophets, and writings? But the full title law, prophets, and writings was not usually used, and all three divisions might be referred to under the title law, or law and prophets. If we understand 'the law' here as meaning only the first division of the Jewish canon, then it is not the law that speaks in the preceding quotations, as none of them is from the Pentateuch; but to the testimony of the writings (Psalms) and the prophets (Isaiah) regarding universal human sinfulness the law now adds its declaration regarding the necessary connexion

it speaketh to them that are under the law; that every mouth may be stopped, and all the world may be brought under the judgement of God: because by the works of the law shall no flesh be justified in his sight: for through the law *cometh* the knowledge of sin. But now apart

between sin and penalty, guilt and judgement, not in an express quotation, but in the Apostle's own summing up of the teaching of the law. If, however, the law is used for the O. T. generally, then all the previous quotations are included in what the law says especially to those under the law, that is, the Jews. The intention of the law's testimony is to produce a conviction of guilt, and so arouse an expectation of judgement. The Jews of all nations had least excuse for ignorance of man's sinfulness, guilt, and judgement. Whether we can adopt this latter interpretation or not depends on the probability of Paul's having used 'law' in this extended sense. Against the assumption it has been argued, (1) That Paul only once uses law as equivalent to the O. T. (1 Cor. xiv. 21, where he is quoting Isa. xxviii. 11); (2) that in the phrase 'under the law,' law must be used in the restricted sense; and (3) that in verse 21, in the phrase 'the law and the prophets,' Paul expressly distinguishes the law from the prophets. But these objections may be satisfactorily met. (1) If Paul once uses law in the wider sense, he may do so again. (2) He may pass from one sense of a word to another. (3) The description of the O. T. in the N. T. writings varies, and we need not look for uniformity. It is not improbable then that Paul describes the quotations from the Psalms and Isaiah as the testimony of the law.

saith . . . speaketh: the Greek words thus rendered distinguish the mental content from the physical utterance of speech.

stopped: left without excuse (ii. 1).

20. As the law can bring only conviction of sin, but cannot enable a man to resist sin, and so to fulfil all the demands of the law as to be acquitted in God's judgement, every man is left under condemnation liable to punishment.

works of the law: such works as are commanded by the law.

flesh: a Hebrew use for a man in his creaturely weakness as distinguished from God. Here there is no suggestion of the distinctively Pauline sense of the word, to which attention will afterwards be called.

knowledge. The Greek word means full, clear, adequate knowledge: law develops conscience. The statement of the function of the law to awaken consciousness of sin, and of the impotence of the law in enforcing its demands in this twentieth verse, is based here on the testimony of Scripture to man's sinful-

from the law a righteousness of God hath been manifested,
 22 being witnessed by the law and the prophets; even the

ness. It is a deduction from facts thus attested. Because the law has not been obeyed, therefore it cannot be obeyed. A psychological demonstration of this deduction is offered by Paul in vii. 7-25, in which he assumes that his own experience is typical of that of the race. Here ends the proof that righteousness has not been hitherto attained, and that, therefore, God's wrath is awaiting the world, unless some other method of righteousness than that of obedience to law can be discovered. It is the Apostle's consciousness of having discovered this new method of righteousness that has for him put beyond all doubt whatever the failure of the old method. And it is in order that others may be led to adopt the new method that he so faithfully presses home on the conscience of all men this failure. He next displays the new method of righteousness.

(2) iii. 21-31. *Righteousness provided in Christ.* (a) In the new order God Himself provides righteousness for man. (1) It is apart from the law, yet is borne witness to by law and prophets (21). (2) As all have need of it, it is a free gift to all who believe in Christ (22, 23). (3) It offers pardon to all as part of a complete deliverance in Christ from the power, the guilt, the doom of sin (24). (4) It has been secured by the atoning sacrifice of Christ, in which God so clearly and fully displays His condemnation and punishment of sin as to remove any doubt about His attitude to sin, which might be due to His patience with the sins which He passed over without due judgement in times past, or which might be encouraged by the pardon which He now offers to the sinful (25, 26). (b) From these characteristics of God's righteousness in Christ two consequences follow. (1) Those who possess it have no reason for conceit or pride, as they in no way owe it to their merits (27, 28). (2) It is intended for all mankind, as all men equally are regarded by God, and are capable of the faith which claims it (29, 30). (c) The objection that the value and authority of the law are denied in the demand for faith alone is not valid, as it will be shewn subsequently that this new method confirms the old (31).

21. But now: a temporal as well as a logical contrast; not only two states, the state under law and under grace, are opposed, but also two periods, the period before and the period after Christ. The practice of Christendom to reckon years from the supposed date of Christ's birth is its testimony to the greatness of the change in the world's history Christ has made.

apart from the law: not dependent on, or subordinate to, the law, but as an alternative to, nay even a substitute for, the law.

righteousness of God through faith in Jesus Christ unto

This separation of the new from the old order appears in two respects. (1) The sacrifice of Christ, by which the new order was instituted (1 Cor. xi. 25), was not in any way provided for, required by, or in accordance with the statutes or institutions of the law. (2) The law was abolished for all believers, and faith in Christ took its place.

righteousness of God. See the extended note on i. 17. Here the Divine condition, which had to be fulfilled before this righteousness could be revealed—the sacrifice of Christ—is for the first time mentioned (v. 25); and the human condition of its appropriation—faith—is repeated, and now more clearly defined as its object is given (v. 22).

manifested. This verb is used in the N. T. especially of the Incarnation as a counsel of the invisible God gradually realized in human history and thus made visible to man (1 Tim. iii. 16; Heb. ix. 26; 1 Pet. i. 20; 1 John iii. 5, 8). The same term is applied to Christ's appearances after his Resurrection (Mark xvi. 12, 14; John xxi. 14) and at his Second Advent (1 Pet. v. 4 and 1 John ii. 28, iii. 2). The grace of God is manifested in the appearing of Christ (2 Tim. i. 10), and 'eternal life' in his Incarnation (1 John i. 2).

witnessed. While independent of law, this righteousness was prepared for by law in ritual types, prophetic predictions, the religious necessities and aspirations developed in Hebrew history (see i. 2).

22. faith in Jesus Christ: or, 'faith of Jesus Christ.' The Greek has the genitive case, which is capable of expressing either the object or the possessor of the faith. While it has generally been taken for granted that the meaning must be the faith of the believers in Christ, it has been recently maintained that what is meant is the faith which Christ himself exercised, which bore him through the trial of the cross, which is the significant and valuable spiritual and ethical element in his sacrifice, without which his death could not have been offered as an acceptable sacrifice unto God, and which must be reproduced in the believer's experience that he may benefit by the atonement made by Christ. Probably in Heb. xii. 2 Jesus is set before us as the great example of faith in his sacrifice. Certainly Paul recognizes the spiritual and ethical element in the sacrifice of Christ, and insists on the reproduction of Christ's experience in the believer, as will be shown in the notes on vi. 1-11. The faith of which Christ is the object appropriates Christ in his fullness, claims as motive and type all Christ experienced, endured, accomplished; so that a fully developed faith in Christ includes the faith of Christ. This interpretation—faith of Christ—seems inadmissible, however,

23 all them that believe; for there is no distinction; for
 24 all have sinned, and fall short of the glory of God; being
 justified freely by his grace through the redemption that

in some of the passages in which the phrase occurs, and therefore must be held improbable.

unto all. Some ancient authorities add 'and upon all' (marg.); but this seems to be a combination of two alternative readings. 'Unto' expresses the destination of the righteousness of God for all; 'upon,' its inclusion of all.

no distinction: a glance back to the argument in ii. 1-16.

23. This verse again states the conclusion of the previous argument, i. 18—iii. 20. It gives the reason for the statement of the previous verse; a universal disease demands a universal remedy; impartial grace corresponds with impartial judgement.

fall short. The Greek word used here is rendered 'to be in want' (Luke xv. 14); 'to suffer need' (Phil. iv. 12); and 'being destitute' (Heb. xi. 37). The form of the verb expresses not only the fact, but also the feeling. Not only has man failed through sin, but he knows his loss.

the glory of God. The word 'glory' has two altogether distinct uses in the N. T., (1) fame, honour, reputation, from its original meaning in classical Greek 'opinion'; (2) brightness in the Greek version of the O. T., as the verb from which the word is derived may mean to seem, or to appear, as well as to think, or to imagine, the sense from which the meaning of the noun 'opinion' is derived. In the sense of brightness the word is used for (a) the manifestation of God's presence in the Tabernacle, the Shekinah; (b) the Divine perfection as expressed in this visible splendour; (c) the holiness and blessedness of God, which man in Christ is called to share, and which in man's resurrection body will be shewn in outward brightness. If we assume the first sense here, then what this verse means is that all mankind as sinful has failed to gain God's approval, and instead lies under His condemnation. If we take the second sense, then the meaning is that man has failed to attain to any share in the personal perfection of God for which he was destined. He has lost the image and forfeited the likeness of God, and has no prospect in the future of recovering this lost good. As Paul is in this passage dealing with man's standing before God, and in the next verse puts justification in the forefront of the Divine gift of redemption, the former sense would be more appropriate. But the common usage of the term in the N. T. rather supports the latter.

24. being justified. (i) There is an ambiguity about the grammatical construction, the participle stands here unconnected

is in Christ Jesus : whom God set forth *to be* a propitia- 25

with any finite verb. Four explanations are possible: (1) The participle depends on the finite verb 'fall short' in the preceding verse, the meaning being that because men need to be pardoned freely without any merit on their part, the mode of their acceptance before God intimates their personal failure; because God forgives them, though undeserving, we know that they have fallen short. This is, however, a strained explanation. (2) The participle is equivalent to a finite verb co-ordinate with the preceding verb, and the sense is 'all have sinned, fall short, and are justified,' or even, 'all having sinned and fallen short are justified.' While the sense thus got is good, it is doubtful whether Greek grammar justifies such an explanation. (3) The participle begins a new sentence and we must supply some finite verb from the context; but this is a violent expedient. (4) The participle, although it is in the nominative case, may be regarded as depending on 'all them that believe' in verse 22, although the accusative is there used, the nominative having been suggested by the nearer nominative 'all' in verse 23, while all the intervening words must be taken as a parenthesis to explain why all were included in God's intention. This is the best explanation, as the irregularity of construction is not infrequent in Paul's writing (see ii. 14, 15). (ii) The words 'justify,' 'justified,' 'justification,' have been the subject of much controversy. There seems to be a growing agreement among scholars that 'to justify' means 'to reckon, pronounce righteous.' If the person so reckoned, or pronounced righteous, is not actually righteous, then the word is equivalent to 'to forgive.' While in ii. 13 'justified' is used of persons assumed to be declared righteous, because they have been proved righteous, yet Paul's use generally, as verse 26 shews, implies that the declaration of righteousness does not refer to, or assume any righteousness in, the person justified. The term does not and cannot mean 'to make righteous' in the sense of a moral change; for (1) the whole class of Greek verbs formed in the same way, as this verb is, from adjectives expressing any moral as distinguished from any physical quality, has the meaning not of making worthy, holy, righteous, but of reckoning, proving, declaring. (2) No example has yet been cited from classical literature where the verb means 'to make righteous.' (3) In the Greek version of the O. T. it is used always, or almost always, in a judicial sense; so also in the extra-canonical Jewish literature, and in the N. T. (Matt. xi. 19, xii. 37; Luke vii. 29-35, x. 29, xvi. 15, xviii. 14), especially Paul's writings (Rom. ii. 13, iii. 4; 1 Cor. iv. 4; 1 Tim. iii. 16), in passages which are not concerned at all with Paul's distinctive doctrine. (4) Paul himself gives a definition of the term, which excludes expressly the sense

tion, through faith, by his blood, to shew his righteousness,

'to make righteous': iv. 5, 'But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness.' Paul's doctrine of justification may be summed up in three propositions: (1) God reckons, or pronounces, or treats as righteous the ungodly who has no righteousness of his own to shew (iv. 5). (2) It is his faith that is reckoned for righteousness; faith in Christ is accepted instead of personal merit gained by good works (iv. 5). (3) This faith has Christ as its object (iii. 22), especially the propitiation which is in his blood (iii. 25); but as such it results in a union with Christ so close that Christ's experience of separation from sin and surrender to God is reproduced in the believer (vi. 1-11). (iii) The doctrine has been denounced as legalistic and even immoral. What has to be carefully remembered is that Paul is not responsible for what a theological scholasticism or a popular evangelicalism may have made of his doctrine. He does not represent God as deceiving Himself as to the actual moral condition of the man whom, in His grace, He forgives. God recognizes in His pardon fully and clearly the fact that He is dealing with the ungodly who has no righteousness to commend him. Paul does not anywhere speak of God's transferring Christ's merits to us, and then regarding us as though they were our own. There is no make-believe, no legal fiction in Paul's doctrine. If Christ's righteousness could be transferred to the sinner, and become in any sense his own, there would be no grace in God's justification. If justice could accept such a transfer, then justice alone would pronounce the sentence of acquittal. Even human forgiveness means the treatment of a man not as he actually is, not as he really deserves, but as for some good reason we choose to treat him, as though he had not committed any offence against us. Why should not God forgive if man feels that he may and ought to forgive? If forgiveness is not to be a bane but a blessing, there must of course be genuine repentance of sin and sincere resolve of amendment. But this is secured in faith. God does not impute righteousness to the unrighteous, but He accepts instead of righteousness, instead of a perfect fulfilment of the whole law, faith. 'Faith is reckoned for righteousness.' In forgiving, God's intention is not to allow a man to feel comfortable and happy while indifferent to, and indolent in, goodness; but to give a man a fresh opportunity, a new ability to become holy and godly. Those whom God reckons righteous, He means also to make righteous; and the gradual process of sanctification can only begin with the initial act of justification. A man must be relieved of the burden of his guilt, he must be recalled from the estrangement of his sin, he must be allowed to escape from

because of the passing over of the sins done aforetime,

the haunting shadows of his doom, before he can with any confidence, courage, or constancy tread the upward path of goodness unto God. The man who accepts God's forgiveness in faith cannot mean to abuse it by continuance in sin, but must long for and welcome it as allowing him to make a fresh start on the new path of trustful, loyal, and devoted surrender to God. Paul, it is quite certain, knew of no saving faith that could claim justification but disown sanctification. To him faith was not only assent to what Christ had by his sacrifice done for man's salvation, but consent, constant and complete, to all that Christ by his Spirit might do in transforming character. He knew of no purpose of grace that stopped short at reckoning men righteous, and did not go on to making them righteous. Paul was not a mere Pharisee, desiring to be acquitted of guilt, and to be accepted with favour before God. He wanted that; but as more than a Pharisee, as a man who regarded his moral task with intense seriousness, and sought to discharge it with genuine fidelity, he wanted to become holy, right in feeling and motive as well as deed and word. He found in Christ not only the gift of forgiveness, but also the power of holiness. If in his exposition he separates the two elements in his experience, justification and sanctification, it is not because he supposes for a moment that a man can be truly justified who is not also being really sanctified; but because his own position as a converted Pharisee contending against the survival of Pharisaism in the Christian Church leads him to throw into the foreground, to present in bold relief, the truth that God does not, as the Pharisees conceived, stand aloof from man in his moral struggle, waiting only at the end of the day, when the victory is won, to recognize merit and confer reward; but that God is ever waiting to be gracious, so that the very first turning away from sin unto God meets, in Christ, with God's free forgiveness—a grace which is not only the promise, but also the power of the holiness, which is God's unchanging purpose for man, as it is man's unceasing duty to himself.

freely: gratis, gift-wise. The same word as is rendered 'without a cause' (John xv. 25); 'in vain' (Gal. ii. 21, A. V.); 'for nought' (2 Thess. iii. 8). The word lays stress on the absence of all merit in man.

grace: free favour, which man does not merit and cannot claim. The motive of Christ's sacrifice and man's salvation is this undeserved love of God. Every theory of the atonement that puts justice in the place of grace is untrue to Paul's teaching.

redemption. It has been contended that as in classical Greek the verb from which the noun is formed does not mean 'to pay a ransom,' but 'to release on ransom,' and in the LXX

26 in the forbearance of God ; for the shewing, *I say*, of his

the term is applied to the deliverance from Egypt—a case in which there is no mention of a ransom—therefore ‘redemption’ means deliverance, simply excluding any reference to a ransom. While the indefinite sense is in some passages admissible, yet the more definite sense cannot be denied. In Exod. vi. 6, ‘I will redeem you with a stretched out arm, and with great judgements,’ it is no straining of the sense to see in God’s deeds of judgement against the Egyptians, and deeds of help for his people, the ransom of their deliverance. In Isa. xliii. 3, which deals with the second great redemption of God’s people, it is said distinctly, ‘I have given Egypt as thy ransom, Ethiopia and Seba for thee.’ Christ himself declared that ‘the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for (not on behalf, but instead of) many’ (Mark x. 45). Paul also affirms of ‘the one mediator between God and man,’ that he ‘gave himself a ransom for all’ (1 Tim. ii. 6; while the word ‘for’ means ‘on behalf of,’ not ‘instead of’ here, yet the word ‘ransom’ in Greek is a compound word, and the first part is the word meaning ‘instead of’). Christians are represented as ‘bought’ (2 Pet. ii. 1), or ‘bought with a price’ (1 Cor. vi. 20, vii. 23), or ‘purchased unto God’ with Christ’s blood (Rev. v. 9). The ransom Christ paid to ‘redeem us from the curse of the law’ was ‘his having become a curse for us’ (Gal. iii. 13). Accordingly, we ‘were redeemed not with corruptible things, with silver or gold, . . . but with precious blood, as of a lamb without blemish and without spot’ (1 Pet. i. 18, 19). It is simply impossible to get rid of the conception of a ransom from the N. T. Christian piety should surely be as willing to consider gratefully ‘all our redemption cost,’ as to recognize confidently ‘all our redemption won.’ We need not press the metaphor of redemption to yield a theory of the atonement; but the idea of Christ’s death as a ransom expresses the necessity of that death as the condition of man’s salvation, as required not only by the moral order of the world, but also by the holy will of God, which that moral order expresses. If the earliest theory of the atonement was wrong in asserting that the ransom was paid to the devil, one of the latest speculations on the subject, that Christ paid the ransom to his brethren to secure their faith, has as little support in the Scriptures. If we are to answer the question at all, we must say the ransom is paid to God, as the sacrifice of Christ is presented unto God. This redemption, of which Christ’s death is the necessary condition, includes deliverance from sin’s guilt (justification), power (sanctification), and curse (resurrection), (viii. 23); it embraces forgiveness, holiness, and blessedness.

righteousness at this present season: that he might

Christ Jesus. While the Person of Christ is here presented as the stage on which man's redemption takes place, yet in the next verse the death on Calvary is fixed on as the act in which it is carried through.

25. set forth. The Greek word may also mean 'proposed to himself,' 'designed,' 'purposed,' a sense which would altogether agree with Paul's teaching elsewhere (ix. 11; Eph. iii. 11; 2 Tim. i. 9); but the context suggests that it is the publicity of the sacrifice that is specially in view; 'set forth' is, therefore, the preferable rendering. (Cf. Gal. iii. 1, 'before whose eyes Jesus Christ was openly set forth crucified,' literally, 'placarded as crucified'; also John iii. 14, 'as Moses lifted up the serpent in the wilderness' (that is, so that all the sufferers might see), 'even so must the Son of man be lifted up).'

propitiation: or, 'propitiatory.' The Greek word is usually a noun meaning 'the place or vehicle of propitiation,' but originally it is the neuter of an adjective. (i) In the LXX, and Heb. ix. 5, 'and above it cherubim of glory overshadowing the mercy-seat (*Gr.* the propitiatory),' it stands for the lid of the ark of the covenant, which on the Day of Atonement was sprinkled with the blood of the sacrifice, and on which the Shekinah, or glory of God, rested. In favour of so rendering the word here the following considerations have been advanced: (1) Its connexion with the phrase 'in His blood'; (2) its familiarity through the LXX; (3) its adoption by the Greek commentators; (4) its appropriateness, as the glory of the Divine Presence rests on Christ, as in him God graciously meets man, as his death is prefigured in the act which ended the service of the Day of Atonement. Against this rendering, however, it is argued: (1) that it is a strain on figurative language to represent Christ as at once priest, and victim, and place of sprinkling (Origen describes Christ 'as propitiatory (mercy-seat), and priest, and victim which is offered for the people,' and Hebrews represents Christ as both priest and victim (ix. 11-14, 23-x. 22), but not as mercy-seat); (2) that it is the cross rather than the place of blood-sprinkling—Calvary is God's 'tryst' with man; (3) that the publicity of the Crucifixion is the prominent consideration in the context, whereas the sprinkling of the mercy-seat was the one act of worship which was performed by the high-priest alone when withdrawn from the gaze of the people. The arguments both for and against this view are ingenious rather than convincing, but on the whole it is improbable Paul would have introduced an allusion so obscure to the majority of his readers without some fuller explanation. (ii) It has also been proposed to understand the term in the sense of propitiatory

himself be just, and the justifier of him that hath faith

victim, but no distinct evidence of such use has been produced. Yet in favour of it is the consideration that Paul has been dealing, in the previous section, with the revelation of the Divine wrath against sin. It would suit this context that he should regard the death of Christ as shewing both the Divine wrath and the appeasement of that wrath. If he did not think of the levitical sacrifices (and his references to the O. T. ritual system are not as frequent as we might have expected), he may have thought, as has been suggested, of some of the human sacrifices to avert the anger, or to secure the favour of the gods, found in Greek or Roman story. (iii) There is evidence that the word was used as an adjective, and there does seem an advantage in taking the word in the most general sense possible. Christ himself is set forth by God as propitiatory in his blood. In whatever way the word itself is taken there can be no doubt of the idea expressed. The death of Christ is that which renders God propitious to sinners, and it does this in its character as a sacrifice (1 John ii. 2, iv. 10; Heb. ii. 17. The same word is not used in these passages, but words from the same root).

through faith, by his blood: or, 'through faith in his blood.' Either by his blood is to be connected with propitiatory as that element in the revelation of Christ in respect of which he is set forth as propitiatory, or 'in his blood' is to be attached directly to faith as indicating that on which faith fixes as its object. The former is the preferable explanation, as it defines more clearly the idea of propitiatory; the latter is of course involved in the former, for faith attaches itself necessarily to that in which Christ is revealed as propitiatory.

by his blood. (i) The N. T. lays great stress on the blood of Christ in connexion with his work of redemption or propitiation (Eph. i. 7, ii. 13; Col. i. 20; Rom. v. 9; Heb. ix. 11-22; 1 Pet. i. 2, 19; 1 John i. 7, v. 6-8; Rev. i. 5, v. 9, vii. 14, xii. 11). This common witness of the apostles seems even to go back to words of Jesus himself (Matt. xxvi. 28; Mark xiv. 24). His death is represented as a sacrifice, the passover lamb (John i. 29, xix. 36; 1 Cor. v. 7, 8), the sacrifice of the Day of Atonement (Heb. ii. 17, ix. 12, 14), the covenant sacrifice (Heb. ix. 15-22: cf. 1 Cor. xi. 25), and the sin-offering (Heb. xiii. 11, 12; 1 Pet. iii. 18; perhaps also Rom. viii. 3). His death is related immediately to the forgiveness of sin (Matt. xxvi. 28; Acts v. 30, 31; 1 Cor. xv. 3; 2 Cor. v. 21; Eph. i. 7; Col. i. 14, 20; Titus ii. 14; Heb. i. 3, ix. 28, x. 12; 1 Pet. ii. 24, iii. 18; 1 John ii. 2, iv. 10; Rev. i. 5). The author of the Hebrews even lays down the general principle, 'without shedding of blood there is no remission' (ix. 22); and probably all the writers of the N. T.

in Jesus. Where then is the glorying? It is excluded. 27

would have agreed with him. We are not warranted in weakening the force of this testimony by the explanation that in sacrifice the sprinkling of the blood on the altar, signifying the presentation of the life to God, was the important matter, not the shedding of the blood signifying the death of the victim; for in the N. T. use of the sacrificial imagery it is the blood-shedding, and not the blood-sprinkling alone, on which stress is often laid. The two ideas go together, for without the shedding there could not be the sprinkling of the blood. Christ's offering unto God was certainly his holy obedience, but he rendered that in enduring death. Viewed then as a sacrifice, the death of Christ is pre-figured in the sacrifices of the O. T. ritual, and even in heathen worship. The spiritual principle which is thus expressed is presented most vividly in the O. T. in the figure of the servant of Jehovah (Isa. lii. 13—liii. 12), who saves others by suffering for them. If vicarious suffering is not the sole element in sacrifice, but representative submission is also included, yet it is an essential element, and without setting aside the teaching of the N. T. it cannot be got rid of from the Christian doctrine of the Atonement. (ii) Although Paul does not use the phrase 'for Christ's sake,' yet it is certain that apart from Christ's sacrifice he does not and cannot think of man's salvation. It is in Christ a man is justified, sanctified, glorified. Christ's sacrifice is the means of securing man's redemption, by which Paul means first of all acquittal, forgiveness, acceptance before God; but also deliverance from the power of sin, the authority of the law, and the ills of life, as interruptions of the soul's communion with God, and the doom of sin, death.

to shew his righteousness. This, according to Paul here, was the ultimate object of Christ's death, which exhibits the righteousness of God in its negative aspect as penalty for sin, and also in its positive aspect as forgiveness bestowed on the sinner.

because of the passing over of the sins done aforetime. The sins of the race before Christ had not been forgiven in the full sense as the doctrine of justification presents forgiveness; they had been passed over; God had not exacted the full penalty for them. This might create the false impression that God was indifferent or indulgent to sin; but Christ's death by shewing the righteousness of God corrects this false impression. It further shews the provisional and anticipatory character of God's dealing in the past, which pointed forward to an order of grace still coming.

in the forbearance of God. 'In' may here have the sense of during while the forbearance of God lasted, or it may indicate the

By what manner of law? of works? Nay: but by a law
 28 of faith. We reckon therefore that a man is justified by
 29 faith apart from the works of the law. Or is God *the*

motive, God passed over sins because of His forbearance: the latter sense is preferable, as the writer is dealing with the mind of God in relation to sin, as revealed in Christ's death.

26. for the shewing. This is not a co-ordinate clause with 'to shew' in verse 25, merely repeating the same thought, but is subordinate to the clause just preceding and explanatory of it. To shew his righteousness is the general statement of the purpose of the death of Christ, that the fulfilment of this purpose might take place at 'the present season, that is, 'the fulness of the times.' God in His forbearance passed over the sins done aforesaid. As it was God's intention to offer pardon to sinners in Christ, it would, so to speak, have contradicted that intention if before Christ came God had dealt with men in strict justice. Even the generations before Christ so far benefited by 'the redemption in his blood,' that in view of it God deals with them in His forbearance; the cross casts a light backward; it, as already shewn, offers the moral justification for God's passing over of sins. It casts a light forward; it affords the reason for the pardon that God now offers to men.

just, and the justifier. To bring out clearly the connexion with the phrase the righteousness of God, it would be better to render 'righteous and reckoning righteous.' The meaning is not 'reckoning righteous in spite of being righteous,' as is sometimes assumed, but rather because His righteousness not only condemns and punishes sin, but also includes the purpose of restoring sinners to righteousness, and because these two elements in His righteousness are combined and harmonized in the sacrifice of Christ, therefore He now reckons righteous. A higher element of God's perfection is revealed in forgiving sinners than in punishing sin.

that hath faith: or, 'that is of faith.' Faith is the starting-point, the motive, and so the dominant tendency of his life.

27. glorying: the Jew's boast in his exclusive privileges.

It is excluded: once for all by the decisive act of the cross.

law of faith: God's manner of dealing with men, in which He does not demand obedience to commandments, but requires faith in His grace.

28. therefore is the better attested reading, but 'For' (R. V. margin) suits the context better. Paul does not infer from the exclusion of boasting that justification is apart from works of the law through faith, but because justification is by faith, not works, therefore boasting is excluded. Verse 28 gives the reason for verse 27, not an inference from it.

29. To assert justification by works is to restore the distinction

God of Jews only? is he not *the God* of Gentiles also? Yea, of Gentiles also: if so be that God is one, and he shall justify the circumcision by faith, and the uncircumcision through faith. Do we then make the law of none effect through faith? God forbid: nay, we establish the law.

What then shall we say that Abraham, our forefather

between Jew and Gentile that Paul's previous argument denied, and this is to assign partiality to God, who has been declared to be 'without respect of persons.'

30. shall justify: not at the Day of Judgement, but henceforth.

by faith, . . . through faith. This variation expresses no essential distinction between Jew and Gentile. The Jew's faith, not his circumcision, is God's reason for justifying him. The means by which the Gentile, even although uncircumcised, finds acceptance before God is faith—the same faith as justifies the Jew.

31. Does the establishment of 'the law of faith,' that is, God's method of reckoning righteous the believer in Jesus, not abrogate the principle of law, the method of dealing with men according to their works (this is the sense without the article before 'law'), or the Mosaic law in particular (the meaning of 'law' with the article)? This is the question the Jewish objector might put. Paul asserts summarily that the new method confirms the old. One instance in proof of this he gives in the next chapter. The literature of law recognizes this principle of faith in the person of Abraham, the father of the race to whom the law had been given.

(3) iv. 1-25. *Righteousness by faith consistent with law.*

Having proved man's need of righteousness and declared God's provision in Christ, Paul sets himself the task of shewing that the human condition for the possession of God's righteousness—faith—is consistent with the testimony of the law itself in the crucial case of Abraham. He shews (i) that Abraham's acceptance before God, which resembled that described by David, was due to his faith, not his works (1-8); (ii) that it took place before he was circumcised, so that he might be the spiritual father of the circumcised and uncircumcised alike (9-12); (iii) that the promise was of grace, and not in accordance with law, and therefore extended to all who share his faith, and not only to those under the law (13-17); (iv) that in his faith he was a type of the Christian believer, for he believed that God was able to bring life out of death (17-25).

2 according to the flesh, hath found? For if Abraham was justified by works, he hath whereof to glory; but

(i) iv. 1-8. *Abraham's acceptance through faith.* As the Jewish objector might assert that surely Abraham, the father of the chosen people, had been accepted by God on account of his merits, Paul sets himself to shew that even if Abraham had been altogether free of sin, that might have given him a title to man's respect, but would not have entitled him to claim God's favour as a right; but he does not need to complete the argument, for he can appeal to the law itself for his proof that personal merit had nothing to do with Abraham's acceptance before God, which was entirely due to his trust in God—a trust in God's grace which by its very nature excluded all claim of reward on the ground of merit, a trust of the same kind as that on which a blessing is pronounced by David when he speaks of the happiness of the man whose sin God freely forgives.

1. **that Abraham . . . hath found:** or, 'of Abraham.' It is doubtful whether a single Greek word which explains the difference of these two renderings belongs to the original text or not. If it is inserted, then the question asked is this: What advantage did Abraham derive from his position as forefather of the chosen race? This is, however, not what is afterwards dealt with, but the question, How did Abraham gain his position? The omission of the word is to be preferred, and the sense then is, What is to be thought about the case of Abraham? A third rendering has been suggested. It is to take 'hath found' with 'according to the flesh,' and to give the sense as, 'What shall we say that Abraham has gained by his natural powers unaided by the grace of God?' Although in verses 18-21 the contrast is made between Abraham's physical incapacity for fatherhood and his faith that God could even through him fulfil the promise of a son, yet the immediate context does not even suggest this question; and it is much more natural to connect **according to the flesh** with **our forefather**. In these words Paul asserts his Jewish nationality, and probably suggests that the person bringing forward this objection must also be thought of as a Jew; but the phrase does not prove that the majority of the Roman believers were Jews.

2. That Abraham was justified, that is, accepted by God to favour, his being chosen to be forefather of the elect nation puts beyond all doubt. The question in dispute was not this fact, but the ground of it. Was it works, or faith? Paul, as a pious and patriotic Jew, will go in reverence for the patriarch as far as he can. He does not settle the question at once by applying to Abraham the general principle he had laid down, 'By the works of the law shall no flesh be justified in his sight.' He is willing

not toward God. For what saith the scripture? And Abraham believed God, and it was reckoned unto him

to entertain the supposition that Abraham was an exception to the rule of universal sinfulness. In that case Abraham had a claim to the honour of all men, and so might shew some confidence in himself in relation to men: but even if acquitted of all fault he had no right to assert any claim on God's favour. The Pharisaic conception of self-righteousness is thus absolutely disproved and denied. Even the sinless, according to Paul, can claim no merit before God. This argument need not, however, be carried any further, as the law itself excludes the supposition that Abraham found favour before God on account of his merits.

3. And Abraham believed God, and it was reckoned unto him for righteousness. This is quoted from Gen. xv. 6 (LXX) both by Paul and James (ii. 23); but while Paul draws the conclusion that Abraham was reckoned righteous for his faith alone, not his works, James infers that 'by works a man is justified, and not only by faith.' The difference is due to the different experiences, environments, and intentions of the two apostles. The one had felt no need to forsake the law to follow Christ; the other had been forced to break with the law that he might be joined to Christ. The one lived in the midst of Palestinian Jewish-Christianity, where the law was prized as a precious possession and a glorious privilege; the other moved among the Gentile churches, where it was proving a wall of partition between brethren in Christ. The one was rebuking a barren orthodoxy; the other a Pharisaic self-righteousness. For the one, faith meant simply belief in doctrine; for the other, union with Christ. For the one, works were good and godly deeds such as please God and bless man; for the other, the observance of rules for the sake of reward. There is no controversy between them, just because they have no conceptions in common where contradiction might emerge. Paul's position is grounded on a deeper and higher experience, but James's contention is provoked by a common danger of a shallow piety. The discussions in the Jewish schools regarding Abraham's faith are referred to in the Introduction.

reckoned. This metaphor is taken from accounts. 'It was set down on the credit side.' Malachi (iii. 16) speaks of 'a book of remembrance,' in which man's deeds are written, similar to the records Oriental sovereigns kept of services to, or offences against, their persons (Esther vi. 1); and Daniel and Revelation alike declare that at the judgement-day 'books' are brought out before God (Dan. vii. 10; Rev. xx. 12). This is figurative language, but a spiritual reality corresponds to it; each man before God carries his own record in himself.

4 for righteousness. Now to him that worketh, the reward
 5 is not reckoned as of grace, but as of debt. But to him
 that worketh not, but believeth on him that justifieth the
 6 ungodly, his faith is reckoned for righteousness. Even
 as David also pronounceth blessing upon the man, unto
 whom God reckoneth righteousness apart from works,
 7 *saying,*

for righteousness. Faith was, so to speak, entered in the books as an equivalent for righteousness. The Jews, while laying stress on Abraham's faith, also made much of his righteousness. As the only righteous man of his generation, it was affirmed that he was chosen to be the father of the chosen people. He knew beforehand all the requirements of the law and kept them. The Shekinah was brought to earth by the merits of seven righteous men, of whom Abraham was the first. Circumcision and the keeping of the law by anticipation perfected his original righteousness. Paul seems in the following verses to be combating some of these notions.

4, 5. Paul, from a common illustration (a workman's wages are a debt due to him, not a gift bestowed on him, and therefore a gift can be received, but not earned), draws a conclusion important for his argument that Abraham's justification was not due partly to his faith and partly to his righteousness, but wholly and solely to the former, and not at all to the latter. If Abraham in any degree at all deserved God's favour, it was not God's free grace that bestowed it, or Abraham's simple faith that received it.

5. that justifieth: God; for although Christ is usually represented as the object of Christian faith, yet as Paul is dealing with faith in its most general aspects, he prefers to describe God as the object. In this verse Paul is laying down a general principle, and is not confining his attention to the case of Abraham, although Abraham's case is the occasion for stating this principle; for he would not describe Abraham as **ungodly**. He purposely uses this term to shew all that faith can accomplish, and to prepare for the quotation from a Psalm that follows.

6. David. Ps. xxxii, from which the words quoted are taken, is by both the Hebrew and the Greek versions ascribed to David, and some scholars still maintain his authorship. But it has to be remembered that the use of the name in the N. T. does not settle any question of authorship, as at that date the whole Psalter was popularly spoken of as by David.

blessing. David does not pronounce the blessing on the forgiven man, it is God Himself who pronounces him blessed.

Blessed are they whose iniquities are forgiven,
And whose sins are covered.

Blessed is the man to whom the Lord will not reckon sin.

Is this blessing then pronounced upon the circumcision, 9
or upon the uncircumcision also? for we say, To Abraham
his faith was reckoned for righteousness. How then was 10
it reckoned? when he was in circumcision, or in un-
circumcision? Not in circumcision, but in uncircum-
cision: and he received the sign of circumcision, a seal 11

David in this Psalm speaks of 'the pronouncing blessed by God' (that is the meaning of the Greek word).

7. Blessed. The Greek word expresses the highest state of happiness possible.

8. will not. The Greek has a double negative, 'will in no wise.'

(ii) iv. 9-12. *Abraham's acceptance prior to his circumcision.* The Jewish objector might urge his suit by declaring that even although faith was the condition of Abraham's favour before God, yet the fact that God appointed the institution of circumcision proves that faith cannot be taken into account alone, but some significance and value must attach to circumcision. Paul in answer appeals to the historical fact that the acceptance of Abraham is recorded (Gen. xv. 6) before the account of his circumcision is given (xvii. 10), and draws from this fact not only the immediate inference that in Abraham's case faith alone was the ground of his acceptance, but also the more remote conclusion that this took place in order that uncircumcised Gentiles as well as circumcised Jews might be able to claim him as spiritual ancestor, and a share in the spiritual inheritance promised to him. The reasoning runs as follows:—The blessing spoken of by David belongs to the uncircumcised as well as to the circumcised, because Abraham was accepted by God before his circumcision, which was not a reason for, but a seal in confirmation of, his acceptance. God's purpose in accepting him prior to circumcision was manifestly this, that he might be the spiritual ancestor of all believers irrespective of circumcision, and might communicate to all the spiritual inheritance of which circumcision was the sign on the sole condition of faith.

11. sign of circumcision: the sign consisting of circumcision. This, in Gen. xvii. 11, is described as 'the sign of the covenant.' God made an agreement with Abraham, to which he set his seal by being circumcised.

of the righteousness of the faith which he had while he was in uncircumcision : that he might be the father of all them that believe, though they be in uncircumcision, 12 that righteousness might be reckoned unto them ; and the father of circumcision to them who not only are of the circumcision, but who also walk in the steps of that faith of our father Abraham which he had in uncircum- 13 cision. For not through the law was the promise to

a seal. When a child was circumcised, the following prayer was offered. 'Blessed be He that sanctifieth His beloved from the womb, and put His ordinance upon his flesh, and sealed His offspring with the sign of a holy covenant.' Similar statements are found in other Jewish writings.

that he might be, &c. Circumcision as a sign or seal is less important than that which it signifies or seals, faith ; and therefore those who have faith like Abraham's, and so prove themselves his spiritual descendants, can claim justification such as his, even if they have not the sign or the seal. Paul reads purpose into history. Abraham's acceptance with God preceded his circumcision in order to leave a door open to the Gentiles.

father of all them that believe. In one of the Jewish prayers for the Day of Atonement Abraham is called 'the first of my faithful ones.'

12. father of circumcision. Abraham transmits to his physical descendants who believe circumcision as a sign and a seal of their faith, as it was to himself.

walk in the steps. The Greek word is a military term meaning 'march in file.'

in uncircumcision : Paul insists so strongly on this fact in opposition to contemporary Judaism (see Introduction), which insisted fanatically on the rite as a necessity to salvation and a protection against perdition.

(iii) iv. 13-17. *Abraham's acceptance apart from the law.* Contemporary Judaism asserted that Abraham enjoyed God's favour because he by anticipation fulfilled all the requirements of the law. Paul now sets himself to shew that Abraham's acceptance was not only previous to his circumcision, but that the promise to him had no connexion with the law. (a) He makes a definite assertion. The promise was not made in any way dependent on keeping of the law, but only on the acceptance before God which is given to faith (verse 13). (b) He gives a reason for the assertion. From the very nature of law, which attaches guilt to every sinful act,

Abraham or to his seed, that he should be heir of the world, but through the righteousness of faith. For if ¹⁴ they which are of the law be heirs, faith is made void,

and so inflicts condemnation on the sinner, it follows that the promise could never have been fulfilled, as the demands of the law could never have been fully met, and so faith would have been altogether deprived of its object (14, 15). (c) He indicates a purpose in the fact asserted. That the promise might be fulfilled for all believers, faith in God's grace was laid down as the sole condition of the possession of the promise (16). (d) He confirms his indication of such a purpose by the testimony of Scripture to the Divine intention that Abraham should have a numerous spiritual progeny (17). The quotation in verse 17 belongs to the section, but with the words 'before him whom he believed' Paul passes to another subject, the analogy between the faith of Abraham and Christian faith, because for both God is quickener of the dead. The grammatical construction prevents the logical division of the verse, and we must take the whole of it along with the previous verses.

13. through the law: or, 'through law.' Either the Mosaic law definitely, or the principle of law generally.

promise. The O. T. religion is one of promise, and the N. T. of fulfilment. At this time Jewish thought was very much absorbed in the promises, and was eagerly expecting their early fulfilment. Only an exposition of the whole subject of Messianic prophecy would afford an adequate comment on this word.

heir of the world. Abraham was promised the land of Canaan (Gen. xii. 7, xiii. 15, xv. 18, xvii. 8), an heir (xv. 4, xvii. 19), a numerous seed (xiii. 16), and a blessing through him to the nations of the earth (xii. 3). These promises were understood to include (1) a son, (2) numerous descendants, (3) one among them who should bring blessing to all mankind, and (4) a world-wide dominion with this descendant for all Abraham's seed. In a time of oppression and persecution the Psalmist found consolation in this promise; the oppressed and persecuted would find deliverance and gain dominion. 'The meek shall inherit the land' (xxxvii. 11); and the same promise, but in a spiritual application, was repeated by Christ himself, 'Blessed are the meek: for they shall inherit the earth' (Matt. v. 5).

righteousness of faith: same as 'righteousness of God' (i. 17). It is given by God, accepted by faith.

14. they which are of the law: those who in relation to God do not depend on faith in His grace, but on their performance of the requirements of the law. If by this method blessing can be secured, then Paul argues the other method of faith in

15 and the promise is made of none effect: for the law
worketh wrath; but where there is no law, neither is
16 there transgression. For this cause *it is* of faith, that *it*
may be according to grace; to the end that the promise
may be sure to all the seed; not to that only which is of
the law, but to that also which is of the faith of Abraham,
17 who is the father of us all (as it is written, A father of
many nations have I made thee) before him whom he

God's promise is set aside. The assumption of Paul's argument is that there cannot be alternative methods of securing God's favour. If observance of the requirements of the law is possible as a condition of acceptance before God, then faith in God's promise is not necessary; if God could deal with mankind according to law, He need not have dealt according to promise. As faith in His promise is what God declares that He desires, the other alternative method is excluded. The next verse shews that 'they which are of the law' are resting their expectations on a false assumption; the requirements of the law cannot be so observed as to secure acceptance before God.

15. Where law is, sin is provoked to opposition (vii. 7-11) and becomes **transgression**; and when sin thus becomes conscious defiance, it incurs guilt and deserves punishment. Paul distinguishes between 'transgression' as disobedience to a known commandment and 'sin' as a tendency to self-will generally, which is not reckoned as guilt until it assumes the form of disobedience (v. 13).

16. **of faith.** We must supply something. 'It is' helps the grammatical construction, without doing anything for the sense. We must understand either the inheritance or the promise, or even more generally this new order of righteousness like Abraham's, which includes Gentiles as well as Jews.

grace. On the human side there can be nothing more or other than faith—grateful acceptance—if on the Divine side of this relation between God and man there is to be only grace—free, unmerited favour; 'grace' and 'faith' are correlative terms.

to the end. The inclusion of the Gentile as well as the Jew in the Divine favour could be secured only by laying down such a condition as the Gentile could fulfil as well as the Jew, and such a condition is faith responsive to grace.

17. **A father of many nations:** quoted from Gen. xvii. 5, but applied not literally to nations physically descended, but figuratively to all among all the nations who share his faith.

before him: rather, 'in the presence of him.' Abraham, so

believed, *even* God, who quickeneth the dead, and calleth the things that are not, as though they were. Who in 18

to speak, appears before God as the representative of all believers, who in the eyes of men may not be able to make good their claim to be his descendants, but who are so regarded by God, before whom Abraham stands as their ancestor. (A statement offering resemblance yet contrast to these words is found in Isa. lxi. 16.) Paul immortalizes the moments of Abraham's intercourse with God (Gen. xvii. 1).

who quickeneth the dead. Paul is thinking here first of the birth of Isaac (19), and next of the resurrection of Christ (24). The author of Hebrews adds another illustration, the restoration of Isaac to Abraham when he was about to sacrifice him (xi. 19).

calleth, &c. There are four explanations of this phrase: (1) 'speaks of non-existent things as though they existed'; (2) 'issues his creative *fiat*'; (3) 'gives his commands to the non-existent as though existent'; (4) 'invites to life or salvation.' The last explanation has no support in the context. Against the second is the consideration that the non-existent is described as treated as existent, but the creative *fiat* would abolish the non-existent and substitute the existent. The first explanation is the simplest, but the third the most striking. The reference is to Abraham's numerous seed to whom the promise is given, when as yet he had not even an heir. There is a more remote reference to the Gentiles, who, although not God's people, are included in the promise as though they were (ix. 25-26).

(iv) iv. 18-25. *Abraham's faith typical.* As has already been indicated, Paul passes from his proof that the promise was given to faith, and not according to law, to a comparison of Abraham's faith with Christian faith with respect to their object. (a) Abraham's faith was accepted by God instead of any observance of the requirements of the law, because he frankly recognized the natural improbability of a son's being born to him by Sarah, but instead of doubting was confirmed in faith (or was made physically capable by his faith), and honoured God by acknowledging His ability to fulfil His promise, even although that involved a creative act (17-22). (b) His case is not recorded on account of its personal interest only, but as a typical instance of faith. The same promise of acceptance by God is made to all who shew the same faith in God's power as shewn in the resurrection of our Lord, who was given over to the hands of his enemies that he might make an atonement for the sins of men, but who rose again that God's acceptance of his sacrifice might be declared, and that thus the faith which secures acceptance before God might be evoked (23-25).

hope believed against hope, to the end that he might become a father of many nations, according to that which
 19 had been spoken, So shall thy seed be. And without being weakened in faith he considered his own body now as good as dead (he being about a hundred years old),
 20 and the deadness of Sarah's womb: yea, looking unto the promise of God, he wavered not through unbelief,
 21 but waxed strong through faith, giving glory to God, and

18. in hope: a subjective feeling. **against hope:** an objective fact. The first hope is the hope inspired by God's promise; the second is the hope that any man might have of being a father. The latter, resting on natural probability, Abraham could not cherish; the former, grounded in God's word, he did maintain.

to the end. This was not the motive in Abraham's own mind, but it was the Divine intention in all God's dealings.

So shall thy seed be. This is an allusive quotation, the meaning of which can be discovered only by recalling the context (Gen. xv. 5): 'And God brought Abram forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to tell them: and he said unto him, So shall thy seed be.'

19. he considered. Some ancient MSS. read 'he considered not.' In the latter case the meaning is that strong in his faith he took no note of the physical difficulties in the way of the fulfilment of God's promise. In the former case Abraham is represented as fully aware of all that seemed to stand in the way of God's carrying out His purpose, yet as not allowing his faith to be at all weakened thereby. Not only is the MS. authority for the omission of the negative much stronger than that for its insertion, but the former reading represents Abraham in a more heroic attitude than the latter. The faith that ignores difficulties is not so great as the faith which persists while recognizing obstacles fully.

20. waxed strong through faith. This phrase has two possible meanings: (1) 'He was strengthened in his faith.' (2) 'He was given the power to become a father through his faith,' that is, his faith appropriated a supernatural virtue. In the theology of the Jewish schools the statement is met with: 'Abraham was renewed in his nature, became a new creature, in order to accomplish the begetting.' And the author of Hebrews affirms (xi. 11): 'By faith even Sarah herself received power to conceive seed when she was past age, since she counted him faithful who had promised.' The second interpretation is undoubtedly to be preferred. It is interesting to note that according

being fully assured that, what he had promised, he was able also to perform. Wherefore also it was reckoned ²² unto him for righteousness. Now it was not written for ²³ his sake alone, that it was reckoned unto him; but for ²⁴ our sake also, unto whom it shall be reckoned, who believe on him that raised Jesus our Lord from the dead, who was delivered up for our trespasses, and was raised ²⁵ for our justification.

to the record in Genesis, Abraham's consideration of the natural improbabilities led him at first to receive God's promise with incredulity. 'Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?' (xvii. 17.) This incredulity is shared by Sarah. 'And Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?' (xviii. 12.) Both Paul and the writer to the Hebrews consider only the final faith, not the temporary incredulity.

giving glory. This does not mean that Abraham praised God in words only, but that his faith redounded to God's honour.

23. for his sake alone. A Jewish writing affirms: 'Thou findest that all that is recorded of Abraham is repeated in the history of his children.' (Cf. 1 Cor. ix. 9.) The principle assumed in this application of the Scriptures is expressed in 1 Cor. x. 6, 11, and Rom. xv. 4. Not historical interpretation, but practical application of the Scriptures is Paul's sole aim.

24. him that raised Jesus our Lord from the dead. Christian faith is similar to Abraham's in the following respects: (1) The object is God, but (2) God as exercising the power to bring life out of death—in Abraham's case, birth from parents as good as dead; in Christ's case, resurrection from the dead.

25. for our trespasses: either 'because of our trespasses' as a necessary result of them, or 'in order to atone for them.' But Christ's death is a necessary result of our sins, because it is God's purpose by that death to atone for them.

for our justification. This can have no other meaning than 'with a view to our justification.' This pregnant statement, however, demands an exposition of its contents. Christian faith has its starting-point in the resurrection of Christ; for if Christ had not risen, but had perished in death, Christian faith, as such, would have had no object (Acts xvii. 31). Again, the Resurrection declares more fully the nature of this object; for by the Resurrection Christ is ordained Son of God in power (Rom. i. 4). The

5 Being therefore justified by faith, let us have peace

Resurrection once more reverses the judgement of man on Christ, and expresses God's judgement of approval on him (Acts ii. 36, iii. 14, 15). Thus the Resurrection declares God's acceptance of the sacrifice of Christ as the ground on which sinners are forgiven (1 Cor. xv. 13-17), and accordingly renders possible the faith in Christ's death as a sacrifice for sin which secures justification for the individual believer. Lastly, it is the Resurrection that is the starting-point of that fellowship of the believer with the risen Christ by which the transformation of the Christian character is effected (Rom. vi. 1-11), and that is the pledge and the pattern of man's immortality, glory, blessedness (1 Cor. xv. 20, 23; 2 Cor. iv. 14; Col. i. 18; Rom. viii. 11).

(4) v. 1-11. *The blissful effects of righteousness.*

After having shewn man's need and God's provision of righteousness, and having proved that the way in which God's provision meets man's need, grace offered to faith, does not make the law of none effect but establishes it, Paul anticipates the gradual development of his theme by (i) briefly indicating what the blissful effects of this righteousness are (1-4), and (ii) clearly demonstrating the solid foundation of Divine purpose on which the structure of the Christian experience rests (5-11).

(i) v. 1-4. *Description of the blissful effects.* The blissful effects of justification partially possessed and gradually to be realized are reconciliation with God, the enjoyment of God's favour, the gladness inspired by the hope of sharing in the holiness and blessedness of God, and the confirmation of this hope in the endurance of trial cheerfully, and the discipline of character which this endurance involves.

1. Being therefore justified by faith. The foundation of the Christian life has been laid in the previous chapters; Paul now sketches the structure that is to be built on it.

let us have. Some ancient authorities read 'we have' (R. V. marg.). While the external evidence, that of MSS., &c., is overwhelming for the former reading, the internal evidence—what seems to suit the context best—seems to be as strongly for the latter. This is the didactic part of the letter, and the practical begins only with chapter xii. It is not Paul's habit, as of the author of Hebrews, to mingle exposition and exhortation. He is here dealing with the blissful effects of justification, and we should therefore expect him to state these not as duties to be done, but as facts already experienced. On the other hand these are subjective effects, effects in the disposition of the believer, and

with God through our Lord Jesus Christ ; through whom 2
 also we have had our access by faith into this grace
 wherein we stand ; and let us rejoice in hope of the
 glory of God. And not only so, but let us also rejoice 3

the degree in which he experiences them will depend on himself. Hence statement easily passes into appeal. Paul declares that such are the effects of justification, if the believer does not put any hindrance in their way. While it is justification that first makes possible these inward dispositions, yet the believer must fulfil the conditions of their realization. In this way we may follow the MS. authority, and yet explain the reading in harmony with the context. This explanation applies also to other variant readings in these verses.

let us have peace. This means 'let us keep or enjoy peace,' not in the submission of our wishes to God's will, or the harmony of our aims with His ends (for this subject is not dealt with till the next division of the Epistle, the doctrine of sanctification), but in the conscious enjoyment of the reconciliation with God Christ has procured for us, the acquittal of our guilt, our acceptance to God's favour, the restoration of our personal communion with God. 'Peace' here has the same sense as 'reconciliation' in verse 11, and what needs to be said about the conception may be deferred to the note on that word. Distrust of God's love for us, suspicion of His dealings, dread of His judgement, all the feelings of estrangement from God which sin produces, are condemned by this exhortation as unbecoming and unwarranted in the justified.

2. have had our access: better, 'have got our introduction.' (Cf. Eph. ii. 18.) The idea suggested is that of the presence-chamber of a king, into which his subjects cannot enter alone, but must be introduced by some person in authority. Christ is here the introducer.

grace. The Divine cause is put for the human result. What is meant is the state into which the justified sinner is introduced by God's favour in Christ.

stand: stand fast or firm ; a state of security, and therefore of confidence.

let us rejoice, and not 'we rejoice' ; see note on verse 1.

rejoice: *Gr.* 'glory,' 'make our boast.' The Jew made his boast of what he had done ; this Paul condemns. The Christian makes his boast of what God will do ; this Paul commends.

glory of God: see note on iii. 23.

3. not only so. The hope of the future good, and the endurance of the present ill go together.

in our tribulations: knowing that tribulation worketh
 4 patience; and patience, probation; and probation, hope:
 5 and hope putteth not to shame; because the love of God
 hath been shed abroad in our hearts through the Holy

tribulations: bodily hardships and sufferings, which Paul himself so abundantly experienced, and which he regarded as inseparable from every Christian experience (Rom. viii. 35; 1 Cor. iv. 11-13, vii. 26-32, xv. 30-32; 2 Cor. i. 3-10, xi. 23-27).

patience: 'manly endurance,' 'fortitude,' an active virtue, and not only a passive grace, as 'patience' suggests.

4. probation: a character that has been tested, has stood the test, and can confidently be put to any test again, 'The temper of the veteran as opposed to that of the raw recruit' (2 Tim. ii. 3).

hope: resting on faith in God's word, but strengthened with the discipline of the whole character.

(ii) v. 5-11. *Demonstration of the blissful effects.* (a) The blessings which the Christian believer enjoys will not prove illusions; they are guaranteed to him by the Spirit of God filling his consciousness with the certainty of God's love, of which the convincing evidence has been given in the death of Christ for the good of the undeserving, contrary to all human analogies, as only in very exceptional circumstances would one man be willing to die for another (5-8). (b) When God has done so much, acquitting the sinful, and bringing back the estranged to His love, He may be confidently expected to do what is not so great, deliver from judgement and doom. If the lesser power of His death has accomplished the harder task, the greater power of His life will not fail in the easier (9-10). (c) Not only is the future good thus assured, but the Christian, by his faith in Christ restored to loving communion with God, has his joy in that communion (11).

5. hope putteth not to shame: 'does not disappoint,' 'does not prove illusory' (2 Cor. vii. 14, ix. 4). The thought may have been suggested by the Greek version of Isa. xxviii. 16, 'he that believeth shall not be put to shame.'

the love of God: not our love to God, but God's love to us, or rather, our sense of God's love, for the reality of that love cannot be the basis of our hope until we gain a consciousness of it.

hath been shed abroad: *lit.* 'has been poured out.' Owing to the intense heat and frequent scarcity of water in the East, the communication of spiritual benefits is often represented by

Ghost which was given unto us. For while we were yet 6 weak, in due season Christ died for the ungodly. For 7 scarcely for a righteous man will one die: for per-

the metaphor of 'pouring water' (Isa. xlv. 3; Joel ii. 28). Cf. John vii. 38, 39.

Holy Ghost: the first mention in this Epistle of the Spirit, to whose presence and activity Paul ascribes all his experiences as a Christian. The Christian life is a life in the Spirit (viii. 1, 4, 9), who is the Spirit of God dwelling in the believer (9), and the Spirit of Christ, without whom no man can claim to be a believer (9). The Spirit not only dwells in the believer (11), but also leads him (14); bears witness with his spirit to his sonship and heirship (16) as Spirit of adoption (15), and as Himself the firstfruits; helps his infirmity in prayer by making intercession for him (26), as life is the means whereby God quickens his mortal body in the Resurrection (11). He is the power by whom signs and wonders are wrought (xv. 19); but also the source of the Christian virtues and graces, as love (30), righteousness and peace and joy (xiv. 17), hope (xv. 13), and holiness (16). One of the conspicuous features and distinctive merits of Paul's doctrine of the Spirit is that it allows the supernatural manifestations of the Spirit's power to fall into the background, although many of the early church seem to have attached special importance to these, and brings into the forefront the spiritual and ethical results of the Spirit's work.

6. weak: incapable of saving ourselves by meriting forgiveness and reward through fulfilling the law.

due season. It is a favourite thought with Paul that Christ came just at the fittest moment in the world's history (Gal. iv. 4; 2 Cor. vi. 2; Eph. i. 10; 1 Tim. ii. 6, vi. 15; Titus i. 3: see also iii. 26). The historical justification of this thought may be found in the extent of the Roman Empire as an open field of evangelization, the diffusion of the Greek language as a channel of general communication, the dispersion of the Jews as a preparation by their propaganda for the spread of the gospel.

ungodly. Paul has shewn in chap. i. how impiety is the root of immorality.

7. This verse explains, by means of human analogies, how striking a proof of the love of God is afforded by the death of Christ.

righteous . . . good. There is evidently a contrast intended between righteous and good: the righteous man is he who acts in strict accordance with moral law; the good, he who shews a genial and generous disposition. The Gnostics called the God of the O. T. righteous—of the N. T. good. As the good man

adventure for the good man some one would even dare
 8 to die. But God commendeth his own love toward us,
 in that, while we were yet sinners, Christ died for us.
 9 Much more then, being now justified by his blood, shall
 10 we be saved from the wrath of *God* through him. For
 if, while we were enemies, we were reconciled to God

inspires an affection the righteous cannot command, a greater sacrifice will be made on his behalf.

the good man: or, 'that which is good.' The Greek may be either masculine or neuter, but the neuter, 'a good cause,' is excluded, because the contrast is of persons.

8. his own love. The motive of redemption is not in man, but in God Himself. The closer the relationship between God and Christ is conceived to be, the fuller the revelation of God's love in him proves to our mind and heart; the lower the conception of Christ's Person, the narrower the idea of God's Fatherhood.

sinners. Therefore in a state of enmity to God, undeserving of His favour; man might make a sacrifice for one who had proved himself worthy, and had endeared himself: God makes a sacrifice for those without any desert or attractiveness.

for us: 'on our behalf,' not 'in our stead,' is the meaning of the preposition used here. Undue stress should not be laid on the distinction, for if 'on our behalf,' that we might be saved from the doom of death, Christ himself endured that doom in the darkness and lowliness of his soul, if by his suffering we are saved from suffering, what he endures 'in our behalf' is surely also endured 'in our stead.'

9. Much more then. Christ's death to gain forgiveness for sinners now is a greater proof of God's love than the salvation of saints by his life at the last day; and if God has done the greater, much more will He do the less.

justified by his blood. Justification or the sinner's acceptance before God is a result of the propitiation in Christ's death, and is distinguished by Paul from 'salvation,' the deliverance of the righteous from **the wrath (of God)** which shall fall on the wicked in the final judgement.

10. enemies. Not only estranged in mind from God, but necessarily and deservedly in a hostile relation to God, subject to His wrath, liable to His punishment; hence **reconciled** means mutual removal of hindrances to loving fellowship, not only man's estrangement from God set aside, but also God's displeasure against us as sinners taken out of the way. This follows from the sense which is attached by Paul to the death of Christ as not

through the death of his Son, much more, being reconciled, shall we be saved by his life; and not only so, 11 but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

Therefore, as through one man sin entered into the 12

merely a display of Divine love to melt our hard hearts, but as also a propitiation, a revelation of the Divine righteousness.

by his life: in personal union with the living Saviour and Lord. The full exposition of this phrase must be reserved for the notes on vi. 8-11, viii. 10, 11.

11. and not only so, but. The objective facts, justification now, salvation hereafter, are accompanied by the corresponding subjective feeling, joy in, or boast of, God. The participle and not the indicative of the verb is the better attested reading; this is another illustration of the loose grammatical construction of some of Paul's sentences.

reconciliation. This is the same as the 'peace' of verse 1. While some theologians contend that the reconciliation is only on the part of man, man's hostility to God changed to submission, and cannot be on the part of God, as God is Love 'without variableness, or shadow of turning'; yet, on the other hand, (1) we read here of receiving the reconciliation from God as a gift; (2) we find 'enemies' contrasted in such a way with 'beloved' (xi. 28), that as the latter can mean only objects of God's love, the former cannot mean anything else than 'exposed to God's hostility'; (3) God's wrath against sin, here and hereafter, is asserted (i. 18); (4) the death of Christ is described as propitiatory, and this can only mean that in that death God is propitiated; that is, Christ's death as an adequate and effective manifestation of God's righteousness in condemning and punishing sin makes possible a change in God's attitude to sinners, although that does not imply a changed disposition or intention. Grieved, wounded love can now forgive, and find joy in the forgiveness; God's good pleasure hindered and thwarted by sin can now have free course.

(5) v. 12-21. *Christ more to the race than Adam.*

This passage is not merely a rhetorical peroration to this division of the Epistle; it is a logical demonstration of a fact without which the argument itself would not be completed. On the one hand the righteousness of God is in one person, Christ, operative and communicative in his death and life; on the other, sin is diffused throughout the whole race. Is there or can there be such a connexion between one person and the whole race as to secure

world, and death through sin; and so death passed unto

for all what one has done? Paul first of all proves that such a connexion is already existing in human history in the relation of Adam to the race, and therefore the possibility of such a connexion between Christ and mankind may be assumed. This is the comparison between Adam and Christ (12-14). Paul in the next place shews that such a connexion is for many reasons even more probable in the case of Christ than of Adam. This is the contrast between Adam and Christ (15-21). Putting this argument in modern phraseology it is simply this: (1) the solidarity of the race is a condition for the diffusion of good, even as it has proved for the extension of evil, and (2) the result will be favourable, and not adverse to progress. (a) Even as the effects of Adam's sin extended beyond himself to include the whole race, so did the effects of Christ's work, of whom Adam was a type (12). (b) Through Adam sin entered the race, and death as penalty of sin; and as all men shared Adam's sin, so there fell on them his doom, even although till the law was given by Moses their sin could not be regarded as involving the guilt of conscious disobedience (13, 14). (c) But if there is some resemblance between Adam and Christ there is still greater difference: (i) in moral quality—Adam's act was disobedience, Christ's work is undeserved kindness; (ii) in immediate consequence—condemnation through Adam, justification in Christ; (iii) in ultimate consequence—death from Adam, life from Christ; (iv) in mode of connexion—condemnation expanding from Adam to include the race, the sins of the race concentrating in Christ to be forgiven (15, 16). (d) The contrast may be set forth summarily in two propositions. By his trespass Adam made all mankind sinful, brought on them a judgement, resulting in the dominion of death; by his obedience Christ brought to all men grace, forgiveness, righteousness, and life (17-19). (e) Between this order of sin and this order of grace the law came, but its effect was not to restrain, but to multiply sin, and yet it thus prepared for grace, inasmuch as the abundance of sin was the occasion for an exceeding abundance of grace (20). (f) The purpose of God was thus made manifest, to supersede the order of sin resulting in the dominion of death by the order of grace, which has its immediate consequence in righteousness, and its ultimate effect in eternal life. This new order has been established and is being maintained by the one person, whom faith confesses Saviour, Messiah, Lord (21).

12-14. The structure of this sentence is very irregular. Paul begins the sentence as though he intended it to run, 'As through one man sin entered into the world, and death by sin, so through one man righteousness entered, and life through righteousness.'

all men, for that all sinned :—for until the law sin was in 13

But he is led to explain how death became the common lot, and then why, even before there was guilt, death reigned; and so he abandons the construction he has begun, and instead of the conclusion we might have expected, he introduces his reference to Christ in a subordinate relative clause, 'who is a figure of him that was to come.'

12. through one man: Adam. Paul assumes the common tradition of his age and people about the early history of mankind—one common ancestor of the race, the introduction of sin through his disobedience, the infliction of the sentence of death as a penalty on sin. But, be it observed, he is not attempting here to account either for sin or death; he introduces this reference to Adam solely to justify his assertion that Christ's sacrifice is the means of salvation to the whole race. His doctrine of redemption in Christ does not rest on his conception of man's primitive state, and does not stand or fall with it, as is often assumed. But the whole subject will be discussed more fully in a note at the end of this passage.

sin. See note on iii. 9 for Paul's teaching on this subject.

death. Death in its widest aspects, not as physical dissolution merely, but embracing all that this event means for the consciousness of a sinful race.

passed into: 'made its way to each individual member of the race,' as has been said, 'like a father's inheritance divided among his children.'

for that. The Greek thus rendered is the preposition meaning 'at,' 'by,' 'on,' and the relative pronoun, either masculine or neuter, 'whom' or 'which.' There has been a great variety of interpretations of this seemingly simple phrase. (1) Some commentators take the relative as masculine, with Adam as its antecedent, and render 'in whom'; but against this there are grammatical objections. (2) A still less probable interpretation is that which makes death the antecedent. (3) Taking the relative as neuter, the meaning has been taken to be 'in like manner as,' 'in so far as'; but the simplest and most probable translation is to treat the phrase as a conjunction, and render 'because.'

all sinned. The question is, In what sense? (1) As Adam was the father of the race all the descendants sinned in his sin, even as Levi paid tithes to Melchisedec 'in the loins' of Abraham (Heb. vii. 9, 10). He was the representative of mankind, and all men are responsible for what he did. But by adding 'in Adam,' Paul would have made that clear if that had been his meaning. This sense cannot be got out of the words as they stand. (2) Taking the words in their ordinary sense, some commentators render 'all as a matter of fact by their own choice committed

- the world: but sin is not imputed when there is no law.
- 14 Nevertheless death reigned from Adam until Moses, even over them that had not sinned after the likeness of Adam's transgression, who is a figure of him that was to come.
- 15 But not as the trespass, so also *is* the free gift. For if by

sin'; but (a) Paul goes on in the next verse to shew that till the time of Moses, in the absence of law, the descendants of Adam could not sin in the full sense of sin as Adam; and (b) the comparison with Christ turns on the transmission to Adam's descendants of the consequences of his act, whereas this interpretation represents every man's sin as the cause of his death, and so ignores the connexion of the race with Adam. (c) We may take 'sinned' in the ordinary sense as personal acts of Adam's descendants, but explain these acts as the result of a tendency to sin inherited from Adam. Without expressly stating it, Paul assumes the doctrine of original sin in the sense of an inherited tendency to sin, for what he affirms beyond all doubt here is that both the sin and the death of the human race are the effects of Adam's transgression.

13. Inheriting from Adam both the tendency to sin and the liability to its punishment, death, mankind, until the law came, was less guilty than Adam: its sin was not conscious, voluntary transgression of a recognized authority, and would not have deserved the full penalty of death. That was an inherited evil, not a personally incurred judgement.

sin is not imputed: 'brought into account,' regarded as guilt itself deserving penalty.

14. **death reigned.** Death is personified as sin had been, and is represented as a tyrant wielding universal dominion.

Moses. After the law had once been given the chosen people was, as regards moral knowledge, in the position Adam had been. Henceforth sin was transgression.

figure. The Greek word means (1) 'stamp struck by a die,' (2) 'copy' or 'representation,' (3) 'mould,' 'pattern,' and (4) 'type,' which has been defined as 'an event or person in history corresponding in certain characteristic features to another event or person.' The type comes first in time, and is followed by the anti-type.

him that was to come: 'the coming one,' but coming after the time of Adam, not 'him who is yet to come' (with reference to the Second Advent).

15. **trespass:** *lit.* 'a step or fall sideways.' This is the third word used by Paul to describe moral evil. If the literal sense of sin, 'missing the mark,' suggests failure to realize the ideal, the

the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto the many. And not as 16 through one that sinned, so is the gift: for the judgement *came* of one unto condemnation, but the free gift *came* of many trespasses unto justification. For if, by the trespass 17 of the one, death reigned through the one; much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the one, *even* Jesus Christ. So then as through one trespass *the judge-* 18 *ment came* unto all men to condemnation; even so through one act of righteousness *the free gift came* unto

literal sense of trespass suggests a relapse even from the attained good. Sin is not only imperfection, but even deterioration.

free gift. The Greek word is a derivation of the word rendered in the N. T. 'grace,' and this connexion would be shewn by rendering 'act of grace' or 'gift of grace'; in the plural the same term is used for the supernatural powers that often accompanied the reception of the Spirit.

the one: Adam. **the many:** all mankind.

much more. This verse begins to shew the unlikeness of Christ to Adam. The good results of Christ's work may be expected to exceed the evil consequences of Adam's act.

gift: 'boon,' award reserved for the highest and best, good bestowed. In verse 17 the gift is defined further as 'the gift of righteousness'; this is the justification the sinner gets in Christ.

by the grace is connected with 'gift,' not 'abound.'

16. justification: *lit.* 'act of righteousness,' the Divine sentence by which all sinners who believe are in Christ pronounced righteous.

17. through the one. Subjects of death's tyranny become sovereigns. Christ accomplishes all that mankind needs in order to escape the tyranny of death and attain the sovereignty of life.

18. so then. Paul now begins to sum up what has been proved in the previous verses.

one act of righteousness. This phrase renders the same Greek word as is rendered 'justification' in verse 16, and there is no adequate reason for making any change. The word here as there means, 'the Divine sentence of justification pronounced on the race.' It is doubtful whether it can mean, as some maintain, 'the righteous act,' 'the obedience' of Christ. Although this sense

19 all men to justification of life. For as through the one
 man's disobedience the many were made sinners, even
 so through the obedience of the one shall the many be
 20 made righteous. And the law came in beside, that the
 trespass might abound; but where sin abounded, grace
 21 did abound more exceedingly: that, as sin reigned in

would offer a more direct contrast to 'the trespass' of Adam, yet the effect of Christ's act may be opposed to Adam's act.

justification of life: justification which has, as its immediate consequence, life.

19. disobedience. It was this that made Adam's sin transgression.

were made. We may ask, In what sense? The answer is this, 'All the effects of Adam's sin as transmitted to his descendants, apart from their personal transgressions are included on the one side; and all the results of Christ's work apart from their personal efforts on the other.'

obedience: the moral, as propitiation is the religious, aspect of the cross.

shall . . . be made. The future does not refer to the last judgment, but to the successive generations of believers, and therefore includes the present.

20. came in beside: as an 'after-thought,' a 'parenthesis.' Paul thus expresses its temporary and relative character.

that the trespass might abound: better, 'be multiplied.' The law was given to restrain sin, but as a matter of fact its effect was in many cases to provoke sin (vii. 10, 13), and as this sin was disregard and defiance of restraint it was now trespass or transgression, and involved greater guilt. This secondary result is here represented as the primary purpose.

21. death: the most evident, permanent, and universal result of the dominion of sin over the race.

righteousness. Here still in the sense of righteousness of God, justification, not in the sense of righteous character. 20, 21 illustrate Paul's Christian optimism; the good is greater, stronger, more enduring than the evil.

ADAM'S SIN AND ITS RESULTS (12-21).

In this contrast between Adam and Christ, Paul assumes, as every Christian of the Apostolic Age assumed, that Adam was an historical personality, that the record of the Fall in Genesis was a narrative of facts, that sin and death were introduced into the race as the penalty of the disobedience of its one ancestor.

death, even so might grace reign through righteous-

Apart altogether from any objection that anthropology might urge against this view, even a moderate critical exegesis recognizes the symbolical character of the narrative in Genesis. The question is not whether we can reconcile these two views, but whether the essential significance of Paul's argument is invalidated by recognizing that in this matter he shared the intellectual limitations of his age. That the whole race has sprung from a common ancestry, the theory of evolution would tend rather to confirm than to disprove. That the primitive state was one of spiritual and moral perfection, as Christian theology has sometimes affirmed, and as modern anthropology would most certainly deny, Paul does not assert. His words in 1 Cor. xv. 47, that 'the first man is of the earth, earthy,' would indicate rather that he recognized in some degree the imperfections of that state. The doctrine of the flesh too indicates that he saw in man's nature as embodied spirit a possibility of evil that might very easily become an actuality. It cannot be denied, however, that he represents Adam's condition as one of greater responsibility, because clearer knowledge and fuller freedom, than that of his descendants. He transgressed a positive command; they sinned, but in the absence of law their sin was not imputed to them as guilt. Just as in describing the heathen world Paul's view is confined to the Roman Empire, so in recording the moral history of mankind Paul's horizon is limited by the sacred traditions of his own people. The only law he thinks of is the law of Moses; but we may generalize his conception of the giving of the law as the awakening of the moral consciousness, and may see in the distinction he makes between the period before the law and the period after the law a recognition of a moral development for the race. So far as our present knowledge goes, we may not be able to justify the exception Paul makes of the earliest ancestor of the race; but must admit that his moral consciousness was probably not less, but more rudimentary than that of his descendants. But whenever and however a conscious and voluntary transgression of a law recognized as valid by the developing moral consciousness took place, sin and guilt became facts in human history. Mankind is a fallen race, because its conduct ever falls short of its conscience. That this need not be so, man's sense of freedom and feeling of guilt—ultimate facts beyond which we cannot get—prove. That heredity is an important and influential factor in the moral history of the race, which may be regarded as an organic unity, modern investigation confirms. The Pauline assumptions then, that sin is not a necessity but due to an abuse of liberty, that there has been a development of the moral consciousness involving increasing responsibility, that heredity favours the diffusion and transmission

ness unto eternal life through Jesus Christ our Lord.

of sin, are truths not contradicted, but even confirmed by our wider knowledge. Can this, however, be also said of the connexion he asserts between sin and death? Death, it is said, is a natural necessity for every vital organism, to which living creatures before man's advent were already subject. There is no evidence that man's sin did or could so change not only his own constitution, but even the organization of other living beings, as to make them with him liable to death. To this valid objection answers have been attempted, to which it would be a pity if Christian theology bound itself. It has been said that God, foreseeing man's sin, placed him in a dying world. Had there been no evil in prospect, the constitution of living creatures would have been different. Or, assuming that death would have been the lot of the lower creatures in any case, man's nature has been represented as endowed with a possibility of immortality, of a development above and beyond the conditions of mortality. Had man not sinned, he would have realized that possibility by completing that development. Interesting as these speculations are, we do not need to assume their truth in trying to justify Paul. Paul meant by death not physical dissolution merely, but death in its totality as it is for the human consciousness. Can it be denied that the terror and darkness of death for the mind and heart of man is due in large measure to his sense of guilt, and the effects of sin in his reason, conscience, spirit? Christ abolishes death, not by preventing physical dissolution but by giving the fact a new meaning by allowing man to see it from the standpoint, not of human guilt, but of Divine grace. In a sinless race death as an experience would have been very different from what it is. Doubtless had Paul been asked whether physical dissolution was due to sin or not, he would have given an affirmative answer. While we may not be able now to do the same, yet we can recognize a connexion between death, as in its totality it is for the human consciousness, and human sin and guilt, and this is the important consideration. But the main purpose of Paul's argument is not to account for the origin of sin or death, nor to prove man's need of redemption through Christ. Man is sinful and mortal, that is a fact that needs only to be stated: proof is superfluous. On that fact, not on any theory about it, rests man's need of redemption. Paul's argument in this passage is briefly this. He assumes as facts the solidarity of the human race as the condition of the diffusion and transmission of sin, and consequently death as its penalty. He draws the conclusion that heredity and environment will prove still more adequate and effective means for communicating the grace and the resulting life manifest in Christ. Surely belief in progress involves this conception, that these factors of man's unity as a race

What shall we say then? Shall we continue in sin, 6

work in the long run and to the widest extent for good rather than evil, for a grace still more abounding than sin, which abounds.

II. The Doctrine of Sanctification. vi—viii.

Although Paul passes from the first to the second division of his doctrinal exposition by offering his doctrine of sanctification as an answer to an objection that might be brought against his doctrine of justification, yet we would do injustice to Paul's own experience as well as his theology if we were to regard his treatment of the question of forgiveness as primary and essential in this treatise, and his dealing with the question of holiness as secondary and defensive merely. Surely the two autobiographical passages (vi. 1-11 and vii. 7-25) shew that Paul felt as keenly the need of deliverance from the bondage of sin as of escape from the shadows of guilt, and that he prized Christ's spirit as the power of holiness as highly as Christ's sacrifice as the reason for his forgiveness. In Paul's Gospel we must accord as prominent and important a place to his doctrine of sanctification as to his doctrine of justification, although his method of introducing it might suggest inferiority and dependence. (1) Against the objection that the doctrine of justification encourages moral laxity and indulgence, Paul shews that, as the symbol of baptism declares, faith is so vital a union with the living Christ that the typical experience of Christ in his crucifixion and resurrection is reproduced in the believer as death unto sin and life unto God (vi. 1-14). (2) To meet the same objection presented in a slightly different form he shews under the figure of service the impossibility of continuing in bondage to sin while rendering obedience unto God (vi. 15-23). (3) That release from the bondage of sin involves also emancipation from the authority of the law is proved by an illustration drawn from the limitation of the obligations of marriage to this life (vii. 1-6). (4) But this apparent disparagement of the law demands justification from the Jewish standpoint; and this is offered in an account of his own moral conflict before his conversion, in which was shewn not only the impotence of the law to prevent sin, but even the provocation of sin by the law (vii. 7-25). (5) Having thus met these objections, and having developed in this defence his own positive doctrine of sanctification, he closes this division of his Epistle by a sketch of the triumphant course of the Christian life, amid temptation, persecution, affliction, by the presence and power of the Holy Spirit (viii).

(1) vi. 1-14. *Faith as union with Christ.*

(a) It is quite impossible, as some object, for the believer to go on sinning that he may be able to claim ever more grace,

2 that grace may abound? God forbid. We who died to

because his baptism at the beginning of his Christian life so dedicated him to Christ as the saviour by his sacrifice that he becomes vitally united to Christ, and as a consequence there are spiritually reproduced in him those changes through which Christ himself passed in the events of which baptism is symbolical, death, burial, and resurrection (1-4). (b) For as Christ by his death on the cross wholly separated himself from all connexion with sin, and in his resurrection wholly dedicated himself to the service of God, so the believer condemns and executes all his sinful inclinations, and having been thus set free makes a fresh start in a life consecrated to God (5-11). (c) If for every believer this has not yet proved the reality, yet it is the ideal he must set before himself, separation from sin and dedication to God by resistance of every sinful desire, and by exercise of all his powers in the service of God. He is encouraged to do this by his emancipation from the dominion of law, and his entrance into a state of favour before God (12-14).

1. Paul had already indignantly repudiated an accusation brought against himself, that he taught the precept, 'Let us do evil that good may come' (iii. 8). Then having stated fully his doctrine of justification, he faces a similar objection that not only might be brought against it, but that probably had been brought. We must expand the sentence, 'Shall we continue in sin that grace may abound,' to recognize the full force of the objection. Paul taught that God shewed His grace by granting righteousness, a state of acceptance before Him with all its blissful effects, not to those who had deserved this gift by the merit of their good works, but to those who, recognizing their incapacity to deserve any favours from God, cast themselves wholly on His mercy, and welcomed pardon as a free gift. A conclusion might be drawn from this doctrine to this effect: the more sin to forgive the greater grace in forgiving, the longer continued the sin the more enduring the grace; God's grace is magnified by the multiplication of sin. The practical application of such an inference must be, keep on sinning more and more that God's grace to you may more abound. Paul, be it noted, does not prove this conclusion with its application as logically invalid; but what he does is this. He virtually admits that his doctrine of justification is an abstract statement about the Christian's experience; it isolates an aspect of that experience to describe it more completely and define it more accurately; the objection drawn from that abstract statement can be met only by getting back to the concrete experience itself, other factors of which so enforce the obligation of, and so afford the motive to, a holy life, that the objection is put quite out of court. But it must be frankly admitted that Paul's method of

sin, how shall we any longer live therein? Or are ye ignorant that all we who were baptized into Christ Jesus

setting these two doctrines side by side as complementary aspects of Christian truth presents a very serious difficulty, not only theoretical, but even practical. What is the essential connexion between the acceptance of forgiveness and the pursuit of holiness? How does the one necessarily lead on to the other. There are men for whom Paul's doctrine of justification expresses not one isolated aspect of Christian experience, but what is for them practically the whole, for they want forgiveness without willing holiness; and there are on the other hand men who, repelled by this error, strive after holiness without welcoming forgiveness, who admit sanctification as an imperative obligation, but do not enjoy justification as an assured possession. This problem cannot be solved here; but it is necessary, in interpreting Paul's Epistle, to indicate the difficulty which he leaves unremoved.

2. died to sin: in their baptism, as a confession of allegiance to Christ, and consequently as a renunciation of all attachment to sin.

3. are ye ignorant. Paul assumes that his readers know the solemn and sacred significance of the Christian ordinance; and only ignorance of its meaning could afford any excuse for the objection which is being dealt with. It is very improbable, however, that many of his readers saw in baptism all that his profound and original mind, interpreting his unique and intense experience, discovered in it. They were not, as he was, safe from the danger of error regarding the Christian life.

were baptized into Christ Jesus. Cf. 1 Cor. x. 2, 'baptized into Moses.' This means that they did not simply confess Christ as Saviour and submit to him as Lord, but were so united to him that his life and theirs became one spiritual unity (Gal. ii. 20, iii. 27). This is the first statement in this Epistle of one of Paul's most characteristic contributions to Christian thought, his doctrine of the mystical union of the believer with Christ. This doctrine is the interpretation of his own experience. His faith in Christ as Saviour and Lord meant not only the acceptance of the gifts of God's grace in him, but such responsive love and loyalty to Christ himself as did not fall short of a practical identification of his will with the purpose of Christ; such intense vivid consciousness of the presence of the risen Christ with him as enabled him to hold confident and constant communion with Christ; such unhindered receptivity for the communication of the Spirit of Christ as put all his faculties, mind, heart, and will, at the command of Christ. Although baptism meant more for the early Christians than it means for most modern believers, yet even in the Apostolic

4 were baptized into his death? We were buried therefore

Age it is not likely that there were many who could claim the same experience with the same completeness and constancy as Paul. To many in the present day this doctrine seems too high, they cannot attain unto it; but nevertheless it has some analogy to ordinary human experience, for the stronger the affections of two persons for one another, the greater harmony is there in their motives, purposes, and actions. In the measure in which any Christian realizes that Christ lives, responds to Christ's love, and receives Christ's Spirit, will he possess this mystical union with Christ. As Paul in this passage is not justifying a theory, but stating an experience which was his own, which he believed was not only possible but necessary for every Christian, that there are Christian men to whom this doctrine seems unreal does not prove Paul's teaching false, only that there are possibilities unrealized in them. The least emotional and most matter-of-fact believer, if he is a believer, can surely go as far as this. He must feel that sin deserves condemnation, when Christ so sorrowed and suffered on account of it. He must feel that Christ deserves gratitude for his sacrifice. He must feel that Christ is not deceiving him when Christ assures him of God's pardon, for the Son has shewn that he knows the Father. He must feel that he cannot but shew his gratitude to Christ in the way best pleasing to him, even the way of obedience to his teaching and example. If any believer humbly and sincerely makes such a beginning of dying unto sin and living unto God, his own experience will afterwards give more and more reality to Paul's teaching on union with Christ. If Christ by his sacrifice bringing us to repentance and constraining us to righteousness makes us what punishment could never make us, what a pardon that left it possible for us to think of God as indifferent or indulgent to sin would never make us—even opposed to sin and obedient unto God—surely the moral effects of his cross prove its moral value. Now Paul did find that Christ's death, regarded as a propitiation, convinced him of God's righteousness in forgiving sinners, that God's justification in Christ made him more hostile to sin and more devoted to God than he could otherwise have become, that the union with Christ which was involved in and developed from the faith through which he received God's grace enabled him practically to realize his moral ideal, as recognition of or submission to the authority of a moral law could not. It may be confidently assumed that in lesser or greater degree this experience can be reproduced in believers, and thus holiness be the necessary consequent of forgiveness.

3. into his death. This is the part of Christ's work on which faith lays hold in its initial act. Christ's death as a propitiation

with him through baptism into death : that like as Christ

makes possible the justification with which the Christian life begins. The believer's union with Christ, of which baptism is the symbol, begins with the appropriation by faith of the righteousness secured by the death of Christ. In virtue of his sacrifice on behalf of the believer Christ claims more absolute surrender, more devoted service than could be required or expected on any other ground.

4. buried. Baptism has three parts—descent into, burial under, and ascent out of, the water. (Paul's statement assumes that baptism is by immersion; probably this was the form in which the ordinance was usually administered, although even in the first century other forms were permitted.) To these three parts of baptism correspond three events in Christ's experience—Crucifixion, Burial, Resurrection; and to these three events there should correspond three features of the Christian life; but Paul does not work out the symbolism fully, for he practically identifies death and burial, and so death to sin corresponds to Christ's crucifixion, and life unto God to his resurrection.

into death. The phrase may be joined either to **baptism** or to **buried**. In the former case the meaning is this: as by our baptism we appropriated the benefits of his death, so we accepted for ourselves whatever that death meant for Christ, that is, 'our old man was crucified with him' (verse 6). In the latter case 'buried into death' means that Christ's death becomes, as it were, the grave into which the old self is laid. As death is completed in burial, so our death to sin was fully, finally accomplished in this our appropriation of his death as the ground of our justification. Against the connexion with 'buried' it has been urged, (1) that in verse 3 Paul has spoken of baptism into Christ's death, and it is probable he would repeat rather than vary the phrase here; (2) that as death comes before burial, 'burial into death' is an incongruous phrase; and (3) that 'into death' is too distant from 'buried' to be connected with it. But these objections can be met: (1) There is progress in Paul's thought; what he defines as 'baptism into death' in verse 3 he describes as 'burial into death' in verse 4, putting the thing symbolized for the symbol; (2) as the phrase 'into the death' need not mean into death in the abstract, but may mean into his death, that is Christ's death, the incongruity disappears, and the believer's baptism is represented as the burial, which is the sign of his complete identification with the death of Christ; (3) Paul does not avoid such ambiguities (iii. 25). The second construction seems preferable, as it makes more evident the progress in Paul's thought.

like. Analogy between Christ's and the believer's experience

was raised from the dead through the glory of the Father,
 5 so we also might walk in newness of life. For if we have
 become united with *him* by the likeness of his death, we
 6 shall be also *by the likeness* of his resurrection; knowing
 this, that our old man was crucified with *him*, that the

now takes the place of the identity of Christ and the believer. This variation of expression warns us not to interpret Paul's words with prosaic literalness; still less are we warranted in basing speculations about a metaphysical relation of Christ to the believer upon them.

the glory. As Christ's resurrection was according to the will and by the power of God, it manifested God's perfection; and as God's manifested perfection is his glory, the resurrection may be described as by the glory of God.

Father. The use of this phrase for God is surely intended to suggest that the resurrection clearly shewed God's paternal relation to Christ. It was a declaration in deed, 'this is my beloved Son, in whom I am well pleased.'

walk. The term describes both the continuity and the voluntariness of the Christian life; it is by our own choice and act the Christian life is lived.

newness of life. As Christ's life after his resurrection differed from his life before, so the Christian's life in Christ must assume a totally different character from his life in sin.

5. become united: or 'have grown together,' or 'become grafted' (xi. 17), or 'vitaly connected.' Cf. the allegory of the Vine and the Branches (John xv. 1-8).

united with him by the likeness of his death: or, 'united with the likeness of his death.' While the former rendering makes the sense clearer, the latter is more literal. Paul here begins to apply the events of Christ's life to the believer's experience as typical.

6. knowing this. The recognition of this vital union results from a reasonable interpretation of the meaning and the aim of Christ's death and resurrection.

our old man (Eph. iv. 22; Col. iii. 9.) = 'our old self.' So also Paul speaks of 'the new man' (Eph. ii. 15, iv. 24; Col. iii. 9), 'the inward man' (vii. 22; Eph. iii. 16), 'the outward man' (2 Cor. iv. 16).

was crucified. Cf. Gal. ii. 20, vi. 14. The believer by faith appropriates and applies to his own old self the condemnation and execution which was vicariously represented in the cross of Christ, and so by his acceptance of that sacrifice he once for all, in a decisive act, separates himself from sin.

body of sin might be done away, that so we should no longer be in bondage to sin; for he that hath died is 7 justified from sin. But if we died with Christ, we believe 8 that we shall also live with him; knowing that Christ 9 being raised from the dead dieth no more; death no

the body of sin: 'the body of which sin has gained the mastery,' the body as the seat and the instrument of sin. Similar phrases are, 'the body of this death' (vii. 24) = the body which is doomed to die, 'the body of our humiliation' (Phil. iii. 21) = the body in its weakness and perishableness, 'the body of the flesh' (Col. ii. 11) = the body which serves the fleshly impulses. Paul does not teach that the body is this and nothing more, but this is the aspect of our corporeal existence on which he is now led to lay stress.

might be done away. This is the same word as is rendered 'make of none effect' (iii. 3, 31). It does not mean entire removal, but complete reduction to impotence and inaction. Only as the seat and instrument of sin is the body to be thus 'done away.'

in bondage to sin. Sin is personified as a hard taskmaster, and it is especially through the fleshly impulses, the seat and instrument of which is the body, that sin exercises its dominion and man becomes a slave.

7. Death cancels all engagements and annuls all obligations; the physically dead is beyond the reach of any law to which he was subject while he lived; the morally dead likewise is no longer under the control of any authority exercised over him in his previous state: as 'dead to sin' the Christian has passed out of sin's dominion. (Cf. 1 Pet. iv. 1.) A Rabbinic parallel is quoted: 'When a man is dead he is free from the law and the commandments.'

is justified. This phrase is used not in the Pauline, but in a more general sense. Sin loses its suit against the dead because he is no longer under the jurisdiction of the court to which sin can make appeal.

8. **we shall . . . live.** Here Paul seems to leave the ethical sense of the term 'life' and to use it in the eschatological sense, 'The life of glory and blessedness following the Resurrection.' These are not, however, separate, but only different aspects of the one life, for the Christian's hope rests on his experience of moral change through faith in Christ.

9. Because Christ lives the believer lives also. Death can make its claim only once, and the claim fully discharged it cannot again assert any right.

10 more hath dominion over him. For the death that he
 died, he died unto sin once: but the life that he liveth,
 11 he liveth unto God. Even so reckon ye also yourselves
 to be dead unto sin, but alive unto God in Christ Jesus.

dominion. Christ as sinless and perfect was not subject to death's reign, but he voluntarily subjected himself to that dominion as a vicarious sacrifice on man's behalf. His sacrifice accomplished, death's power over him ceased once for all.

10. For the death that he died: or, 'for in that he died.' The former rendering brings out more clearly the sense of the original.

he died unto sin. How did Christ die unto sin? Paul himself supplies the explanation, 'Him who knew no sin he made to be sin on our behalf' (2 Cor. v. 21). We should take this in the widest sense possible, not restrict it simply to Christ's substitutionary endurance of the penalty of sin on the cross. In all except personal transgression Christ was subject to the conditions of man's sinful state—temptation (Heb. ii. 18, iv. 15), trial (Heb. xii. 3), discipline (Matt. xxvi. 41), development (Luke xviii. 19). His death was a release not only from the consequences of sin, but from the liability to sin. His death as an act of filial obedience put an end to his moral discipline and development by temptation and trial, and was his final voluntary separation of himself from all contact with sin.

once: 'once for all.' The sacrifice did not need to be repeated; this is one of the characteristic conceptions of the Epistle to the Hebrews (vii. 27, ix. 12, 26, 28, x. 10. See also 1 Pet. iii. 18).

the life that he liveth: or, 'in that he liveth.' The former rendering preferable.

liveth unto God: a life of unobscured vision of, undisturbed communion with, absolute consecration to, God.

11. The self is a double self: the old self is dead, 'the old man was crucified with Christ'; the new self is alive, but while it is living unto God it is dead unto sin. The consciousness is set over against this double self, and can pronounce the one self dead and the other self alive. This thorough change is not yet altogether completed; it is still an ideal to be realized. The believer must consciously present this ideal to himself, as the acceptance of an ideal is the first step towards its realization.

in Christ Jesus. The Christian life is one of which Christ is the sphere and atmosphere. He sets its limits, ordains its laws, provides its nourishment, and controls its exercise. This assumes his universal presence and absolute authority (Matt. xxviii.

Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof: neither present your members unto sin *as* instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members *as* instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under law, but under grace.

What then? shall we sin, because we are not under

18-20). Accordingly it is not the historical Jesus, subject to local limitations and creaturely conditions, but the glorified Christ, who is thus represented. Therefore also the form is always 'Christ Jesus,' never 'Jesus Christ.' As this universal presence of Christ is not spatially extensive so that each believer has part of him, but spiritually intensive so that the whole Christ is with each believer, the counterpart of the phrase, 'Christ in us,' can with equal propriety be used.

13. present: the Greek tenses are in the two instances different: the first is the continuous present, 'go on presenting'; the second is the momentary past tense, 'present by an act of choice.'

instruments: or, 'weapons'; the latter is better. (Cf. xiii. 12, 2 Cor. vi. 7, x. 4, and especially Eph. vi. 11-17, where the figure is more fully worked out.)

14. under law . . . under grace. As law cannot restrain but provokes sin, its result is that instead of putting an end to, it confirms and extends the dominion of, sin. Hence under law it is a hopeless attempt to get rid of sin's rule. Grace has a constraining power, renders obedience easy, so commands and controls the will as to make it victorious over temptation. Hence the struggle against sin ceases under grace to be a forlorn hope and becomes a certain triumph.

(2) vi. 15-23. *The service of sin and of righteousness.*

Paul realizing probably that the previous illustration drawn from his own experience of vital union with Christ would not be altogether intelligible to all his readers, presents the same truth in an illustration, for the inappropriateness and inadequacy of which he feels constrained to apologize (verse 19), but which nevertheless was nearer the common range of Christian thought. He compares the life under sin or under righteousness as a servitude exclusive of any other claim. His argument runs as follows: (a) The Christian cannot take advantage of his liberty, as being not under law, but under grace, to commit sin; for this service of sin necessarily

16 law, but under grace? God forbid. Know ye not, that to whom ye present yourselves *as* servants unto obedience, his servants ye are whom ye obey; whether of sin unto 17 death, or of obedience unto righteousness? But thanks be to God, that, whereas ye were servants of sin, ye

involves enslavement by sin, and the Christian has the grateful consciousness of release from that bondage in order that he might render service unto God (15-18). (b) Although the term servitude does not worthily and fitly describe the Christian's relation to God, yet the weakness and wilfulness which still survive even in the believer after his conversion give the life in and for God this appearance (19). (c) Even so regarded the service of God is to be preferred to the service of sin, for while the duly deserved wages of sin is death, the free gift of God, which the service does not merit and therefore cannot demand, is eternal life (20-23).

15. This is the same objection against Paul's doctrine of justification, although stated in a slightly different form. In the previous case the conclusion drawn was that grace would be made to abound by continuance in sin. In this case the conclusion drawn is not quite so extreme. Continuance in sin as a permanent habit is not advocated; but it is suggested that as the restraints, threats, and penalties of the law are once for all removed, occasional indulgence in sin will be safe now as it has not been hitherto. Paul's answer is that any indulgence in sin involves a relapse into that state of bondage to sin from which faith in God's grace has released the believer. Paul shews (1-11) that the permanent habit of sin is inconsistent with confession of Christ, and now, as the next step in his argument, that occasional indulgence in sin involves a return to that permanent habit.

16. Paul's illustration is taken from the institution of slavery, in which the owner claimed complete control and absolute authority over his slave. Free labour, where a definite service within specified hours is contracted for, and where several engagements may be combined, would not afford an illustration of the principle he asserts. But the moral fact thus illustrated is correctly stated. Acts form habits, habits fix character; occasional indulgence in sin results in permanent subjection to sin; right conduct forms a right disposition. For man there is possible only a choice of masters (Matt. vi. 24).

righteousness. Although some commentators would still maintain here the distinctively Pauline sense of the word 'justification,' yet, as this yields a forced interpretation, it is better to

became obedient from the heart to that form of teaching whereunto ye were delivered ; and being made free from 18 sin, ye became servants of righteousness. I speak after 19 the manner of men because of the infirmity of your flesh : for as ye presented your members *as* servants to uncleanness and to iniquity unto iniquity, even so now present your members *as* servants to righteousness unto sancti-

assume that the word here has its general meaning—right conduct or character.

17. from the heart. The phrase points to the spirituality and sincerity of the Christian life.

form of teaching whereunto ye were delivered. The metaphor here is of transference to a new master. While we should say that the form of doctrine was delivered to the persons, rather than that the persons were delivered to the form of doctrine, the conception here is easily understood. The converts were carefully taught their Christian duty ; after their baptism they were left under the guidance and to the control of the instruction they had received.

form : or, 'pattern' = standard, not of doctrine, but of faith and duty. There is no thought of different types of apostolic doctrine.

19. I speak after the manner of men. Cf. Gal. iii. 15. The phrase introduces an inadequate illustration of Divine truth, which, however, may make it intelligible to human thought.

the infirmity of your flesh. The reference may be either (1) to failure in spiritual discernment, so that they could not understand the Christian experience as a death and a life with Christ, and needed to have it represented as a service of righteousness instead of a service of sin ; or (2) to lack of spiritual power, so that holiness, instead of being to them a spontaneous expression of the life of Christ in them, must needs assume the lower form of service to God as master. As Paul is giving a reason for the illustration which he has adopted, the former explanation is preferable ; although lack of power and failure in discernment are different aspects of the same immaturity or imperfection. 'Flesh' is here used to express human nature in its weakness, intellectual and moral. (See vii. 7-25.)

uncleanness and 'lawlessness' were characteristic of pagan rather than Jewish immorality.

iniquity unto iniquity : better, 'lawlessness.' The lawless principle results in the lawless act ; indulgence in sin is punished with abandonment to sin.

sanctification, the process of being made holy, and 'sanctity,'

20 fication. For when ye were servants of sin, ye were free
 21 in regard of righteousness. What fruit then had ye at
 that time in the things whereof ye are now ashamed? for
 22 the end of those things is death. But now being made
 free from sin, and become servants to God, ye have your
 23 fruit unto sanctification, and the end eternal life. For
 the wages of sin is death; but the free gift of God is
 eternal life in Christ Jesus our Lord.

7 Or are ye ignorant, brethren (for I speak to men that

the state of holiness, are represented in Greek by words very similar in form, and in some cases interchangeable in meaning. Hence some commentators would render here 'unto sanctify' or 'holiness.' But unless there is some absolute necessity for assuming such a change of meaning, it is better to maintain the separate senses of the terms; and here righteous deeds may fitly be described as having for result the process of sanctification, by holy deeds men become holy persons. (See i. 7.)

21. (1) The R. V. carries on the question to the word 'ashamed,' and the answer we must supply is 'None.' (2) Some commentators end the question with the word 'time,' and regard the phrase **the things whereof ye are now ashamed** as the answer. The first construction seems more simple and natural, but the second is at least possible, and not less appropriate to the context.

23. wages: a soldier's pay. The word meant originally 'ration money,' and was derived from a shorter word meaning 'cooked food.'

free gift: v. 15. Eternal life is not merited or deserved as a reward, although it has to be prepared for by sanctification.

(3) vii. 1-6. *Release from authority of law.*

Paul had shewn that faith apart from the works of the law justifies; he had assumed that the believer in his Christian life is not under law but under grace; he has now to shew how deliverance from sin is also emancipation from law, and he does this by means of an illustration drawn from the marriage relation. (a) The familiar legal principle that law is binding as long as life lasts is illustrated by the case of a woman, who during her husband's lifetime is not free, without social condemnation, to form any other connexion, but on her husband's death may marry again without blame (1-3). (b) In the same way the Christian's self was joined to the sinful nature, and the results of the union were actions finally producing death; but now the sinful nature has been done away with by his union with Christ in his death; and, therefore, the

know the law), how that the law hath dominion over a man for so long time as he liveth? For the woman ² that hath a husband is bound by law to the husband while he liveth; but if the husband die, she is discharged from the law of the husband. So then if, while the ³

Christian's self, on the one hand, is no longer under the authority of the law, and, on the other, is free to form such a union with Christ himself as will produce conduct acceptable unto God (4, 5). (c) There must be a consequent change of spirit in the service thus rendered, as no longer bondage, but liberty (6). This illustration is not worked out as clearly as might be desired. According to verses 1-3 the husband dies, and sets the wife free for another union; the husband apparently representing the law, and the wife, the Christian's self. But according to verses 4-6, where the illustration is explained, it is the Christian's self (the wife) which has died to the law (the husband), and yet lives on to be married to Christ. The meaning is, however, plain enough; if the law has no further claim on the Christian (is dead to him, verses 1-3), he has no further connexion with the law (is dead to it, verses 4, 5). We may, however, carry out the illustration consistently if we consider the old sinful nature as the husband, the permanent self of the Christian as the wife, the law of Moses as the law which binds the sinful nature to the self (the imputation of the sin to the self, and the condemnation of the self for the sin); the self continues under the jurisdiction of this law as long as the union continues. The death spoken of in verse 4, and again in verse 6, is the crucifixion of the old man, and as this, in one aspect, is the self of the Christian, its death is his death also, although the essential permanent self survives for a new life and a new marriage. The illustration is further complicated by a fresh train of thought. Marriage suggests offspring, and so the illustration is made to apply not only to the Christian's conduct when joined to the law, but also to his conduct as a result of the dissolution of the old union and the formation of the new union with Christ.

1. are ye ignorant? Paul is going to state a conclusion which his readers might have drawn for themselves as a necessary inference from what he had stated about the Christian's death with Christ, as death ends all claims of law.

the law: better, 'law,' as Paul is not referring either to the Jewish or to the Roman law, but to law generally, in which this principle always finds recognition.

2. the law of the husband: the rules of law that deal with the relation of marriage, the duties a wife owes to her husband

husband liveth, she be joined to another man, she shall be called an adulteress: but if the husband die, she is free from the law, so that she is no adulteress, though she
 4 be joined to another man. Wherefore, my brethren, ye also were made dead to the law through the body of Christ; that ye should be joined to another, *even* to him who was raised from the dead, that we might bring forth
 5 fruit unto God. For when we were in the flesh, the sinful passions, which were through the law, wrought in our

(‘the law of the leper,’ Lev. xiv. 2; ‘the law of Nazirite,’ Num. vi. 13).

4. ye also were made dead. As has already been shewn, it is the self, so far as it is one with the sinful state, that dies when the old man is crucified with Christ (vi. 6). If we take it for the Christian’s permanent, essential self, then we have the contradiction that it is represented as dead, and yet as living to be united to Christ.

the body of Christ: the sacrificial body of Christ. The old man, the sinful self, is done to death by the Christian’s spiritual participation in the crucifixion of Christ as a condemnation and execution of sin.

another. Not master, but husband; for although it is not the law which is represented as the first husband, but the sinful state, yet the law is so closely connected with the sinful state that Paul here practically identifies the state under law with the sinful state, and death to sin is represented as death to law.

bring forth fruit. Either there is a violent change of metaphor, or the words must mean ‘bear offspring,’ the illustration of marriage being carried farther than the argument required.

5. in the flesh is contrasted with ‘in the spirit.’ It describes a life, the highest object of which is the indulgence of the senses and appetites.

sinful passions: *Gr.* ‘passions of sins.’ ‘Passion’ means first of all ‘suffering,’ and next, ‘the violent reaction of emotion’; the reactions here spoken of are ‘of sins,’ as due to temptations to sin, and as resulting in indulgence in sin.

through the law. In this phrase Paul heralds the subject of the next paragraph. Law, instead of restraining, provokes sin.

wrought in our members. The illustration may be thus expanded. The passions of sins are the husband begetting, the members of the body are the wife bearing the offspring of actions resulting in death (a similar illustration is found in Jas. i. 15).

members to bring forth fruit unto death. But now we have⁶ been discharged from the law, having died to that wherein we were holden; so that we serve in newness of the spirit, and not in oldness of the letter.

What shall we say then? Is the law sin? God forbid.⁷

6. discharged from the law. The law had its jurisdiction only over the sinful state, the old man and the Christian having now no further connexion with that, the law has no more any claim on him.

having died to that wherein we were holden. The old sinful state is dead, and so the law has no more hold over it. The figure may be expanded thus: (1) The sinful state was holden by the law; (2) the self was wedded to the sinful state, and so under the law; (3) the sinful state died, and so the law had no more to do with it; (4) the self, having been set free from its connexion with the sinful state, is now out of all relation to the law.

so that: better, 'so as to.' Not result, but purpose is expressed. There is complete emancipation from the law in order that a new service may be entered on.

newness of the spirit, . . . oldness of the letter. This does not mean a new spirit and an old letter; but the new state is a state in the spirit: the old state was a state under the letter. 'Spirit' and 'letter' are not here contrasted as the essential and the literal sense of a commandment. But life in the spirit is a life maintained and controlled by the Holy Spirit (see chap. viii), while life under the letter is life under the commandments of the law of Moses.

(4) vii. 7-25. *The powerlessness of the law.*

The Jewish objector, however, might assert that Paul in his teaching was identifying law and sin, if deliverance from sin must needs mean also emancipation from law, and death to sin an end of the law. Paul indignantly denies this inference, and appeals to his own personal experience to prove that not only is law impotent to control sin, but is even provocative of sin. This passage raises two questions. (1) Is Paul's use of the first person singular merely rhetorical, or is he autobiographical? It seems certain that he is giving his own experience, for it is only such an experience as explains his attitude to the law, and a personal testimony has greater value in the argument than a theoretical discussion could have. On the other hand, however, he evidently regards his experience as not solitary but as typical; not only the Jew but even the Gentile might be assumed to have made an analogous

Howbeit, I had not known sin, except through the law :

discovery of the contradiction of conscience and conduct. It is more doubtful, however, whether, as has been maintained, we can regard verse 7 as the record of a definite event in Paul's inner life, when the discovery for the first time of the inwardness of the law, its application to desire and disposition, as well as choice and conduct, disturbed his Pharisaic self-satisfaction. It is possible he may in this verse be giving a summary account of a gradual process of moral development. (2) Does this passage refer to the unregenerate or the regenerate state? Is Paul speaking about the period prior to his conversion? Paul has said what he has to say about justification, and he is now dealing with sanctification. Hence it has been argued the position of the passage shews that he cannot be dealing with an experience previous to justification, but only with one which falls within the process of sanctification? But this argument is not conclusive, for Paul's aim is to meet an objection which may be made against allowing his claim that the Christian believer is free from the law; and it would be quite natural and legitimate to him to appeal to the powerlessness of the law, as he had experienced it before his conversion, in proof that the law is not necessary as a means of sanctification for the believer. But further, in this passage he assumes that the law is a legitimate authority for the man who approves but does not obey its commands; whereas for the Christian believer, who is not under law, but under grace, for whom Christ is the end of the law, the law is non-existent. If he were referring to the Christian experience in the passage he would be self-contradictory, for he would be admitting the validity of the law, which it is the purpose of his argument to deny. It is true that the Christian, as not yet made perfect, is prone to lapse from filial freedom to legal bondage; as his will is not absolutely identified with the will of Christ, holiness will sometimes cease to be for him the spontaneous exercise of an indwelling power, and will appear as a hard task to be discharged; the contrast between desire and duty, the conflict between inclination and aspiration, will present themselves in his experience though Christian; and in so far his regenerate will reproduce features of his unregenerate state. This experience is his not as a Christian, but in so far as he falls short of claiming and using the grace offered to him in Christ. Possibly in verse 25 Paul intends to confess that even now he has some experience of this contrast and conflict, for there seems to be a chronological sequence in this personal confession. The first stage of his experience, his self-discovery through recognition of the inward claim of the law, is reported in verse 7, the end of his Pharisaic self-complacency in verse 9, the utter despair that possessed him

for I had not known coveting, except the law had said,

as he vented his fury on the Christians in verse 24, the deliverance that came to him on the way to Damascus in verse 25. The last sentence of this passage then may describe the continuance in the Apostle's present experience, although in lesser degree, of the struggle which had filled so large a place in his past experience before his conversion. It is an admission that while through Christ the victory has been decided, yet for a time the battle must still go on. While the capital has been occupied the provinces have yet to be subdued. To apply all that precedes this verse to Paul as a Christian, however, would be to admit practically that the grace of God is as powerless against sin as the law is. To blunt the point of this argument, as is sometimes done, by the assumption that Paul throughout is speaking of the Christian experience such as it is, or at least might be apart from the restraining and constraining grace of Christ, is to attribute to Paul an over-subtlety of thought. But what necessity is there for such desperate expedients to escape the admission that this is an account of the unregenerate state? The reason given is this: the unregenerate man does not and cannot approve the law of God as good, will what is good, delight in the law 'after the inward man.' He is so completely in bondage to sin that he can know nothing of struggle against sin. This is, however, an exaggeration of the doctrine of total depravity which is simply against known facts. A man is not absolutely evil before, and absolutely good after, his conversion. Neither element is entirely absent from the one or the other state, only their relative strength is changed. It is an extreme case when a man is so abandoned to sin as never to condemn it in his conscience and resist it by his will. Nearly all men know something of the inward conflict, even if it be not as intense and constant as Paul's was. The question cannot be decided by laying stress on the present tense, or by refusing to take it literally, by quoting single phrases, as 'sold under sin,' 'performing (the evil),' 'wretched man,' on the one side, or 'I hate (the evil),' 'I will to do the good,' 'I delight in the law,' on the other. But we must take the passage as a whole, and allow the general impression to tell on us; we must consider the purpose to prove the powerlessness of the law as a reason for refusing it any place in the Christian life; we must note its position before the eighth chapter, which sketches the career of the Christians. With these explanations the course of the argument in this passage will be better appreciated.

(a) Although deliverance from sin means emancipation from law, yet law and sin are not the same; but law makes plain what acts are sinful, and so stirs up the wish to sin (7, 8). (b) Before the knowledge of what is sinful comes, the soul is happy and at

8 Thou shalt not covet: but sin, finding occasion, wrought in me through the commandment all manner of coveting: 9 for apart from the law sin *is* dead. And I was alive

ease, for sin has not been aroused to defy and disobey the law; but once the knowledge is given, then slumbering sin is awakened and the soul is made miserable (9). (c) The blame of this result does not rest on the law, which aims at leading men to life, although sin so uses it as to bring them to death, and which as given by God is holy, and shews this character in all its commands; but all the fault lies with sin, which is provoked by control, and turns to man's injury what was intended for his good, and is thus allowed to shew its real nature (10-13). (d) The law given by God, who is Spirit, is spiritual; but man to whom it is given has not only the weakness of a creaturely nature, but by his physical organism, with its necessities and impulses, has been brought into bondage to sin. For while on the one hand his better self (his conscience and reason) recognizes the commandments of the law as right, on the other hand his lower nature (his passions and appetites) is altogether possessed by sin, so that his better self is powerless to keep him from sin or make him do right; and he finds himself under the power of sin (14-20). (e) Conscious of this contradiction between his higher and his lower nature, a man cannot himself remove it although it drives him unto despair; and even when deliverance has come in Christ, yet the conflict goes on in so far as the victory is not yet altogether achieved (21-25).

7. coveting: or, 'lust.' The Greek word corresponds rather with the latter sense, and includes any unlawful desire, but may refer especially to the sensual passion.

8. finding occasion. The term 'occasion' is used in a military sense for 'a base of operations.' The phrase 'finding occasion' means 'taking a hint,' or 'adopting a suggestion.' We might render here 'getting a start,' or 'snatching an opportunity.'

sin is dead. The restraint on man's wishes, the opposition to man's inclinations which the law brings with it, awakens to life the self-seeking and self-pleasing tendency of his nature, which is not conscious of itself until it finds itself rebuked and restrained by the law; but this self-discovery has, as its further result, self-assertion against the law.

9. alive. This word describes the freedom of a life which knows no subjection to law, the ease and comfort of a life in which conscience knows no guilt. The earliest years of childhood before the moral sense is educated, the first period in a nation's history before moral standards have been fixed, it is of some such state that Paul is thinking.

apart from the law once: but when the commandment came, sin revived, and I died; and the commandment, which *was* unto life, this I found *to be* unto death: for sin, finding occasion, through the commandment beguiled me, and through it slew me. So that the law is holy, and the commandment holy, and righteous, and good. Did then that which is good become death unto me? God forbid. But sin, that it might be shewn to be sin, by working death to me through that which is good;—that through the commandment sin might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I know not:

revived. Sin began to live at the fall, was asleep till law came, awoke and fell to work when stirred up by the law.

10. life...death. The law was given in order that by obedience man might be rewarded with the blessings of life (see x. 5, quotation from Lev. xviii. 5). In fact, however, by his disobedience he incurred the penalty of death.

11. beguiled me. Paul is thinking of the deceit practised by the serpent on Eve (Gen. iii. 13; cf. 2 Cor. xi. 3; 1 Tim. ii. 14).

slew: made miserable with a sense of guilt, and brought under the doom of death.

12. the law . . . the commandment: the whole and the part.

holy: set apart or belonging to God.

righteous: according to standard.

good: beneficent in intention.

13. The effect of law in and by itself could not be death; but its perversion to produce this result was permitted, that a full exposure of the character of sin might be made, as turning good into evil.

sin: supply 'became death to me.'

might become exceeding sinful. This perversion of the law by sin has a double result: it shews sin in its true character; it punishes sin by its own increase, for greater sin is the penalty of less sin.

14. spiritual: as the Manna, and the Water from the Rock (1 Cor. x. 3, 4), because due to or given by the Spirit, and also because corresponding in character to origin.

carnal. (i) The primary reference in the use of the word 'flesh' is to the material organism; man is spirit, but spirit breathed into a body of flesh and blood; but the secondary reference is to those inclinations to self-indulgence and self-assertion which have their occasion in the body, the physical impulses and animal

for not what I would, that do I practise ; but what I hate,

appetites, which unrestrained lead man into sin. Paul contrasts 'spirit' and 'flesh' as opposed principles, and hence it has been maintained that he regarded the flesh, because material, as essentially and necessarily evil, having thus departed from the Jewish and adopted the Hellenic view. But it is now generally agreed that he uses flesh in the O. T. sense of human nature in its creaturely weakness ; but that as on the one hand he distinguishes the human soul from the Divine spirit more sharply than had before been done, so on the other he attaches to 'flesh' a moral significance as the occasion, instrument, and seat of sin ; although not originally evil by nature, it has become in man a force antagonistic to righteousness. The prevalence of sensual sins in the heathen world, or, as has been even suggested, some painful feature in his own experience, may have led Paul to use the term 'flesh' for sin generally ; but he does not confine the term to sin which has a connexion with the body, but includes in 'the works of the flesh' 'enmities, strifes, jealousies, wraths, factions, divisions, heresies' (Gal. v. 19). His hope for a bodily resurrection (viii. 23), his description of the body as a living sacrifice unto God (xii. 1, 2) and as a temple of the Holy Ghost (1 Cor. vi. 19), his call to the glorifying of God in the body (verse 20), his inclusion of the flesh along with the spirit in the work of sanctification (2 Cor. vii. 1), and his ascription of flesh to Christ (i. 3, ix. 5 : see note on viii. 3)—all these are proofs that Paul did not regard the flesh as essentially and necessarily evil. He uses the term in a number of senses, for mankind (iii. 20), human nature (i. 3, ix. 5, with reference to Christ), natural relationship (iv. 1, ix. 3, xi. 14), physical organism (ii. 28), the moral impotence of human nature (vi. 19), human nature as subject to sin (vii. 5, 18, 25, viii. 1, 3, 4, 5, 7, 8, 9, 12, 13, xiii. 14). (ii) There are two Greek adjectives, differing only by one letter, formed from the Greek word for flesh, the one means 'consisting of flesh, composed of flesh,' and the other 'having the nature of flesh,' i. e. under the control of the animal appetites ; the one might be rendered physical, the other sensual. In this place some of the MSS. read the one word, others the other. There can be no doubt, however, that the moral reference is here intended, and that 'carnal' is the correct rendering, although the balance of authority is rather in favour of the word which bears the more general sense. If Paul did not use the terms indiscriminately, he may possibly have intended, by using the word in which the moral reference is usually absent, to lay emphasis on the connexion of sin with the bodily organism. If Paul is thinking especially of sensual sin, then in verse 7 we should render 'coveting' and 'covet' 'lust.' The same uncertainty about the reading is found in 1 Cor. iii. 1, where 'carnal' is contrasted

that I do. But if what I would not, that I do, I consent 16
 unto the law that it is good. So now it is no more I that 17
 do it, but sin which dwelleth in me. For I know that 18
 in me, that is, in my flesh, dwelleth no good thing: for
 to will is present with me, but to do that which is good

with 'spiritual.' There is no doubt of the reading or rendering in 1 Pet. ii. 11, 'fleshly lusts'; 2 Cor. x. 4, 'weapons not of the flesh'; i. 12, 'fleshly wisdom.' In Rom. xv. 27 and 1 Cor. ix. 11 'carnal things' is a phrase without moral reference; although it is used in contrast to 'spiritual things,' it means simply 'things needed for the sustenance of the body.'

sold under sin: like a prisoner of war who has been sold as a slave; sin is the master under whose power the human personality has been put by the flesh with its impulses and appetites.

15. do: *Gr.* 'work'; carry into effect, not as a voluntary agent, but as an instrument in another's power.

I know not. Action does not follow deliberation; but sin, acting on the impulses and appetites, uses the will as its tool. Hence there is failure on the one hand to **practise**, do as a responsible moral being, what has been resolved on, and on the other hand there is the working or doing as an inanimate machine what the conscious self condemns and opposes.

16. This action without choice, contrary to purpose, shews that the self does not approve sin, but does approve the law of God, which sin disobeys.

17. So now: not 'at the present time,' but 'as the case is.'

I. The inner, higher self has no share in the sin, but is hindered and overcome by the sin which, as a foreign power, has invaded, subjected, and tyrannizes over the human personality. Paul therefore regards sin not merely as the wrong choice of the self, but as a power which can gain the mastery over the self, so as to compel action contrary to its desires and purposes. He divides the personality into two parts, the inward man, and the flesh or the members in which sin dwells, and he identifies self with the inward man, and treats the flesh and members as something distinct from the self. This is assuredly no scientific psychology, but one cannot even refrain from asking oneself whether it does not implicitly deny liberty and responsibility. In the next verse, however, this analysis is modified.

18. in me. Paul now identifies the self with the flesh, just as before he had identified it with the inward man, so that after all the self is responsible for, and active in the deeds of, sin in the flesh.

to will is present with me: volition 'lies to my hand,' or

19 *is* not. For the good which I would I do not: but the
 20 evil which I would not, that I practise. But if what I
 would not, that I do, it is no more I that do it, but
 21 sin which dwelleth in me. I find then the law, that, to
 22 me who would do good, evil is present. For I delight
 23 in the law of God after the inward man: but I see a
 different law in my members, warring against the law of
 my mind, and bringing me into captivity under the law

'is within my reach.' Willing and doing are here contrasted, although volition is not complete until it takes effect in action. 'To will' is here used as equivalent to 'to wish' or 'to purpose.' Goodness does not get beyond the intention; so far the self can go in its approval of the law, but action is beyond its power.

20. no more I . . . but sin. But can a man thus disown responsibility for his actions? Probably all that Paul means, however, is that while sin is chosen and willed, and it involves guilt only as chosen and willed, the self is not absolutely identified with the evil choice, but there is still left in a man the desire and the purpose not to sin but to do righteousness. This Paul regards as the true and permanent self of the man; he is thus far from teaching the doctrine of total depravity.

21. the law: or, 'in regard to the law.' In the former rendering the term 'the law' is used in an unusual sense for 'the rule,' 'the constraining principle': the content of this rule then is the presence of evil in the self willing good. In the latter case 'the law' means especially the Mosaic law, one of the commandments of which has been quoted, and the meaning may be brought out in a paraphrase: In so far as concerns my relation to the law, while I approve it as good, and wish to obey it, yet I am hindered by ever-present sin. Paul may be supposed to have intended to write, 'I find the law, when I intend to do good, powerless to help me,' but instead of completing the sentence to have turned aside to state what made the law thus powerless. While the use of the term 'law' for 'rule' is unusual, yet the former rendering does less violence to the grammatical structure of the sentence than the latter.

22. delight. Conscience approves what law commands.

inward man (vi. 6), reason, conscience, mental and moral faculties.

23. a different law: a force acting uniformly in opposition to the law which the inward man approves.

law of my mind: or, 'reason'; the faculty which distinguishes right from wrong, which belongs to man's moral nature, and is

of sin which is in my members. O wretched man that I am! who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord. So then

distinct from 'spirit,' which is the peculiar organ of religion. This 'mind' may become reprobate (i. 28), but it can also be renewed (xii. 2). The inward man is a wider term, but includes the mind. The law revealed to and approved by the mind becomes the law of the mind.

24. wretched man. This cannot describe a Christian. But could a Pharisee be so miserable—would he not be self-satisfied? But Paul had probably lost all Pharisaic vanity and conceit before he became a Christian. Possibly it was his discovery that Pharisaism offered no way of peace that drove him into persecuting the Christians, as both a relief from his inward misery, and a means of securing God's favour, which he had realized he could not obtain by the keeping of the law. Was his vision on the way to Damascus an answer to so despairing a cry? Were the goods against which he had kicked the feelings of intense disgust with, and despair regarding, himself? This passage, however, is not merely autobiography, it expresses a typical experience.

the body: the realm in which sin reigns.

this death. The body as subject to sin is also under the dominion of death. It is a body doomed to die. For Paul deliverance from sin appeared to be completed only when the body which had been its occasion, seat, and instrument was taken away. Christians wait for their adoption, 'the redemption of their body' at the resurrection (viii. 23).

25. I thank God: or, 'But thanks be to God.' What does Paul thank God for? (1) The power of the new life in Christ, death to sin, and life unto God. (2) The hope given in Christ of final emancipation from sin and death.

So then: the words following do not serve simply as a summary of the whole passage, but are an admission by Paul that the deliverance in Christ has not yet been completed, and that the inward conflict, though in modified form, still continues.

THE CHRISTIAN'S EMANCIPATION FROM THE LAW (vii).

As Paul's teaching in the relation of the Christian to the law may be easily misunderstood, and so present serious difficulties, it seems necessary at this stage to offer some observations in explanation and defence of his view. The immediate practical question which Paul had to deal with in his apostolate was the emancipation of his Gentile converts from the Jewish law, the rite of circumcision, and all the ceremonial and ritual observances

I myself with the mind serve the law of God ; but with the flesh the law of sin.

of Judaism. But he is not content with settling this narrower issue ; he raises the wider problem of the relation of the believer to any law, and solves it by affirming his absolute freedom. While there would be none found probably who would deny the rightness of his advocacy of Gentile emancipation from Judaism, yet doubt may be felt regarding the wisdom of his assertion of absolute freedom. Licence and laxity may so easily take the place of liberty that law in some form or another seems a necessary provision for the moral life. We must look at Paul's teaching to see if it provides the necessary moral safeguards. While the Jew has the law of Moses, the Gentile has the law in himself. The Jew, while boasting his possession, neglects the practice of the law, and it is not having but doing the law that profits. Yet as all have sinned none can be justified by the works of the law. What the law alone does, and can do, is to bring the knowledge of sin. Sin as disobedience to a known prohibition becomes transgression, and so incurs guilt, and therefore the law works wrath. Not only does the law bring condemnation, but by its very restraint provokes sin, and so multiplies the offence. The sin in man's nature, the flesh, not only renders man impotent to fulfil the demands of the law, but is even driven to more reckless self-assertion in opposition to the law. This was Paul's own experience of life under the law. While it awakened the moral consciousness, it could not strengthen the moral purpose ; it produced only a deeper sense of discord between duty and desire. Despair of self was all the law brought to him. In many of his countrymen it worked otherwise, but even more disastrously. It led them to make the assumption that they could so keep the commandments of God as to gain merit before Him, and so secure a reward. It led them to take up an attitude of presumptuous confidence towards God ; to claim God's favour as a right instead of welcoming it as a gift. A false view of the relation of God and man was the result of the law for the majority of the Jewish people. This result was what John the Baptist and Christ himself had condemned in the people, as the other result was what Paul experienced in himself. While he generally approves the provisions of the law, asserts its Divine origin, ascribes its failure to the wilfulness and weakness of the flesh, disowns any intention to identify law and sin, and instead of making it void seeks to establish it ; yet he puts for all its varied and complex provisions the one principle of love as the fulfilment of the law, and for conformity to its rules, union with Christ realized in a life in the Spirit. Disregarding all the ceremonial and ritual observances

There is therefore now no condemnation to them that 8

of the law, he affirms its moral content, yet not as external command, but as inward constraint. Morality for him is not the observance of rules, but the spontaneous and energetic expression and exercise of a Divine life present and active in the believer—a life, the characteristic, constant feature of which is love, because reproducing the nature of God. Righteousness must be done, of that he is convinced. What is the most effective way of securing that man's liberty will be used for righteousness? Experience had proved that conformity to an external command failed to secure righteousness. Experience was proving that union with Christ by his Spirit made possible a life of love, in which all the commandments found their fulfilment. Who can doubt the greater effectiveness of the expulsive and the impulsive power of the new affection for Christ, as compared with the restraints or the constraints of conscience apart from Christ? If a man will not rise to the height of this union with Christ, which makes the moral life free, he is not by his failure released from the demands of purity, temperance, justice, charity. If he will not live under grace, he must needs fall under law. As in the history of mankind law was a preparatory stage for grace, so in individual experience, he who will not accept Christ as Saviour and Lord has no part in the freedom wherewith Christ makes free, the freedom that is secured and maintained, only by dying unto sin and living unto God. If a believer in Christ uses his liberty for self-indulgence, he in that act lapses from his Christian standing, and needs, by penitence and pardon, to be restored to it. He enjoys rightful freedom only in so far as he is in all things one with the mind and will of Christ. His emancipation from the law means, and can mean nothing else than absolute submission to Christ. Surrender to a person takes the place of obedience to a commandment, and as it is surrender to a person dearly beloved it is felt as perfect freedom.

(5) viii. *The course of the Christian life.*

This Chapter sketches in outline the life of the believer, for which, in vii. 25, Paul gives thanks. In it is shewn (i) that Christ's coming and the gift of the Spirit have done in him what the law failed to do (1-11); (ii) that he, living in the Spirit, becomes a son and an heir of God (12-17); (iii) that nature shares his ardent expectation of his inheritance (18-25); (iv) that he in his present experience is sustained by the Spirit's intercession in accordance with the Divine purpose (26-30); (v) that he thus, amid all affliction, has the certainty of ultimate triumph (31-39).

(i) viii. 1-11. *The Spirit's power.* (a) Christ by his Spirit, which is life and gives life, has saved the believer from the power

2 are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of

of sin and the dominion of death; for by assuming the human nature, of which sin has taken possession, and by offering it as a sacrifice, he has executed God's sentence on sin, a task beyond the power of the law to accomplish owing to the hindrance offered by the sinful passions, and accordingly has effected a moral transformation in human nature (1-4). (b) This transformation involves a complete change of interests and inclinations, the spiritual taking the place of the carnal, and results in the entire removal of the estrangement between God and man due to sin, and their complete reconciliation (5-8). (c) The evidence of this transformation is the present possession of the Holy Spirit, which is the promise and pledge of a personal resurrection similar to Christ's, even although the existing physical organism, because of its connexion with sin, must perish (9-11). These verses are pregnant with truth. The purpose of God the Father, the incarnation and sacrifice of God the Son, the presence and power of God the Spirit, are all mentioned as co-operative in accomplishing what the law could not accomplish. The execution of sentence on sin, the deliverance of man from the power of sin, the justification of the believer in the sight of God, the reconciliation of the forgiven to God, the communication of the Spirit, the resurrection of the body—all these truths are presented in this outline of the believer's life.

1. condemnation. This is the very opposite of justification. Although Paul here recalls the initial stage of the Christian life, when the believer is declared and treated as righteous, yet what he is going to deal with is the process of sanctification. But there is a reason for this statement. If the grace of God were not able to keep a man holy he would be always lapsing again into sin, and so again coming under condemnation, and again needing justification. As the Christian life is, however, in its ideal one of progressive sanctification, the initial act of justification does not need to be repeated.

them that are in Christ Jesus. Without such union in death and life with Christ as is described in vi. 1-11, a man cannot on the one hand claim the justification of which Paul treats in iii. 21-31, or on the other experience the sanctification with which this chapter deals. Saving faith is not, and cannot be, anything else or less than such union with Christ.

2. the law of the Spirit of life: the rule exercised by the Spirit, who is Himself life, and gives life. The lawless tyranny of sin and death is abolished by the lawful authority of the Spirit, who has not only the right but also the power to reign.

death. For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the

3. what the law could not do. (i) Literally the phrase may be rendered in two ways: (1) the impossible for the law (passive sense), or (2) the impotence of the law (active sense). The R. V. rendering assumes the first sense, which is more in accord with Biblical usage, and gives an easier construction of the whole sentence, although ancient authority, which must have great weight in the interpretation of the language, supports the second sense. (ii) As regards the relation of this phrase to the whole sentence, two constructions are possible. (1) Either we regard 'the impossible to the law' as an accusative in apposition, explaining 'condemned sin in the flesh'; Christ by his coming did what the law could not do. (2) Or we treat 'the impotence of the law' as a nominative in apposition, which is defined by the following sentence. The impotence of the law is shewn by this, that Christ had to come to condemn sin in the flesh. This is a more difficult construction, and gives a more strained sense. The R. V. interpretation is therefore to be preferred.

in that = because: or, 'wherein.' The latter sense is better, as Paul is not stating the reason for the powerlessness of the law, but calling attention to the point in which it fails. While the law can point out the right way it cannot make weak man walk in it.

his own Son. The word 'own' is intended to emphasize the close relationship between Christ and God. So again in verse 32, although another Greek word is used which might be paraphrased by 'his very' Son. In Col. i. 13 the sense is given more fully, 'the Son of His love.'

in the likeness of sinful flesh. The phrase raises two important questions. (1) Does Paul use the term 'likeness' to suggest similarity and not identity between the human nature of Christ and that of mankind generally? (2) By the term 'flesh of sin,' does he mean simply to state the fact that in mankind generally the flesh is the seat of sin? or does he expressly affirm an essential and necessary connexion between the flesh and sin? On the answer to these questions depends the further important question, (3) Was the nature which the Son of God assumed a sinful human nature, that is, a nature with a tendency to evil, which, although it was never allowed to assert itself, was nevertheless present, and had constantly to be kept under restraint? or was it a human nature, liable to temptation yet without any inclination to evil? As regards the answer to the second question, it has already been shewn (see vii. 14) that Paul does not affirm the essential or necessary sinfulness of the flesh, although as a matter

likeness of sinful flesh and *as an offering* for sin, condemned sin in the flesh: that the ordinance of the law

of fact there is a close and constant connexion between sin and flesh. As regards the first question, the answer depends on what has just been stated. For if Paul had regarded the flesh as necessarily and essentially evil, there can be no doubt that the term 'likeness' would have been intended to indicate similarity but not identity; but if he was simply stating the fact that the flesh is the seat of sin in mankind generally, then there was not the same motive for in any way distinguishing Christ's human nature from that of all other men. Now briefly to answer the third question we may say that Paul intends to affirm the likeness of Christ's humanity with man's as flesh, material organism, and all that that may involve, but so far also the unlikeness, as the flesh was never the seat of sin. Liability to temptation, conflict with evil, conquest of sin, all these he means to ascribe to Christ, else the verse would have no meaning at all, for a personality incapable of sin would not have condemned sin in the flesh.

and as an offering for sin: *Gk.* 'and for sin.' This phrase is found constantly in the Greek O.T. as an equivalent for the 'sin-offering.' In Leviticus alone it is used more than fifty times. As Paul in iii. 25 describes Christ's death as propitiatory, and as his reference probably is to sacrifices (see note there), it is possible that he here does refer to the sin-offering, but the context seems to require a wider reference. The purpose of the passage is to shew that the Christian can now gain a victory over sin which the law was powerless to secure for him; the power by which he thus conquers is the Spirit. Christ's life was typical. He became truly man, and yet instead of coming into subjection to sin, he resisted its temptations, and so conquered it; and he has thus proved sin both unnecessary and unjustified. His sinlessness was the condemnation of the sin of all mankind. Christ dealt with sin on behalf of mankind, not only in bearing its penalty in his death, but also in denying its claim, breaking its power, overthrowing its reign in his life, in which, although he was tempted in all points even as we are, yet he was without sin. While this wider reference of the phrase does admirably suit the context, yet the emphasis Paul lays on Christ's death in his teaching may be admitted to lend support to the narrower reference to a sacrifice for sin.

condemned sin in the flesh. Is this condemnation to be limited to his death, or extended to his life as well? If limited to his death, as a vicarious endurance of the penalty of sin, then it is viewed as the ground of justification, and not as the reason for sanctification as the context requires. The law was able

might be fulfilled in us, who walk not after the flesh, but after the spirit. For they that are after the flesh do mind 5 the things of the flesh ; but they that are after the spirit the things of the spirit. For the mind of the flesh is 6

to condemn sin in the sense in which Christ's vicarious sacrifice was a condemnation of sin. It demanded and pronounced such penalty. What the law could not do was to enable men to live a holy life as now by the Spirit of Christ was made possible for them. This condemnation must, therefore, have taken place in Christ's life, or in his death only as the crowning act of his conflict with, and conquest of, sin. In his death he died to sin in the sense that he ceased from all contact with sin, was no longer liable to temptation, in his filial obedience made an absolute surrender to God of that will of self which is asserted in sin. This death to sin was not brought about merely by a physical event, but by a moral process which, continued throughout his life, was completed in his obedience unto death, his surrender unto God: 'Not my will, but thine be done.' Christ's whole life, the spirit and purpose of which is summed up in the sacrifice of his death, the offering not merely of a slain body, but of a surrendered will, is the condemnation of sin. For the Christian joined to Christ, and therefore sharing his obedience, sin has been once for all condemned as having no claim on him, no rule over him. This is the most attractive and seems the most appropriate interpretation. If, however, the reference in the previous phrase is to the sin-offering, then the sense here must be somewhat as follows: Christ in his death was made sin for us, and became a curse. His death was the execution of the Divine sentence of condemnation on sin. Sin thus appears as an executed criminal, and therefore its power is broken; its rule is ended for all who, as united to Christ, accept the Divine judgement on sin.

4. ordinance: the righteous demand.

fulfilled. Paul does not mean literal obedience to the Mosaic statutes. By 'fulfilment' he means what Christ means in Matt. v. 17, what the law aimed at making man in character and conduct by its precepts, and failed in making him, that he fully and freely becomes by life in the Spirit.

flesh, . . . spirit. 'Flesh' is man's nature in its creaturely weakness and its proneness to sin; 'Spirit' is that nature as renewed by grace, and devoted to righteousness through the Spirit of God.

5. mind: set their minds and hearts on; direct their spiritual faculties of attention, affection, and activity to (cf. Matt. xvi. 23; Phil. ii. 5).

death; but the mind of the spirit is life and peace:
 7 because the mind of the flesh is enmity against God; for
 it is not subject to the law of God, neither indeed can it
 8 be: and 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 dwelleth in you. But if any man hath
 10 not the Spirit of Christ, he is none of his. And if Christ

6. the mind of the flesh is death. The general intention and inclination of the life in the flesh is such that it produces a mental, moral, and spiritual decay, which will finally culminate in death of body and soul.

life and peace. Not only is he who lives in the Spirit assured of a blessed and glorious immortality, but already he experiences that quickening of mind, heart, and will which is its foretaste. 'Peace' adds to the objective fact, the subjective feeling of satisfaction in the state attained; for the term means not only reconciliation with God, but also the blissful consciousness of such reconciliation.

7. enmity against God. Only he who lives in the Spirit can be at peace with God, because by its very nature the life in the flesh, as self-indulgence and self-assertion, involves disobedience and antagonism to God; and results in a sense of estrangement from God. It is characteristic of Paul's style that he should, in verse 6, contrast the mind of the flesh and the mind of the Spirit as regards their ultimate consequences, death and life; that he should mar the symmetry of his sentence by adding, as an afterthought, the words 'and peace,' and that by that afterthought he should be turned back in his course to deal with some of the more immediate consequences of the mind of the flesh—estrangement from God, disobedience against God, disapproval by God.

8. not in the flesh. The believer still lives in his material organism, but the impulses and appetites, of which it is the source and instrument, no longer dominate his will and so control his action.

in the spirit. The characteristic of this life is the prominence and predominance of the affections and activities in which man shews his affinity to, and maintains his communion with, God.

if so be. The old life ceases only as the new life commences; the Spirit can alone expel the flesh from rule in man's life.

the Spirit of God. This life in the Spirit is not the result of human effort; it is due to the operation of God personally in man.

none of his. Without the Spirit a man is in no sense a

is in you, the body is dead because of sin ; but the spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall quicken also your mortal bodies through his Spirit that dwelleth in you.

Christian. He is the Spirit of God as God is the ultimate source, the Spirit of Christ as Christ is the immediate channel, for Christ is the typical manifestation of the Spirit's presence and power in human personality, and becomes the cause in his work of the communication of the Spirit to man. The interchangeable use of the phrases 'Spirit of God' and 'Spirit of Christ' indicates the unity-in-difference of the godhead.

10. the body is dead. In what sense? (1) Christ, having died for us on the cross, our bodies are reckoned as having been put to death, as having borne the penalty of sin. (2) As occasions and instruments of sin our bodies are dead to us ; we employ them no more for the ends of sin. (3) Our bodies bear in them the sentence of mortality ; they are destined for and doomed to death as a penalty for sin. This third sense is simplest, and suits the context best.

the spirit is life because of righteousness. The human spirit by the indwelling and inworking of the Divine Spirit is not only assured of immortality, but already gives evidence of that life which cannot but be immortal, because akin to, and of worth for, God. The reason for this certainty of life is 'righteousness,' taken in the widest possible sense as including both justification and sanctification. Him whom God has forgiven and is making holy He will not suffer to perish, but will preserve in life.

11. him that raised up Jesus from the dead. The resurrection of Christ is the pledge and pattern of the believer's resurrection. Christ is the firstfruits (1 Cor. xv. 20-23), and it is by the same power as raised him that believers will be raised (1 Cor. vi. 14 ; 2 Cor. iv. 14 ; Phil. iii. 21 ; 1 Thess. iv. 14). Those who now share his life in the Spirit will once share his resurrection.

through his Spirit: or, 'because of his Spirit.' In the one case the Spirit is the power by means of which the dead are raised ; in the other, the reason of their being raised. The two senses are not contradictory, but harmonious. The Spirit sustains the higher life of the believer now, because of that life he expects the resurrection. But may we not assume that the

12 So then, brethren, we are debtors, not to the flesh, to
 13 live after the flesh : for if ye live after the flesh, ye must
 die; but if by the spirit ye mortify the deeds of the body,
 14 ye shall live. For as many as are led by the Spirit of

same Spirit who sustains the life will not only continue to sustain it through death, but will also be the agent of the Divine working for the completion of that life in the resurrection? For the Spirit is represented in the Old and New Testament alike as the spirit of power as well as of holiness, the spirit of miraculous endowments as well as sanctifying influences.

(ii) viii. 12-17. *The believer as son and heir.* From this contrast in the consequences of life in the flesh and life in the Spirit Paul first of all draws a practical inference—the duty of the believer to shun the former and seek the latter life. In offering an additional reason for this exhortation he passes on to present another aspect of the Christian life, the filial relation to God which the believer possesses; and this truth again suggests a return of thought to the Christian hope, represented as an awaited inheritance. Although the exhortation of verses 12 and 13 attaches itself closely to the preceding verses, yet as the following verses 14 to 17 give an additional reason for it, although introducing a new topic, the paragraph division in the R. V. is correct. (a) The hope of resurrection in Christ enforces the duty of abandoning the lower life and cherishing the higher, as indulgence of the sinful nature cannot but end in death, while resistance to its temptations in the cultivation of the spiritual capacities leads to life (12, 13). (b) This must necessarily be the result, as submission to the Spirit establishes and maintains the filial relation of the believer to God, and the Spirit Himself affords the evidence of the reality of this relation by communicating an assured consciousness of it (14, 15). (c) This consciousness, which is being ever confirmed by the Spirit, includes the expectation of an inheritance of glory, to be shared with Christ even as his sufferings have been shared (16, 17).

12. debtors. Moral obligation is represented as a debt (i. 14).

13. mortify: so restrain and repress as to reduce to impotence the impulses and appetites which result in evil deeds.

deeds: Gr. 'doings'; practices, dealings.

14. led by the Spirit. While the Spirit dwells and works in the spiritual man; yet such a phrase as this shews that the Apostle clearly distinguishes the human from the Divine Spirit; there is immanence, but not identity; the operations of the Spirit demand the voluntary co-operation of man.

God, these are sons of God. For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. The

sons of God. The phrase means that those who are led by the Spirit have not merely such a relationship to God as children have to their parents (this natural relationship is suggested by the term 'children'), but enjoy the full status, with all the privileges and benefits which it confers, of those who have attained their majority. In Gal. iii. 24-26 the position of believers as sons of God is contrasted with their condition under the law as a tutor. Again in iv. 1-7 the condition of the child, though heir yet under guardians and stewards, is contrasted with his position as a son who has reached 'the term appointed by the father' for his 'coming of age.' Paul does not expressly deny, neither does he explicitly affirm, the universal fatherhood of God. Whether man has a natural relationship to God as son, he does not inquire. What alone concerns him is the actual condition of men in relation to God; and he recognizes that men, as sinners, are so estranged from, suspicious of, and opposed to, God, that they cannot in the full moral and religious sense be described as sons. Only the reconciled and regenerate are fulfilling the obligations, and so enjoying the privileges of sons.

15. received: at the beginning of the Christian career, when justified and reconciled.

the spirit: not either the human or the Divine Spirit, but a more general use of the term to express a mood, habit, or state of feeling.

bondage: a servile temper, a slavish disposition.

again unto fear: so as to fall back again from the joy and trust of conversion into the dread felt by the sinner conscious of God's wrath.

the spirit of bondage signifies a permanent disposition; **fear**, a temporary emotion, which is its results and manifestation (see ii. 8).

adoption: *lit.* 'placing as son.' The Jews had no such practice, but the Greeks and Romans had. A man might by this legal process be taken into a family with which he had no natural relationship, might possess all the rights and be invested with all the duties of a born son. Paul does not mean expressly to deny man's natural relationship, and to substitute for it a legal. He uses this change of legal relationship as an illustration of the contrast between the sinner's and the believer's consciousness in relation to God.

Abba, Father. The first word is Aramaic, the language spoken by Jews in Palestine; the second is Greek, a language also under

Spirit himself beareth witness with our spirit, that we are
 17 children of God: and if children, then heirs; heirs of
 God, and joint-heirs with Christ; if so be that we suffer
 with *him*, that we may be also glorified with *him*.

stood and spoken by many Palestinian Jews. We find the same repetition in Mark xiv. 36, 'Abba, Father, all things are possible unto thee,' and in Gal. iv. 6. As Jesus spoke both languages it is very probable that it was his habit in prayer to use both words, and that some of his disciples took the habit from him. When it reached Paul, he handed it to his converts.

16. beareth witness with. In ii. 15 conscience is represented as bearing witness with the work of the law; in ix. 2 conscience is described as bearing witness with Paul himself in the Spirit. Here the spirit of adoption is analysed into two co-operant factors, the Divine and the human spirit. But another explanation has been suggested. The term 'Abba, Father' may have been used in public worship in the church, in which the Spirit has His distinctive sphere and organ; thus the individual consciousness of sonship may have been confirmed by the corporate consciousness as expressed in the forms of worship. The first explanation is, however, quite in accord with Paul's psychological method; and for the second the context does not afford any basis, for there is nothing said about the church. In such an explanation the 'churchly' mind is reading itself back into the thoughts of the Apostle.

children. The term suggests affection, intimacy, dependence.

17. heirs. The idea of an inheritance is derived from the O. T. The term refers first of all to the simple possession of the Holy Land (Num. xxvi. 56); it signifies next the permanent and assured possession (Ps. xxv. 13); it is then specialized to mean Messiah's deliverance of the land, and his settlement of the people in it (Isa. lx. 21); once more it is generalized to express all the Messianic blessings (Matt. v. 5). Christ, in the Parable of the Wicked Husbandmen, calls himself the heir (Matt. xxi. 38), and so to him may be due the N. T. use of the term (cf. iv. 14; Gal. iii. 29, iv. 7). The child of God has not yet entered into the full possession of all his powers and blessings, and therefore he still waits his inheritance (cf. 1 John iii. 1-3).

suffer with him. Paul here seems to be recalling to his readers a common Christian saying; for in 2 Tim. ii. 11-13 the words 'If we died with him, we shall also live with him; if we endure, we shall also reign with him' are described thus: Faithful is the saying.' Christ's life is typical. As he went, so all his followers must go, through pain to peace, through suffering to glory. (Matt. xx. 22, 23; 2 Cor. i. 5; Phil. iii. 10; Col. i. 24.)

For I reckon that the sufferings of this present time are 18

(iii) viii. 18-25. *Nature sharing man's hope.* The Christian not only hopes in spite of his sorrows, but can see in his endurance of these sorrows a means of the fulfilment of his hope. His affliction is not solitary, but extends to the whole present order of existence. Can he use his experience in the interpretation of the universe? Can he give to creation generally a place in his expectations, even as it has a share in his afflictions? Paul answers this question in the affirmative. He does not merely ascribe to nature sympathy with the moods of man, as the poets have so often done. He attributes to nature a consciousness of, and a dissatisfaction with, its present imperfection—a desire for, and an expectation of, its completion. He includes nature in man's grievous disaster, but also in his glorious destiny. As by the sin he has committed he has brought misery, so by the grace he will receive he will impart blessing. This cosmic speculation cannot be fully discussed. There may be difficulty in accepting Paul's account of the origin of physical evil as altogether due to man's sin. There can, however, be no doubt that man has a vital, organic relation to his environment. The evolution of the world and the development of humanity are not independent but connected processes. If we are warranted in believing in the progress of the race, we are justified in hoping for a correspondent and consequent transformation of the universe. For the perfect man we may expect the perfect home. If we may understand the scientific doctrine of 'the survival of the fittest' in 'the struggle for existence' as meaning that progress is through pain, then Paul's spiritual intuition offers some analogy to the conclusion of science; even as in 1 Cor. xv. 46-49 he anticipates in some measure the results of recent research. We are justified in studying this passage as not a flight of fancy, but as displaying both insight into the world's course and foresight of its goal.

(a) There can be no comparison, Paul declares, between the present ill and the future good, for the hope of it possesses even the whole creation, amid all the pain which man's sin has brought upon it; and transforms this pain from a death-throe to a birth-pang (18-21). (b) Believers can discern in nature an incompleteness and dissatisfaction, such as they themselves experience, because although they already possess in their own spiritual life the pledge of their own coming good, yet they ardently desire that complete deliverance which includes even their bodies (22, 23). (c) As all that is involved in the Christian salvation is not immediately realized, hope has a place to fill in Christian life from its beginning, and if it plays its part, endurance and expectation will both be characteristic of the believer (24, 25).

18. I reckon: I count up, make an estimate, strike a balance.

not worthy to be compared with the glory which shall be revealed to us-ward. For the earnest expectation of the creation waiteth for the revealing of the sons of God,

Paul has been speaking of the Christian's inheritance of glory, but he remembers that for the believer as for Christ the path to glory is through pain, and so he turns aside in this passage to shew: (1) that the glory far exceeds the pain; (2) that the pain is shared by all creation; (3) that even the pain in creation is a pledge of the glory; and (4) that the believer's sufferings are largely due to his sense of the contrast between what he now is, and what he is sure he will yet be. If he has comfort and relief as regards some of the sufferings he shares with others, he has sorrows all his own, a keener sense of sin, a deeper sympathy with others, the pain of unrealized possibilities and unsatisfied aspirations.

the sufferings of this present time. What these were for Paul we may learn from Acts xix. 23-41, xx. 18-35; 2 Cor. i. 3-11, vi. 4-10, xi. 23-33.

glory: the manifestation of Christ in his perfection, which will be communicated to believers, who shall be like him when they shall see him as he is (1 John iii. 2), and who shall reflect him as a mirror, and so be changed into the same likeness (2 Cor. iii. 18).

19. earnest expectation. The Greek word is pregnant with meaning. It may be thus expanded, 'waiting with head out-stretched and turned away from all else,' like the runner whose eye is fixed on the goal.

creation. This includes not only man, but nature also. Paul undoubtedly believed that as nature had shared in the curse of man's fall (Gen. iii. 17, 18), so nature too would share in the blessings of his recovery. This was the common belief of his age, finding abundant and often very fantastic expression in contemporary Apocalyptic literature. One illustration from the *Book of Enoch* must suffice: 'In those days will the mountains leap like rams and the hills will skip like lambs satisfied with milk, and they will all become angels in heaven. Their faces will be lighted up with joy, because in those days the Elect One has appeared, and the earth will rejoice, and the righteous will dwell upon it, and the elect will go to and fro upon it.' The belief rested on O. T. prophecy, although in the popular expectations the hope of the prophets was literalized, materialized, secularized. Isa. lxx. 17-25 promises a new heaven and a new earth, length of days to man, secure possession of the land, abundant fertility of the soil, and peace among the wild beasts of the earth. As compared with contemporary Jewish thought Paul displays here much greater

For the creation was subjected to vanity, not of its own ²⁰
will, but by reason of him who subjected it, in hope that ²¹
the creation itself also shall be delivered from the

sympathy with nature in its discord and incompleteness, and much wider charity to mankind, as he claims no superiority for Israel among the nations of the earth.

waiteth: another word of pregnant meaning, 'waiteth with attention, withdrawn from all else.'

the revealing of the sons of God: the manifestation of Christ and his attendant hosts of the redeemed in their glory at his Second Advent (1 Cor. xv. 51-53; 1 Thess. iv. 16, 17).

20. was subjected: by the Divine sentence (Gen. iii. 17-19) as a penalty for man's fall.

vanity: that which misses its aim, fails in its effort, disappoints expectations. Ecclesiastes is a commentary on this one word. The present world never reaches its appointed perfection, and so always disappoints justified expectations.

not of its own will. Nature was altogether blameless, the fault was wholly man's.

by reason of him who subjected it. Although the agency of Satan in tempting man is affirmed in the Scriptures, yet this does not justify the assumption made by some commentators that the devil is here referred to, for it would be ascribing to him a power over nature which no Scripture statement warrants. Although it seems easiest in view of the context to suppose that God is referred to, yet the grammatical construction adopted is not the natural one, if that was the intention. Why did Paul not say simply 'by him who subjected it'? Accordingly there is some probability in the suggestion that either Adam or man generally is referred to. Adam's or man's sin was the occasion or reason for the subjection of nature to vanity, and, therefore, the responsibility for it may be assigned to him.

21. in hope. Is the hope to be assigned to him who subjects, or to that which is subjected? If God is referred to in the previous clause 'purpose' would be a more appropriate term to apply to him than 'hope.' If Adam or man is referred to, then the meaning is that, although he saw the ruin in the fall, yet the Divine promise at once awakened his hope. But the phrase probably does not refer to the motive of the actor, but to an accompaniment of the action. The subjection to vanity was accompanied by an awakening of hope in the creation, as a relief and comfort amid its pain and loss.

that. What follows defines the content of the hope; but 'because' is an equally justifiable rendering, and then the following

bondage of corruption into the liberty of the glory of the
 22 children of God. For we know that the whole creation
 23 groaneth and travaileth in pain together until now. And
 not only so, but ourselves also, which have the firstfruits
 of the Spirit, even we ourselves groan within ourselves,
 waiting for *our* adoption, to *wit*, the redemption of our
 24 body. For by hope were we saved: but hope that is seen

words would give the reason for the hope; the sense in the end is the same.

bondage of corruption. Nature's decay and dissolution limits and hinders the free and full development of all its possibilities; the evil in the world prevents good that might be.

the liberty of the glory. In the perfect state man will have full scope and free exercise for all his powers.

22. we know. All Paul's readers might know, although probably all did not know, what his deeper insight and wider sympathy enabled him to discern, that all nature's pains were birth-pangs; his certainty of a future good for nature rests on his discovery of a present expectation in nature.

together: in all its parts; better than 'with us.'

23. Even Christians are not content and satisfied, for although they have a pledge not given to the rest of the world, they are not yet in full possession of their promised good.

firstfruits of the Spirit. Not only the supernatural gifts, which were characteristic of the early church, are meant, but also the personal transformation of character which distinguished the Christian from other men.

adoption. At justification the believer is adopted as a son of God, this process is continued in his sanctification, and is completed only in his glorification. Even as Christ was ordained Son of God with power at his resurrection, so the believer becomes fully son only in glory.

redemption of our body. As man's life is now a bondage of corruption, so the resurrection may be represented as a deliverance; the word 'redemption' is used evidently without any stress on the conception of ransom, but only on the idea of release from bondage.

24. by hope. As Paul teaches that salvation is of grace through faith, and as he distinguishes faith and hope, it is not likely that he would represent hope as the means of salvation; it is preferable, therefore, to render 'in hope.' Faith assures us of our salvation, but as this salvation will be completed only in the future glory, hope is at once awakened in the believer. The suggestion 'for

is not hope: for who hopeth for that which he seeth? But ²⁵ if we hope for that which we see not, *then* do we with patience wait for it.

And in like manner the Spirit also helpeth our infirmity: ²⁶ for we know not how to pray as we ought; but the Spirit

hope,' as though the meaning were that we are saved in order to hope, is less satisfactory.

but hope that is seen. Here the meaning of the word 'hope' changes; it is not the subjective feeling that is meant, which could never be visible; it is the object of the hope, which may be manifest when realized.

for who hopeth for that which he seeth? An alternative reading is, 'for what a man seeth, why doth he yet hope for?' The first reading as more terse is to be preferred. If we hope then we do not already see all that is in store for us. The absence of hope would mean that the future held no higher good in trust for us.

25. patience: courage and endurance under persecution.

(iv) viii. 26-30. *The Spirit's intercession and God's purpose.* A confirmation of the certainty of the fulfilment of the Christian hope is found by Paul in the experience of the believer, that the Holy Spirit Himself is operative in these unsatisfied aspirations, and participates in the prayers in which they are expressed. But if God by His own Spirit thus commits Himself to the believer's expectations, then Paul next draws the conclusion, that God's purpose, to which all existences must serve as means, does include the fulfilment of these hopes. The work God has already done is the promise and pledge that He will complete it. These thoughts are developed as follows: (a) Although the believer does not know how to give expression in prayer to his longings, the Spirit, as sharing these longings, prays for him, and this prayer is both fully known to God and perfectly in accord with the will of God (26, 27). (b) The believer who is conscious of being united to God in love has the certainty that God is ordering all things for his good, as the call to which he responded in faith brought him within the Divine purpose, which is realized in the following stages—foreknowledge and foreordination to likeness to Christ, calling and pardon now, and perfection and blessedness hereafter (28, 30).

26. in like manner. The connexion may be taken in two ways. (1) As we groan in ourselves, so the Spirit intercedes for us with unutterable groans. (2) As hope keeps us up, so does the Spirit. But the first explanation is preferable, for the

himself maketh intercession for us with groanings which
 27 cannot be uttered; and he that searcheth the hearts
 knoweth what is the mind of the Spirit, because he

repetition of the words 'groan' and 'groanings' is a sign of the connexion, and the supports given by hope and the Spirit are not distinct. That we are saved in hope has its evidence not only in our groans of expectancy, but also in the yearnings which are too deep even for groans, and are the Spirit's intercession in us. A Divine witness agrees with a human witness that man has not yet attained his destiny.

helpeth: taketh hold of us so as to support us along with what we can do to support ourselves. So pregnant in meaning can Greek compound words be that all this is suggested by the one word rendered 'helpeth.'

our infirmity. If we regard the connexion with the preceding verses as indicated in a previous note, then the infirmity is this, that 'we know not how to pray as we ought.' If, however, the view of the connexion there rejected is accepted, then infirmity means weakness generally in trial and sorrow.

how: it is not the subject of prayer, but the mode of it, in which the infirmity is shewn.

as we ought. 'In proportion to our need' is the rendering of the Greek phrase of two words which is allowed by the one, but forbidden by the other of the two words. We must therefore accept the rendering as given in R. V. 'According to the will of God' defines the proper mode of the prayer. The Spirit does not suggest the contents of our prayers, but, as we are guided by the Spirit, brings the mode of our prayer into conformity with the will of God.

groanings which cannot be uttered. Discontent with sin, or aspiration after holiness, may by its very intensity fail to get adequate utterance, yet in it God's own Spirit is pleading with God on our behalf. There may be acceptable and effective prayer without words. Must not all intense desire exceed its possible expression?

27. searcheth the hearts. Compare 1 Sam. xvi. 7; Rev. ii. 23.

mind. See note on verse 6.

because. Although the same Greek conjunction may be rendered 'because' and 'that,' and in some cases it matters very little which rendering is preferred, yet here 'that' is better than 'because.' We need no reason given for God's knowledge of the mind of the Spirit, but a definition of that mind may be fitly added. It is on the one hand according to the will of God, and on the other it is for the realization of perfection in each believer,

maketh intercession for the saints according to *the will of God*. And we know that to them that love God all 28

for it is as destined for saintship and with a view to its attainment that the Spirit intercedes for him.

intercession. This intercession is not, so far at least as the present context demands, to be conceived as (to use, as the only terms available, words quite inadequate) internal to the Godhead, a communication between Divine Spirit and Divine Father, and external to human consciousness; but it is in the groanings that cannot be uttered, in the wordless longings of the soul, that the Spirit intercedes; it is not as representing us, but as energizing in us that the Spirit pleads. He is the Paraclete (Comforter) with us (John xiv. 16), while Christ is the Paraclete (Advocate) with the Father (1 John ii. 1). In Hebrews Christ is represented as the High Priest who has entered heaven, the holiest place, where 'he ever liveth to make intercession' (vii. 25). But these distinctions between Spirit as intercessor in us on earth and Son as intercessor with the Father in heaven must not be unduly pressed. The one omnipresent God, transcendent yet immanent, both prays in us and answers our prayers for us.

28. And we know. Paul now turns to another ground of confidence, and yet it is suggested by what immediately precedes. The spirit intercedes 'according to God,' rightly expanded 'according to the will of God.' Paul therefore shews next how that will controls all events for its own ends, and what are the stages in which God realizes the purpose which He wills.

all things. The phrase is to be taken in the widest possible sense. It includes everything mentioned in verses 35, 38, 39.

work together. Paul here anticipates modern scientific teaching on the organic unity, mutual dependence, and reciprocal action of all things in the universe. Another reading which explains the statement may be mentioned: 'God worketh all things,' or better, 'God causeth all things to work.'

them that love God . . . them that are called. Here Paul presents the two complementary aspects of the religious life. There is the human side of the relation, 'love,' and the Divine side, 'the call.' While Paul has already spoken of the love of God to us (v. 5, 8), and in this chapter again speaks (39), he has not yet mentioned our love to God, and this is the only mention in Romans. He speaks several times of love to others (xii. 9, 10, xiii. 8, 9). He has mentioned faith again and again; hope has just been his theme; and now he completes the trinity of graces by mentioning love. It has been noted that he says much more about faith in God than love to God; but in laying the foundation doctrines of the Christian life, faith must necessarily

things work together for good; *even* to them that are
 29 called according to *his* purpose. For whom he foreknew,

be more prominent, and faith in God must surely be accompanied by love to God. The grace which faith grasps shews and gives the love of God, and God's love must needs awake in man its own likeness; man's love, which cannot be directed merely outward to his fellows, but must also return upward to the Giver. The Divine side in the relation is the 'call,' to which the believer responds; it is the first stage in the realization of God's purpose which falls within time. The term 'called' implies that the Divine summons has been obeyed.

according to his purpose. Cf. Rom. ix. 11; Eph. i. 11, iii. 11; 2 Tim. i. 9. The call of the gospel and the love of man which grows out of the faith that answers it are in time, but before them and beyond them is the timeless will of God, which, however, is realized in time, and the successive stages of which are now sketched. Here we are brought face to face with the problem of man's freedom and God's purpose, which no theology has fully solved. While on the one hand God's purpose is realized through man's freedom, on the other hand man's freedom can ever be subordinated to God's purpose. Here we are dealing with the language not of dogmatic theology, but of religious experience; it does not solve problems for our knowledge, but expresses certainties for our faith.

29. foreknew. There are three possible interpretations: (1) We may allow ourselves to be solely guided by the Biblical usage of the word 'know' (Pss. i. 6, cxliv. 3; Hos. xiii. 5; Amos iii. 2; Matt. vii. 23) in the sense of 'take note of,' 'fix regard on,' with a suggestion of a further purpose, generally of favour or blessing. If 'know' means this, then 'foreknew' means that in His eternal counsel God looked favourably on and marked out for blessing those who are included in His purpose. (2) We may define the content of the foreknowledge from the context: either he 'foreknew' as 'them that love God,' or as 'those to be conformed to the image of his son.' (3) We may finally give a dogmatic interpretation as from the standpoint of Calvinism, 'whom He foreknew as the elect in contrast to the reprobate,' or from a standpoint which seeks to reconcile Divine election and human freedom, 'whom He foreknew as those who would believe.' The third way of explaining the word brings in considerations that are not in the passage itself. The second way, while it introduces nothing foreign to the context, yet does not recognize the distinctive sense attached in the Scriptures to the word 'know.' The first way not only recognizes this distinctive sense, but is also appropriate to the context. God's favourable regard is the starting-point of the whole process.

he also foreordained *to be* conformed to the image of his Son, that he might be the firstborn among many brethren: and whom he foreordained, them he also called: and 30 whom he called, them he also justified: and whom he justified, them he also glorified.

What then shall we say to these things? If God *is* for 31

foreordained. Divine will follows Divine knowledge; but we must beware of regarding Divine will as a metaphysical necessity which excludes human liberty. God's purpose must be carried out, and can be thwarted, by man's freedom. It must also be observed that what God foreordains is the sanctification and glorification of those whom He favourably regards. This, and not any other good, is what he intends for them.

conformed. This means not outward resemblance merely, but essential similarity.

image. This includes the glorified body as well as the perfect spirit of the Son, who himself is the image, the visible manifestation of the invisible God (1 Cor. xv. 49; 2 Cor. iii. 18, iv. 4; Col. i. 15).

that he might be the firstborn among many brethren. That God may be all in all (1 Cor. xv. 28) is the ultimate purpose, but this purpose is realized in a family (Heb. ii. 11) in which the image of God—the manifestation of the Divine perfection—is communicated to many through One, in whom it appeared first of all not as an exclusive right, but as a communicative grace. Prior to Incarnation, Christ is 'the image of the invisible God' (Col. i. 15), and 'the firstborn of all creation.' Subsequent to his resurrection, he is 'the firstborn from the dead; that in all things he might have the pre-eminence' (18). Here the reference is to the latter relation.

30. glorified. Although glorification is still future, the past tense is used, for in God's counsel the whole process stands complete (Eph. ii. 4-6). Sanctification is not mentioned, although it is not excluded, but is implied in glorification.

(v) viii. 31-39. *The assurance of faith.* Having thus established the objective fact of God's purpose concerning the believer, Paul next describes the subjective feeling of certainty, which the fact inspires and justifies. In this passage there is more attention given than is at all usual with Paul to the rhetorical form. As the comparison between Adam and Christ closed the division of the Epistle dealing with the doctrine of sanctification, so this hymn of triumphant faith closes Paul's treatment of sanctification. (a) Such being God's purpose, the believer has nothing to fear,

32 us, who *is* against us? He that spared not his own Son,
 but delivered him up for us all, how shall he not also
 33 with him freely give us all things? Who shall lay any-

for God has in the gift of His Son pledged Himself to all good that the believer may need (31, 32). (b) No man can find any fault with God's chosen one, whom He has forgiven, whom Christ has suffered and triumphed to bless in union with himself (33-35^a). (c) Suffering in the worst forms that can be threatened cannot sever this bond, but can only prove Christ's strength still more abundant (35^b-37). (d) The believer is confident that there is no kind of being which can take from him God's love in Christ (38, 39).

32. The same argument is expanded in v. 6-10. God having done the greater may be confidently expected to do the less.

spared not. The same word is applied to Abraham's sacrifice of Isaac (Gen. xxii. 16). Christ draws an inference from God's fatherly love as compared with man's imperfect affection (Matt. vii. 11).

33-35. It is possible to take the construction of these verses in three ways. (1) As the punctuation of the R. V. indicates, 'Who shall lay anything to the charge of God's elect?' is a question which gets two answers: (i) 'It is God that justifieth,' and (ii) 'It is Christ Jesus that died,' &c. Each of these answers has a subordinate question attached to it: 'Who is he that shall condemn?' belongs to answer (i); and 'Who shall separate us from the love of Christ?' to answer (ii). This dependence might be brought out by changing the form of the sentence. Answer (i), If God justifies, who will condemn? Answer (ii), If Christ died, who can separate? The passage interpreted in this way may be summed up in a few words. No accusation because no condemnation for those whom God has justified; and no separation for those for whom Christ's work has been done. 'Shall tribulation,' &c., in verse 35 would then be a fresh question suggested by the preceding answer, and would be answered in verse 37. (2) As the punctuation of the A. V. and the division of verses indicate, we may regard the passage as consisting of three successive co-ordinate questions with their answers: (i) Who accuses? God justifies. (ii) Who condemns? Christ saves. (iii) Who separates? Nothing can. (This third question is put twice: 'Who shall,' &c. and 'Shall tribulation,' &c.?) The passage might be summed up in these words: No accusation, no condemnation, no separation. The former of these two ways is better, as the second and third questions attach themselves to the preceding answers, and we do the sense some violence by taking them

thing to the charge of God's elect? It is God that justifieth; who is he that shall condemn? It is Christ 34 Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of 35 Christ? shall tribulation, or anguish, or persecution, or

apart. (3) Still a third interpretation is suggested by the margin of the R. V. The argument then assumes the form of a *reductio ad absurdum*. (i) Who shall accuse? Shall God who justifieth? Never. (ii) Who shall condemn? Shall Christ who died? Never. (iii) Who shall separate? Shall tribulation, &c.? Never. But the first construction is simplest and clearest.

33. elect. Matt. xxii. 14 distinguishes the called and the chosen; but Paul regards all the called as chosen also, for he uses the term 'called' not of those who only hear the call, but of those who also heed it. Their choice, however, presupposes a previous choice by God, but of this Divine election we know nothing apart from human obedience to the Divine summons. All who have heeded as well as heard the call are God's elect.

34. It is Christ, &c. The connexion with the preceding verse is this: On what ground has God justified? The answer is, Because of what Christ has done and is doing. Crucifixion, Resurrection, Ascension, Intercession—these are the outstanding features of Christ's work. The Spirit intercedes as well as Christ (see note on 'intercession,' verse 27). We must not suppose the Father unwilling to hear and answer and needing persuasion, but the intercession, even as the propitiation by the Son, is included in the Father's own reconciliation of the world unto Himself. It is difficult for us to conceive the mode or the purpose of this intercession. But as human intercession sometimes confirms human petition, so Christ is, for the encouragement of our faith, represented as taking up our feeble petition into his mighty intercession. 'His greatness flows around our incompleteness, round our restlessness His rest.'

35. of Christ: or, 'of God.' If verse 35 is connected with verse 34, the former is more suitable, as it is Christ's love which is expressed and exercised in his work for us, and God's love through his.

tribulation (see v. 3), **anguish** (ii. 9), **persecution** (2 Cor. xi. 23-32, xii. 10), **famine, nakedness** (1 Cor. iv. 11; 2 Cor. xi. 27), **peril** (1 Cor. xv. 30; 2 Cor. xi. 26), **sword** (Acts xii. 2; Rom. xvi. 4). This statement of possible evils is not fancy, but fact.

36 famine, or nakedness, or peril, or sword? Even as it is written,

For thy sake we are killed all the day long;

We were accounted as sheep for the slaughter.

37 Nay, in all these things we are more than conquerors
38 through him that loved us. For I am persuaded, that
neither death, nor life, nor angels, nor principalities, nor
39 things present, nor things to come, nor powers, nor height,

36. This is an exact quotation from Ps. xlv. 22, which is not a mere illustration, but a real argument, for from Paul's standpoint affliction prophesied is affliction justified.

all the day. Cf. 1 Cor. xv. 31, 'I die daily.'

37. more than conquerors. Paul is fond of laying stress on the excess of God's bounty over man's need (v. 20).

through him that loved us. It is the apprehension, appreciation, and appropriation of the love of Christ as exercised and expressed in his work that imparts vigour to, and secures victory for, the believer.

38-39. As verse 35 deals with present experienced evils, so these two verses deal with future possible dangers.

38. I am persuaded. Paul's individual conviction is appealed to to confirm the common Christian assurance.

death, nor life: the changes in man's lot. If we are to lay stress on the order, then 'life' must mean not the present but the future life, unknown, unproved. If Paul thought of the common belief that death puts man more fully under the power of spirits in the life beyond, then the next reference becomes more intelligible.

angels, ... principalities, ... powers. Although according to the best reading the word 'powers' is separated from the other two, yet it must be explained along with them. 'Angels,' *lit.* 'messengers,' is the most general term applied to these spiritual beings. According to the common belief they were arranged in various orders, differing in dignity, function, and powers. 'Principalities' and 'powers' are two of the titles given to angels. Paul adopts the popular conception and terminology (1 Cor. xv. 24; Eph. i. 21, iii. 10, vi. 12; Col. i. 16, ii. 10). He protests against the worshipping of angels (Col. ii. 18), and asserts their creation through and unto Christ (i. 16), their inclusion in his atonement (i. 20), their defeat in his death (ii. 15), their subjection to his dominion (1 Cor. xv. 24; Eph. i. 10). As his references are mostly directed against a doctrine and worship of angels which disputed the absolute supremacy

nor depth, nor any other creature, 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 9

and perfect sufficiency of Christ, his tone is more or less hostile. He speaks much of the conflict to be waged against evil angels (Eph. vi. 12). In this speculation, which Paul tacitly accepts without definitely approving, and which he uses rhetorically and controversially, we have no essential part of his Christian faith, but an unimportant survival of his Jewish training.

things present, . . . things to come. By this Paul does not mean abstractly successions of time, but concretely the present age before the Second Advent, and the future age subsequent to it; that is, the whole course of human history. Jewish theology thus recognized two periods, one before and one after the Messiah's coming.

39. height, nor depth. Although Paul does objectify abstractions (2 Cor. x. 5, 'every high thing'; Eph. iii. 18, 'the breadth and length and height and depth'), yet probably the words here are not used abstractly for dimensions of space, but concretely. The 'height' is the heavens as the abode of evil spirits (Eph. vi. 12). The 'depth' is the abyss of darkness and death (Eph. iv. 9: cf. Rom. x. 6, 7). Christ hath both descended and ascended, and has triumphed in the depth and in the height.

any other creature. The sense is not any other created thing, but any other kind of creation, differing from all already enumerated.

the love of God, which is in Christ Jesus our Lord. Christ is the Son of God's love (Col. i. 13), and the love of Christ (2 Cor. v. 14; Eph. iii. 19, v. 25) is the love of God, which is commended in Christ's death (v. 8), and is shed abroad in our hearts through the Holy Ghost (v. 5).

III. The Doctrine of Election. ix—xi.

The gospel which Paul preached had been accepted by many Gentiles, but had been rejected by most Jews; this might seem a serious objection against it. If the people to whom the promises were given had not welcomed it, surely it could not be their fulfilment as it claimed to be. Or, if the gospel was indeed the fulfilment of the promises, had not God failed to keep His word to His chosen people, whose place was now being taken by the Gentiles? If God were faithful, His fulfilment of His promises would surely be of such a kind as would commend it to those who had received the promises, and would not, as Paul's gospel did,

2 bearing witness with me in the Holy Ghost, that I have

arouse their antagonism. But if God Himself allowed His people to be thus offended by the gospel, His character seemed compromised. Paul seeks to shew in this third division of his doctrinal statement both that his gospel is true, even although the Jewish people as a whole has rejected it, and that their rejection does not involve God's unfaithfulness to His promises. The argument consists of three main propositions: (1) God is absolutely free to elect or reject individuals or nations according to His own will (ix. 1-29); (2) the Jewish people, by its unbelief, has deserved its present exclusion from the blessings of the gospel (ix. 30-x. 21); (3) this exclusion is partial and temporary, as it is God's purpose ultimately to include both Jew and Gentile in His grace (xi).

(1) ix. 1-29. *God's absolute freedom.*

(i) The Apostle first of all affirms his ardent Jewish patriotism, his intense sorrow over his people's unbelief, and his profound sense of its privileges (1-5). (ii) Next, he proves that the rejection of Israel does not involve any breach of Divine promises, as the principle of God's unconditional election has been affirmed throughout the history of the chosen people (6-13). (iii) Thirdly, he vindicates this unconditional election against the charge of injustice by proving by God's own words His claim to freedom in all His actions (14-18). (iv) Fourthly, he rebukes any attempt on the part of the creature to question the action of the Creator, but shews that God has used His freedom not in strict justice, but in abundant mercy (19-29). This last thought prepares us for passing to his second proposition, that Israel's doom is deserved.

(i) ix. 1-5. *The Apostle's patriotism.* (a) Speaking as one who in his relation to Christ is conscious of the obligation of truthfulness, the Apostle affirms his intense sorrow on account of Israel's doom, and his willingness to endure any sacrifice, however great, even exclusion from life in Christ, if that were possible, to benefit his brethren (1-3); (b) he enumerates the many privileges granted by God to His people, culminating in the Incarnation of God in one of Jewish descent (4, 5).

1. I say the truth. Paul's opponents had gone so far as to charge him with insincerity and falsehood, and had represented him as an enemy of his own people, and an apostate from its beliefs and customs. Hence this vehement assertion is necessary.

in Christ. Christ is the motive and principle, the environment and atmosphere of his whole life, word, and deed.

my conscience bearing witness with me. This distinction between the self and the conscience is explained in notes on ii. 15.

great sorrow and unceasing pain in my heart. For I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh: who are Israelites; whose is the adoption, and the glory, 4

in the Holy Ghost. The Holy Spirit had enlightened, quickened, renewed in the Apostle, the faculty of conscience, which even the Gentiles possessed.

2. sorrow . . . pain: the first Greek word refers to the mental and emotional, the second rather to the physical aspect of grief.

3. could wish: or, 'pray.' The wish was in his mind, the prayer in his heart, while the Apostle knew the wish was one that could not be fulfilled, the prayer one that could not be offered; yet the words express his willingness to endure even the greatest imaginable sacrifice.

anathema. This word is spelt in Greek with a long or a short 'e' (for which Greek has two distinct letters). With the long 'e' it means 'that which is offered or consecrated to God.' With the short 'e,' which is found here, it means 'accursed,' 'devoted to destruction.' In the Greek version of the O. T. it is applied to things or persons under the ban. In the N. T. it has always this meaning (Gal. i. 8, 9; 1 Cor. xii. 3, xvi. 22). In this sense the word must be taken here, and not in the later signification, as 'excommunication.' We may compare with Paul's wish Moses' prayer (Exod. xxxii. 32, 33): 'Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written.' The impossibility of an answer to such a prayer is shewn in God's answer. 'Whosoever hath sinned against me, him will I blot out of my book.'

from Christ: not accursed by Christ, but accursed in being separated from Christ.

according to the flesh. All Christian believers were Paul's brethren spiritually (cf. Jesus' words, Mark iii. 35). The Jews were his brethren by natural relationship (so kinsmen, xvi. 7-11).

4. Paul now takes up the subject he had just suggested, iii. 1, 2.

Israelites. As Israel was a divinely given name of Jacob, the term describes his descendants as God's chosen people, and the heirs of the promises given to the fathers (Eph. ii. 12). This title is transferred to the Christian Church, which is spoken of as 'the Israel of God' (Gal. vi. 16). In contemporary Jewish literature the term is used to express the privileged position of God's elect nation. 'Hebrew' expresses a lingual, 'Jew' a national, 'Israel' a religious distinction.

adoption. (See note on viii. 15 for the application of the term to Christians.) Here it is used to express God's choice of

and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers,

the Hebrew people as His own; the relation between Jehovah and Israel is already so described in the O. T. (Exod. iv. 22; Deut. xiv. 1, xxxii. 6; Jer. xxxi. 9; Hos. xi. 1).

glory: the pillar of cloud by day, and the fire by night, which was the visible token of Jehovah's presence among the people (Exod. xvi. 10). The Rabbis called this the Shekinah, and had many speculations about it.

covenants. The plural is used not to include the old and the new, the Jewish and the Christian covenants, but in reference to the several renewals of the one covenant (Gen. vi. 18, ix. 9, xv. 18, xvii. 2, 7, 9; Exod. ii. 24). The Jews were prone to ignore the obligations the covenant imposed on them, and to assert the obligations which they assumed that it imposed on God. The prophets were unwearied in their rebuke of the false confidence which this sense of standing in covenant relations with Jehovah often produced.

the giving of the law. The dignity and glory of having received amid circumstances of awe and splendour a Divine communication of the Divine will was a national distinction much prized by the Jews. Thus consciousness is expressed in Deut. iv. 8; Neh. ix. 13, 14. Paul has already rebuked the assumption that the possession of the law merely, without its observance, conferred benefit. In Gal. iii. 19, 20, he reckons the fact that the law 'was ordained through angels by the hand of a mediator' as a disadvantage in comparison with the direct gift of the promise by the one God. Keeping the law was regarded by the Jews as the condition for securing the enjoyment of the blessings of the Messianic kingdom.

the service of God: the ritual worship of the temple, which, with the law and the doing of kindness, one of the Jewish fathers regarded as sustaining the world. In Heb. ix. 1-6 a brief description of this service is given, but with reference to the tabernacle, and not the temple.

the promises: especially those relating to the Messianic kingdom (i. 2; Gal. iii. 19; Heb. vi. 12, xi. 13). These promises included the secure possession of a fertile land, an abundant posterity, the righteous and prosperous rule of a Davidic king, &c.

5. the fathers. Cf. Acts iii. 13, vii. 32, ii. 29. Jesus describes the woman holden with an infirmity as a 'daughter of Abraham,' and gives this as a reason why she should be released from her bondage (Luke xiii. 16). Lazarus is described as in 'Abraham's bosom,' and the rich man as calling him 'father Abraham' (Luke xvi. 23, 24). The merits of the fathers were regarded by Jewish

and of whom is Christ as concerning the flesh, who is over all, God blessed for ever. Amen. But *it is* not as 6

theology as available to compensate for the shortcomings of their descendants (see note on xi. 28).

Christ: rather, 'the Christ'; the official title, not the personal name. Paul refers several times to the Davidic descent of Jesus.

concerning the flesh. See note on i. 3.

who is over all, God blessed for ever. With change of punctuation three other renderings are possible: (1) 'He who is God over all, be (or is) blessed for ever.' A full stop in place of a comma is placed after 'flesh.' (2) 'He who is over all is God, blessed for ever.' The same punctuation allows this different rendering. (3) 'Who is over all. God be (or is) blessed for ever.' The full stop is placed after the 'all.' As the original MSS. of the Epistles had no punctuation, the later MSS. can claim no traditional authority for their punctuation. The question then is purely one of the best interpretation. (i) Against the rendering in the text the following considerations have been urged: (1) Paul always represents Christ as subordinate to the Father, and therefore it is not likely that he would have ascribed to him supreme dominion in the words 'who is over all.' But he does ascribe to Christ sovereignty over creation (1 Cor. xi. 3, xv. 28; Phil. ii. 5-11; Col. i. 13-20). (2) He uses 'God' as practically a proper name for the Father, even as 'Lord' for Christ, and 'Spirit' for the third person in the Godhead, and so would not be likely to call Christ 'God.' But he calls the Father 'Lord' (1 Cor. iii. 5) and Christ 'Spirit' (2 Cor. iii. 18), and why not Christ 'God'? (3) A doxology is nowhere addressed to Christ, save in 2 Tim. iv. 18, about the Pauline authorship of which there is at least sufficient doubt to forbid its use in any argument about Pauline usage. But Paul ascribed such Divine dignity and prerogative to Christ that we cannot say confidently that he could not, in a mood of spiritual exaltation as here, have addressed a doxology to Christ. The arguments against the R. V. rendering are not conclusive. But what can be said for or against the other renderings? (ii) The third rendering ('who it over all. God be blessed for ever') has little to commend it; the doxology comes in too abruptly. The clause 'who is over all' is an insufficient contrast to the phrase 'as concerning the flesh.' (iii) Between the first and second alternative renderings there is no great difference; but if we could adopt either, probably the first ('He who is God over all be blessed for ever') is preferable. Against this punctuation and the resulting renderings there are serious objections. (1) The doxology comes in too abruptly; it is in no way prepared for in what precedes. (2) There is needed and expected some striking

though the word of God hath come to nought. For they
7 are not all Israel, which are of Israel: neither, because

contrast to the description of Christ as of Jewish descent as concerning the flesh, and what could be more striking than the ascription of divinity to him in so exalted a form. A similar contrast in i. 3-4 strengthens the force of this argument. (3) There is a grammatical objection to the sudden change of subject, first Christ, then God. (4) The position of blessed at the end of the sentence, and not at the beginning, is contrary to idiomatic usage in doxologies. Strange then as the ascription in so unqualified a form of the title God, of the descriptive epithet 'who is over all,' and of a doxology to Christ must be pronounced to be in Pauline usage, yet the most probable conclusion is that the R. V. rendering is right. But at the same time it must be maintained that this passage cannot be used dogmatically as teaching a doctrine of our Lord's divinity in advance of what we find elsewhere in Paul's writings stated beyond any doubt or question.

(ii) ix. 6-13. *God's unconditional election.* Having enumerated the privileges of Israel, both to prove the sincerity of his sorrow and to shew the greatness of the problem to be dealt with, Paul makes an appeal to history to illustrate his thesis that God's election is not determined by any claim or merit of man, but only by His free will. (a) God has not broken His word, for the previous history of the nation shews that God's election does not include all the physical descendants of an elect person, but that individual descendants are elected or rejected according to God's free choice (6-8). (b) The principle was illustrated in the case of Abraham, of whose sons only Isaac was chosen; so still more unmistakably in the case of Isaac, of whose twin sons one was before birth, irrespective of merit, called to honour, the other appointed to servitude, a distinction which the history of their respective descendants has verified (9-13).

6. But it is not as though. Paul's intense anguish for his people does not, as might at first appear, imply any doubt of God's faithfulness to His promises.

word of God: God's declaration of His will, whether in promise or threat. This is the only place in the N. T. where the phrase is used in this sense, usually it means 'the gospel' as preached.

hath come to nought: *lit.* 'fallen from its place,' that is, failed.

Israel. In the first use of the word here the meaning is the chosen race, in the second the ancestor Jacob. Not all Jacob's physical descendants (of Israel) share in the privileges which the

they are Abraham's seed, are they all children : but, In Isaac shall thy seed be called. That is, it is not the children of the flesh that are children of God ; but the children of the promise are reckoned for a seed. For this is a word of promise, According to this season will I

new name sealed as his possession. It is to be noted, however, that we do not find any selection made among the sons of Jacob, but all the tribes were included in the nation. Hence Paul has to go back for his illustrations to Abraham and Isaac. In verse 7, therefore, he states the same general principle, that physical descent does not necessarily involve spiritual privilege with special reference to Abraham.

7. Abraham's seed. A distinction is first made between 'seed' as physical descendants, and 'children' as those who in addition are chosen to inherit the privileges ; but immediately after in the quotation 'seed' is used not of physical descendants merely, but in the same sense as 'children' has just been used. But we have the same double sense in Gen. xxi. 12, 13, for immediately after the words quoted the 'son of the bondswoman' is described as 'Abraham's seed.' Paul himself claims to be physically 'of the seed of Abraham' (xi. 1), but describes all who are Christ's as spiritually 'Abraham's seed' (Gal. iii. 29).

In Isaac. Not all Abraham's descendants were elected, but only those who had in Isaac their forefather, and the reason for this is given in the next verse.

called : counted, reckoned, not summoned.

8. children of the flesh : those who are merely physical descendants, begotten and born in the natural course, as Ishmael was.

children of God : those who stand in covenant relations to God, inherit the promises, possess the privileges of the chosen people.

the children of the promise : not merely 'the promised children,' but the children not due to merely natural generation, but Divine promise, which, appropriated by human faith, becomes a miraculous power operative even in the sphere of physical nature. Abraham and Sarah are both regarded as physically impotent for parenthood, but as supernaturally vitalized by their faith in God's promise (see notes on iv. 18-21). While the principle is generalized by the use of the plural, it is the case of Isaac that is specially referred to. It is by a supernatural regeneration that the Gentiles become the spiritual descendants of Abraham. This idea is worked out in Gal. iv. 21-31.

9. a word of promise : the Greek order is 'of promise this is

10. come, and Sarah shall have a son. And not only so; but
 Rebecca also having conceived by one, *even* by our father
 11 Isaac—for *the children* being not yet born, neither having

the word.' The promise was not given because of the birth, but the birth was because of the promise; the physical always depends on the spiritual; Isaac's claim was not that he was a physical descendant, but that he was born in fulfilment of promise.

According to this season. Paul in his quotation combines a clause from verse 10 and another from verse 14 of Gen. xviii. The reference of this first clause is clearly to the time of year when the messengers of Jehovah visited Abraham. After a year's lapse the promise given would be fulfilled.

10. And not only so: Paul is going to give a still clearer illustration of the same principle, for it might be said that Isaac's election was quite explicable, because (1) he was the child of Abraham's wife, while Ishmael was born of a bondswoman, and (2) he was born in fulfilment of promise, whereas Ishmael's birth shewed a distrust of God's promise. But Jacob and Esau were born at one birth to the same parents, and yet the election of one was before birth.

but Rebecca: the sentence is not finished, but after the parenthesis of verse 11 the construction is changed in verse 12.

our father Isaac. Paul writes as a Jew, but the phrase tells us nothing about the composition of the Roman Church.

11. for. In this parenthesis Paul introduces a new thought, which is not at all necessary to his argument. He would have proved the freedom of God's choice irrespective of the physical descent of those chosen, if he had simply mentioned that Jacob was preferred to Esau. But as it is a distinctive feature of his gospel that salvation is apart from works, he pauses to explain that the choice of Jacob was quite apart from any merit on his part, for it was made at a time when there could be no merit. As physical descent does not limit God's freedom, so even personal merit does not; the reason for God's action is in Himself. As the Jews based their claims on their physical descent, not their moral merit, this conclusion is irrelevant to the argument; but, as in the next stage of the argument Paul sets himself to shew that the Jews deserved their rejection, it is even worse, it is inconsistent with his own position. It might be met in two ways by the Jewish opponent. (1) The possibility of sin even in the womb was recognized by contemporary Jewish theology (cf. John ix. 2, 'Who did sin, this man, or his parents, that he was born blind?'). (2) God's judgement on the twin brothers might be pronounced in anticipation of the character that each would afterward display.

done anything good or bad, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said unto her, The elder shall ¹² serve the younger. Even as it is written, Jacob I loved, ¹³ but Esau I hated.

Paul shews himself here more of the Rabbinic controversialist than of the Christian theologian.

that the purpose. Paul states, as the purpose of these events, what is the principle illustrated in the facts—the freedom of God's choice.

the purpose of God. This is one of Paul's leading thoughts. The salvation of mankind has been the intention of God from the beginning, and this intention has guided His action throughout the ages (viii. 28; Eph. i. 9-11).

according to election. God fulfils His purpose by this method, the selection of individuals as the instruments of His will. The word means (1) the process of choice, but also (2) the persons chosen, the elect (xi. 7).

not of works, but of him that calleth. This clause sets aside all human merit as the ground of God's choice, and asserts God's absolute freedom. But the argument here is concerned only with God's election to historical function and privilege as a member of the chosen race, not with God's determination of any man's eternal destiny by including or excluding him from His grace. In the Calvinistic doctrine of election and reprobation this passage is used for a purpose for which it was not intended, for which it is inconclusive.

12. it was said unto her. Just as Paul had described Isaac's election by quoting the words spoken to Abraham, so he now records Jacob's election by repeating the intimation to the mother (Gen. xxv. 23).

elder . . . younger: *lit.* the 'greater,' the 'smaller,' but correctly rendered in the R.V. As applied to the descendants, the nations, the reference of the terms would be not to age, but strength.

shall serve. This was not literally fulfilled in the case of Esau and Jacob, for Jacob appears rather as a suppliant for Esau's mercy and a dependent on his favour. But it was literally fulfilled in the history of their descendants, as Edom was long subject to Judah.

13. The purpose of this verse has been explained in two ways: (1) It simply gives the reason for the choice of Jacob and rejection of Esau. God loved the one, and hated the other. God's choice depended not on human merit, but simply on Divine

14 What shall we say then? Is there unrighteousness with

feeling. But it must be felt that this explanation, however simple it may appear, is theologically very objectionable. We may be sure Paul does not want to represent God as acting from caprice, from prejudice, or favouritism. (2) The second explanation is undoubtedly to be preferred. Paul, in his quotation from the prophet Malachi (i. 2, 3), is not describing the Divine feeling towards individuals, Jacob and Esau, but the historical destiny of two peoples, Judah and Edom, in which the election of the ancestor of the one and the rejection of the ancestor of the other found illustration and confirmation. The following reasons can be urged for this view: (i) Paul, on his whole treatment of the subject, has the descendants as well as the ancestors in view, as he is arguing against the pretensions of the Jews to exclusive privilege on account solely of physical descent. (ii) The passages quoted from Genesis and Malachi both refer to nations, and not individuals only. Gen. xxv. 23 reads: 'Two nations are in thy womb, and two peoples shall be separated from thy bowels.' Mal. i. 2-4 runs: 'I have loved you, saith the Lord. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord; yet I loved Jacob; but Esau I hated, and made his mountains a desolation, and gave his heritage to the jackals of the wilderness. Whereas Edom saith, We are beaten down, but we will return, and build the waste places.' While Paul might have given these quotations a reference they had not in the original context, yet when the reference of the original context is admissible, it should be preferred. (iii) Paul wants to lay emphasis on historical facts as illustrating that God fulfils His purpose according to election, and would not be likely to go behind the facts to the Divine feeling as an explanation of them.

loved, . . . hated. Accepting the explanation given above we need not explain 'hated' as meaning 'loved less,' a use of the term which may be illustrated from Gen. xxix. 30-33; Matt. x. 37; Luke xiv. 26; John xii. 25. As a matter of fact, Israel enjoyed privileges that were denied to Edom; and this broad distinction, the full explanation of which is not attempted, is expressed emphatically in the prophetic utterance. This has nothing to do whatever with the Divine disposition to individuals, but simply with the historical destiny of nations. Some general considerations in further explanation of this passage may be reserved until the argument is completed.

(iii) ix. 14-18. *God's claim of freedom.* This passage does not explain the difficulty of God's election; but it seeks to meet an objection which a Jew might make by an argument which from his standpoint must be regarded as conclusive. Paul might be

God? God forbid. For he saith to Moses, I will have ¹⁵
 mercy on whom I have mercy, and I will have compassion
 on whom I have compassion. So then it is not of him ¹⁶
 that willeth, nor of him that runneth, but of God that
 hath mercy. For the scripture saith unto Pharaoh, For ¹⁷
 this very purpose did I raise thee up, that I might shew

blamed by the Jewish objector for representing the Divine election as unjust, but his answer was ready to hand. In the Holy Scriptures, the ultimate court of appeal, God is represented as claiming for Himself the very freedom which Paul has asserted that He exercises. This is not a final solution of the theological problem; it is simply an argument fitted to close the mouth of the Jewish objector. God's absolute election cannot be charged with being unjust, for God expressly claims for Himself this freedom in dealing with man, whether He deals graciously as with Moses, or severely as with Pharaoh (14-18).

14. with God: in His court, at His bar (ii. 11; Eph. vi. 9).

15. Moses. Just as Abraham is mentioned in iv. to prove that he was accepted for his faith and not his works, so Moses is here selected for illustration of the principle that election is of God's freedom, not man's merit, as the Jews might well assume that he deserved favour.

I will have mercy: quoted from Exod. xxxiii. 19 (LXX). The emphasis in the original passage is on the certainty of God's favour to His chosen, in Paul's use of it on God's freedom in choosing; man cannot claim God's favour, or dictate His choice.

mercy, . . . compassion. The first word in Greek means the feeling; the second, its physical expression. (Cf. for similar contrasts, 'wrath' and 'indignation' (ii. 8), 'tribulation' and 'anguish' (ii. 9); 'sorrow' and 'pain' (ix. 2).)

16. From this particular instance Paul infers a general rule that the reason for God's favour is not man's desire or purpose (**willeth**), or his effort (**runneth**), but God's own choice alone.

runneth: a metaphor for strenuous, continuous effort, taken from the Greek race-course, which offers Paul several illustrations (1 Cor. ix. 24-26; Gal. ii. 2, v. 7; Phil. ii. 16, iii. 12-14).

17. the scripture saith. Notice (1) the personification of the Scripture in this common formula of quotation (Gal. iii. 8, 22); (2) the change of formula from verse 15, 'he (God) saith'; but Paul regards what Scripture saith as identical with what God saith.

Pharaoh. The mention of Moses would naturally suggest his opponent as an illustration of contrasted dealing.

For this very purpose: quoted from Exod. ix. 16 (LXX).

in thee my power, and that my name might be published
18 abroad in all the earth. So then he hath mercy on whom
he will, and whom he will he hardeneth.

19 Thou wilt say then unto me, Why doth he still find

The words in their original context mean that Pharaoh had been spared in the plague of boils, as God had further intentions in dealing with him, to use him as the instrument for the release of Israel from bondage. Paul disregards this limitation, and refers the words generally to Pharaoh's historical career as an exhibition of Divine power, not to save, but harden.

did I raise thee up: not from the bed of sickness, as in the original context, but on the stage of history (Hab. i. 6; Zech. xi. 16; Jer. xxvii. 41; LXX).

18. So then: again the general inference from the particular instance.

hardeneth. While God is on one hand described as hardening Pharaoh's heart (Exod. vii. 3, ix. 12, x. 20, 27, xi. 10, xiv. 4, 8), Pharaoh is on the other hand represented as hardening his own (viii. 32, ix. 34). The O. T. represents as direct Divine action what we, with a more adequate theology and a more accurate psychology, would describe as the necessary result of man's moral constitution. Paul is here dealing with only one aspect of God's action; his aim is to assert the Divine sovereignty over against all human arrogance; it is altogether to misuse this passage to derive from it any doctrine of Divine reprobation to eternal death.

(iv) ix. 19-29. *The creature and the Creator.* (a) But if God thus claims freedom to shew mercy, or to pardon, what, the objector may ask, becomes of human responsibility? If God makes or mars men in arbitrary omnipotence, there can be neither praise nor blame (19). (b) The answer to this objection is: It is not for the creature thus to criticize or to challenge the action of the Creator, as His rights are absolute (20, 21). (c) Especially is this attitude unbecoming as God has used His freedom to deal patiently with the perverse deserving punishment, and to shew unmerited grace to the undeserving, in calling into His church Gentiles as well as Jews, as has been foretold in prophecy, which declares not only the unexpected favour granted to the Gentiles, but also the surprising patience shewn to Israel (22-29). The first objection Paul met (verse 6) was that God's promise had come to naught, if the Jews were rejected, the second (verse 14), that God's action was unjust if He elected or rejected individuals or nations according to His mere will. The third objection he now meets is that if God acts just as He wills, man has no freedom, no merit or demerit, no praise or blame. He does not meet the objection full in the

fault? For who withstandeth his will? Nay but, O man, ²⁰
 who art thou that repliest against God? Shall the thing
 formed say to him that formed it, Why didst thou make
 me thus? Or hath not the potter a right over the clay, ²¹

face by seeking to reconcile Divine sovereignty and human freedom. That problem had probably little interest for him, and he was no more able to solve it than we now are. He turns it aside by rebuking the irreverence towards God which this challenge of God's ways implied. If his rebuke seems harsh and severe, be it remembered that this mood of racial arrogance deserved such treatment. But Paul does more than rebuke, while he claims for God such freedom, he shews that we can trace in God's dealings, not arbitrary power, but longsuffering patience and abounding mercy. God's actual dealing is such that man has no occasion for raising this problem of Divine sovereignty and human freedom. While in this section Paul does deal with the eternal destiny of individuals, his argument is purely hypothetical. If God did just as He pleased, man would have no right to complain. This hypothetical argument breaks down in Paul's own hands. As a fact, God does not act as the exigencies of controversy require Paul to assume that He would have a right to act.

19. Thou wilt say then. By the use of this phrase instead of 'What shall we say then?' Paul holds himself more thoroughly aloof from this objection.

why doth he still find fault? If God Himself hardens, why does He blame His own workmanship?

still implies a changed situation. As long as a man could regard himself as free, God's judgement must seem just to him. But now when, as in the previous argument, his liberty is denied, his responsibility must go too.

who withstandeth his will? The man who disobeys is on this view as much determined by God's will as he who obeys; there can be no resistance where there is impotence.

20. Nay but, O man. A strong personal rebuke gaining force from the use of the singular.

Shall the thing formed. The relation of man as creature to God as Creator is expressed in the O. T. by the figure of the potter and the clay which he fashions according to his will (Isa. xxix. 16, xlv. 9, 10, lxiv. 8; Jer. xviii. 6). For Paul and the Jew whom he addressed the idea of God's absolute sovereignty as Creator over His creatures, thus illustrated, would be one beyond all doubt or question, and he could, therefore, confidently appeal to it in argument.

21. This is the argument called *reductio ad absurdum*. If you deny that God can do with man as He will, you may as well deny

from the same lump to make one part a vessel unto
 22 honour, and another unto dishonour? What if God,
 willing to shew his wrath, and to make his power known,
 endured with much longsuffering vessels of wrath fitted

the power of the potter over the clay—an absurd idea. The potter has regard of course to the quality of the clay, he can use one lump in a way he cannot another; but this thought, although it might be applied to God's dealings with men, whose varying capacity He surely does take into account, is not present to the mind of the Apostle. All he wants to assert is God's absolute sovereignty as Creator over His creatures.

a vessel unto honour, . . . unto dishonour. Cf. 2 Tim. ii. 20, where, however, there follows immediately, in verse 21, a recognition of human freedom and responsibility.

22. Paul here gives the argument a new turn. Even if God acted arbitrarily, man could have no right to complain. Still less excuse has he for any complaint when, as is manifest, God's action is beneficent in its character to all alike. What follows is intended to modify the severity of what precedes.

What if God. The original Greek is elliptical—a conditional clause without the principal clause on which it should depend: the literal sense of the words being 'But if God.' The R.V. 'What,' if understood to mean 'What answer wilt thou make?' correctly gives the sense. The conditional clause does not express an hypothesis, but a fact, and thus the objector is supposed to be effectually silenced.

willing: the exact connexion of the participle with the finite verb is doubtful. It may mean either 'because God wishes to shew His wrath,' or 'although God wishes to shew His wrath.' Taking the former meaning the sense of the whole sentence would be, God's patience is exercised in order that He may the more terribly at last display His indignation against sin; He restrains His wrath with a view to its fuller manifestation at the future judgement. But as Paul's aim is to shew that God does not inflict on man all the penalty he deserves, this interpretation is inappropriate, and is in other respects very objectionable. The latter meaning of the clause gives the true sense of the passage. God permanently and essentially is indignant at and opposed to sin, and it is His will to manifest His relation to sin, but He sets limits to this will by His longsuffering endurance.

wrath: see note on i. 18.

make his power known. This is added as a remembrance of the quotation in verse 17; the power is the agent of the wrath.

endured with much longsuffering. In ii. 4 a gracious

unto destruction: and that he might make known the riches of his glory upon vessels of mercy, which he afore prepared unto glory, *even us*, whom he also called, not

purpose is indicated in God's patience; its aim is to lead to repentance, not, as the context here might suggest, to reserve for a future manifestation of wrath.

vessels of wrath. The word 'vessels' is suggested by the figure of the potter and the clay of the previous verse. The genitive in Greek, 'of wrath,' does not definitely fix the connexion of the two words. Probably it does not mean 'appointed to wrath,' but either 'deserving of wrath,' or, as a complete contrast to 'vessels of mercy,' 'experiencing his wrath.' The construction is different from that in the previous verse, 'vessels unto dishonour,' a phrase which does mean 'appointed unto dishonour.'

fitted unto destruction. Paul does not say 'which God fitted unto destruction,' as he says in verse 23 of the vessels of mercy, 'which he afore prepared unto glory.' Although in verse 18 he had spoken of God's hardening whom He will, here he wants to suggest God's beneficence rather than His severity. Neither does he say 'which fitted themselves for destruction,' although in the next chapter he charges the Jews with being 'a disobedient and gainsaying people,' for now he is laying stress on God's, not man's freedom of action. He chooses an intermediate expression which avoids both explanations of the fact, and which states simply the fact of fitness for destruction.

23. and that he might make known. The grammatical construction of this sentence is defective, but the sense is clear. God's endurance had a purpose not only as regards those who were the objects of it, but had a further reference to the larger purpose of His mercy. He bore with unbelieving Jews not only for their own sakes, but in order that in the fullness of the times He in Christ might shew His mercy to Jew and Gentile alike.

the riches of his glory. Cf. Eph. iii. 16 and Rom. ii. 4.

vessels of mercy: not 'deserving of the mercy' (that would be not a Pauline thought), but simply 'experiencing His mercy.' Mercy and desert are mutually exclusive conceptions. Where there is desert there is no need of mercy, and where mercy is shewn there can have been no desert.

which he afore prepared unto glory. Paul ascribes to God the preparation of the vessels of mercy for glory, although he does not describe God as fitting the vessels of wrath for destruction. (A similar variation of phrase may be noted in Matt. xxv. 34, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world,' and 41, 'Depart from

- 25 from the Jews only, but also from the Gentiles? As he saith also in Hosea,
 I will call that my people, which was not my people;
 And her beloved, which was not beloved.
- 26 And it shall be, *that* in the place where it was said unto them, Ye are not my people,
 There shall they be called sons of the living God.
- 27 And Isaiah crieth concerning Israel, If the number of the children of Israel be as the sand of the sea, it is the
- 28 remnant that shall be saved: for the Lord will execute

me, ye cursed, into the eternal fire which is prepared for the devil and his angels.') The Divine preparation for glory is outlined in viii. 28-30.

24. Gentiles: Paul regards the calling of the Gentiles not merely as the historical result of the rejection of the Jews, but as the Divine intention in that rejection. (See the argument worked out in chap. xi.)

25-29. Paul, writing to those who, whether Jews or Gentiles, accepted the Jewish Scriptures as authoritative, seeks always to confirm his conclusions, especially when they might appear disputable, by quotations from the Scriptures. First (25, 26), he shews that the calling of the Gentiles was prophesied; and secondly, that the salvation of only a remnant of the Jews was anticipated by the prophets (27-29).

25. This is a quotation with inversion of clauses from Hos. ii, 23 (LXX). Hosea was bidden call a son Lo-ammi, 'not my people,' and a daughter Lo-ruhamah, 'without mercy,' to intimate God's rejection and desertion of the Northern kingdom. But he was afterwards told to prophesy its restoration and consolation, as with a play on his children's symbolic names he does in this passage. Paul applies to the Gentiles words spoken of the Ten Tribes, but this is said to have been done by Jewish Rabbis before him.

26. This is a quotation from Hos. i. 10 (LXX). Paul adds 'there,' thus laying stress on the reference to a place. He may, sharing Jewish eschatological conceptions, mean Palestine as the gathering-place of the nations, or more probably 'where' and 'there' are indefinite. Wherever there are Gentiles there the call is.

27, 28. A quotation from Isa. x. 22, 23 (LXX), which is considerably shortened. The Greek differs considerably from the Hebrew.

27. remnant. One of Isaiah's sons was called Shear-jashub,

his word upon the earth, finishing it and cutting it short.
And, as Isaiah hath said before,

29

Except the Lord of Sabaoth had left us a seed,
We had become as Sodom, and had been made like
unto Gomorrah.

'A remnant shall return' (vii. 3); and this doctrine of the remnant played so large a part in his teaching that he represents it as included in the commission given him at his call (vi. 13), and he repeats it again and again (i. 9, x. 20-22, xi. 11-16, xxxvii. 4, 31, 32). In the second part of the Book of Isaiah the remnant is mentioned once (xlv. 3). This doctrine is found already in Amos (v. 15) and Micah (ii. 12, iv. 7, v. 7, 8, vii. 18). It appears also in Joel (ii. 32), Zephaniah (ii. 7-9, iii. 13), Haggai (i. 12, 14), Zechariah (viii. 6, 12). Jeremiah makes frequent use of the conception (vi. 9, xxiii. 3, xxxi. 7, xl. 11, 15, xlii. 2, 15, 19, xliii. 5); Ezekiel also refers to it (v. 10, vi. 8, xiv. 22). Not the unbelieving many, but the faithful few are the object of God's care, the agent of His purpose. Stephen takes up the idea in his speech of the continuous provocation given by Israel to God (Acts vii. 51-53). Paul returns to this idea in xi. 5.

28. finishing it and cutting it short. God's judgement will be final and decisive; this seems the meaning of the difficult phrase.

29. hath said before: hath foretold, although the English rendering might suggest that a previous allusion was now to be quoted. It is the Greek version of Isa. i. 9 that is now quoted. Greek and Hebrew practically agree. Hebrew has 'a small remnant,' Greek has 'a seed,' but the connexion is given in vi. 13, 'the holy seed is the stock thereof.'

Sabaoth. The Hebrew word means 'hosts,' and the reference is to hosts of stars, or angels, or Israel. Each of these ideas may, at a different period of religious development, have been associated with this title.

Sodom, . . . Gomorrah. (Gen. xviii-xix.) Allusions to this disaster are found frequently in the O. T. (Deut. xxix. 23, xxxii. 32; Isa. xlii. 19; Jer. xlix. 18, l. 40; Lam. iv. 6; Amos iv. 11; Zeph. ii. 9). Our Lord refers to Sodom as a conspicuous illustration of Divine judgement (Matt. xi. 23, 24; Mark vi. 11, A. V.; Luke x. 12).

PAUL'S DOCTRINE OF ELECTION (ix. 1-29).

Paul has shewn that God is free to choose whom He will (6-13), that He has actually exercised and expressly affirmed His right to use His freedom (14-18), that it is not for man as creature to

criticize or challenge the action of God as Creator, even if God used this right absolutely (19-21), that as a fact, however, God has used His freedom to shew patience and mercy (22-24), and that God's action in rejecting Israel and accepting the Gentiles has been foretold in prophecy (25-29). Thus Paul develops the first stage of his argument. Although it can be properly understood only in relation to the two other stages, that Israel's fate is deserved, and that God's aim in all is mercy for Jew and Gentile alike, yet this passage by itself presents so serious difficulties that an attempt must be made to deal with them in addition to what the notes allowed. The difficulties are not relieved by affirming, as has been done, that Paul is not dealing with the eternal destiny of individuals, but with the historical functions of nations, for even although the problem is the temporal rejection of the Jewish nation, yet Paul justifies his doctrine of God's freedom in election by individual illustrations (Isaac chosen, Ishmael not; Jacob chosen, Esau not). If of these cases it can be said that the election has to do only with historical function as heir of the promises of God, the plea cannot be made for the next illustrations, Moses and Pharaoh, for the determination of moral character is ultimately the decision of eternal destiny. It is certain Paul did not intend in any sense to limit God's freedom. When he speaks of 'vessels of wrath fitted unto destruction,' and 'vessels of mercy which he afore prepared unto glory,' he is most certainly dealing with the eternal destiny of individuals. The following considerations, however, have to be taken into account. (1) The whole passage is an *argumentum ad hominem*. It appeals to facts recorded, words reported, and figures of speech used in the Jewish Scriptures to rebuke Jewish arrogance, which asserted a claim on the part of the chosen people to God's continued favour, irrespective of its character. Against this claim of rights, unbecoming in the creature towards the Creator, Paul bluntly affirms that, as regards God, man has no rights. He supports his position by appeals to statements in the Scriptures, in which the Divine sovereignty is without qualification affirmed, without inquiring whether these Scriptures are not capable of another explanation than that which serves his immediate purpose. It has been shewn in the notes on verses 11, 15, 17, 18, that only a strained exegesis can get the meaning out of the O. T. Scriptures which Paul finds in them. On so controversial a use of the Holy Scriptures no dogmatic conclusions of permanent validity can be based. (2) But even as an argument, granting the Jewish assumptions, the passage is inconclusive. Paul's reasoning breaks in his own hands; he cannot consistently carry it out. He must admit that God does not use His freedom as He argues that He may. Patience and beneficence mark God's dealings with men. Paul distinguishes vessels of wrath and vessels of mercy, vessels unto

dishonour and vessels unto honour, and his image of the potter suggests that God absolutely determines to which class each man shall belong. Yet it is noticeable (i) that he distinguishes vessels unto dishonour from vessels of wrath, the former referring, it would seem, to historical position, the latter to eternal destiny; (ii) that while he ascribes the preparation of the vessels of mercy unto glory to God, he abstains from describing God as fitting the vessels of wrath unto destruction, and here he uses a phrase which without affirming yet admits the recognition of individual liberty and personal responsibility; (iii) that the different constructions, 'vessels unto dishonour' and 'vessels of wrath,' demand a distinction in the interpretation, the former asserting a Divine destination, the other simply affirming an actual connexion. These considerations suggest that while Paul represents God as disposing at will of man's earthly lot, yet he does not ascribe to God the absolute decision of man's destiny hereafter, but is compelled to admit modifications that not only correct, but even contradict, the more unqualified statements. If we look more closely at the metaphor of the potter, it will suggest thoughts that lead us beyond this doctrine of absolute election even as regards man's earthly lot. He would be a foolish and wasteful potter who used for the making of a common jar a clay so fine that a beautiful vase could be made from it. A master-workman's choice depends on the quality of the material he is handling. God, as potter, can be trusted to be a noble artist, and not a bungling artisan. As Creator God has obligations to make the best possible of His creatures. Again, the vessel unto dishonour which the potter makes serves a purpose, useful if less ornamental than that assigned to the vessel unto honour. The very figure of speech refuses, as it were, to bear only the meaning that Paul's controversial use of it would impose upon it. Paul thought of God as love, mercy, grace, goodness, the Father of our Lord Jesus Christ, and our Father in him. This arbitrary omnipotent potter is a caricature of controversy, not a portrait of faith; and Paul has himself to abandon his own work. (3) This proposition, that God does as He wills, is only one of three forming a continuous argument; it is virtually retracted in what follows, for in the second proposition it is affirmed that man's conduct conditions God's action; and in the third that the motive of God's action is not the punishment of sin and the reward of virtue merely, although even that would lead us to a more ethical conception of God, but His purpose to save and bless all, the truly and fully evangelical conception. If God's freedom is not limited altogether by man's deserts, it is not that God may treat him worse, but that He does treat him far better than he deserves. If Paul himself retreats from the position to which he had advanced in carrying the war into the enemy's camp, surely we do not need to defend the

position in the interests of Paul's theology, far less should we try to represent it as a stronghold of the Christian faith which must be held at all costs. (4) While it is quite true that we can never give an exhaustive explanation of the differences in character and circumstances between two individuals, and we must admit in the lives and lots of men an inscrutable operation of God's providence, we need not in explanation of the facts fall back on any such doctrine of an absolute Divine election. God's freedom is rational, moral, beneficent. As we compare Ishmael with Isaac, or Jacob with Esau, we recognize that Ishmael and Esau were 'profane persons,' persons without a due sense of the value of the promise, and therefore the needful capacity for furthering its fulfilment. In Moses and Pharaoh alike we can trace a moral process of development and deterioration, which may be summarily described as due to Divine mercy and hardening, but which can also be proved to be the inevitable result of the operation of laws which God has in His infinite and eternal perfection imposed on human nature. (5) Paul has undoubtedly, apart from all controversy, a doctrine of election, both in regard to the Jewish nation, and in regard to Christian believers. (i) He accepts the O. T. teaching regarding God's choice of the Jewish nation (Deut. vii. 6; Ps. cxxxv. 4; Is. xli. 8, 9) as an act of Divine condescension (Deut. vii. 8, x. 15; Is. xlv. 21, 22), which imposed obligations (Deut. vii. 9), and had reference to the good of other nations as well (Gen. xii. 3; Isa. lxvi. 18). He refused to regard with contemporary Judaism this election as a bond binding God to the nation (chap. x) irrespective of the nation's character, and he subordinated the election of Israel to God's universal purpose of grace (chap. xi). To this doctrine no exception can be taken; it is simply an interpretation of historical facts. (ii) But Paul has also a doctrine of election regarding Christian believers. God's foreknowledge and foreordination came before God's call to the individual (viii. 28, 29). In Christ believers are chosen 'before the foundation of the world' (Eph. i. 4). The aim of this teaching is, however, to give the believer assurance that his relation to God does not begin in time with his faith in God's grace, but is deeply rooted, firmly fixed, in the eternal will of God. No speculative problem is thereby solved, but a practical conviction is given. Paul does not teach that God foreknows, foreordains, or elects any man unto eternal death. The responsibility for that he throws on the man himself. If it be argued, however, that it necessarily follows that those whom God omits to foreknow, foreordain, and elect to eternal life He consciously and voluntarily leaves to perish, the answer must be that Paul was occupied solely with the positive aspect of the doctrine; the negative, so far as his writings are evidence, never arrested his attention. To this inference, however, we may oppose the undoubted teach-

What shall we say then? That the Gentiles, which 30

ing of Scripture, that God does not wish 'that any should perish, but that all should come to repentance' (2 Pet. iii. 9); that the call of the gospel is addressed to all, so that 'whosoever will may come' (Rev. xxii. 17); and that Paul's express statement is that 'God hath shut up all unto disobedience, that he might have mercy upon all' (xi. 32). The doctrine of individual election and the doctrine of God's universal purpose to save are found side by side in Paul's teaching. He does not harmonize them, and there is no practical necessity that he should, and with speculative consistency Paul did not concern himself. In the same way Divine sovereignty and human freedom are both affirmed, but their relation is not explained. We may leave the problems he left unsolved, having tried to shew that his teaching on election does not justify the Calvinistic interpretation.

(2) ix. 30—x. 21. *The Jews' failure through unbelief.*

Having stated the one aspect of the problem of history, the Divine sovereignty, Paul turns to the other aspect, the human responsibility. He places these two aspects side by side without any attempt to shew their unity. (i) In shewing that the Jews deserved their rejection, Paul first of all states the case briefly (ix. 30-33). (ii) Next, after again asserting his interest in the spiritual welfare of his countrymen, he shews that their efforts have been zealous but not intelligent, self-willed and not obedient, for they have failed to recognize (a) that Christ brings the period of law to a close, (b) that the way of salvation is simple and easy, and (c) that salvation is free to all, Jew and Gentile alike (x. 1-13). (iii) Lastly, here he proves that this unbelief is without excuse, because (a) the messengers of the gospel have gone forth, (b) the Jews have not heeded the gospel, although it has been preached in the world, (c) the prophets warned them against the very unbelief of which they are now guilty (x. 14-21).

(i) ix. 30-33. *The case of Jewish unbelief stated.* While the Gentiles have found what they did not seek, the Jews have not found what they sought, even acceptance as righteous before God: because they sought it, not by faith, but by works, so that, as had been foretold, the Messiah became a stumblingblock to them.

30. What shall we say then? This question introduces the summing up of the previous argument with a view to starting on a new line of thought. It is usually followed by another question. The second question here is, 'Shall we say that the Gentiles,' &c. ? and the answer is assumed, 'Yes.' Then follows a third question, 'Wherefore?'

followed not after righteousness, attained to righteous-
 31 ness, even the righteousness which is of faith: but Israel,
 following after a law of righteousness, did not arrive at
 32 *that* law. Wherefore? Because *they sought it* not by
 faith, but as it were by works. They stumbled at the
 33 stone of stumbling; even as it is written,

followed . . . attained. These words go together in Paul's use to express pursuing and overtaking, and are borrowed from the race-course, as are other words used by him (1 Cor. ix. 24; Phil. iii. 12). The Gentiles had no special revelation to guide them, even the light of conscience was disregarded by them, and yet when salvation was offered to them in the gospel, they welcomed it.

righteousness which is of faith: iii. 22, 'the righteousness of God,' not moral perfection, but acceptance before God.

31. law of righteousness: a code of precepts, obedience to which would make righteous.

arrive. The goal, as it were, always receded from them.

law. This is a rather unexpected turn of thought; we should have expected Paul to say, 'did not attain righteousness.' The Jews believed themselves to be in possession of a law which, if obeyed, would make them righteous; but Paul here says that no code of principles could ever be got by man which would secure this righteousness. Righteousness cannot be got along the path of legal observance.

32. Because. Two constructions of this verse are possible: (1) as in the text of the R. V., we may supply the finite verb 'they sought it,' and put a full stop at 'works'; or (2) as in the margin of the R. V., we may supply the participle 'doing it,' and put only a comma at 'works.' The sense is the same, but probably the former construction is simpler and easier.

as it were: Paul introduces this qualifying phrase to indicate that it was only in the opinion of the Jews, and never in reality, that righteousness could be got by works. The Jews failed because they attempted the impossible. There is not a choice of ways, faith and works, but only one way, faith.

stumbled at: 'were annoyed with,' 'shewed irritation at.' This was the disastrous consequence of their mistake. Because Christ came to bestow righteousness on all who sought it by faith, those who were seeking it by works misunderstood, were made angry by, set themselves against him.

stone of stumbling. This phrase means a stone which causes offence; but the offence was not necessarily and essentially in the stone, but rather in the mood and attitude of those to whom

Behold, I lay in Zion a stone of stumbling and a
rock of offence:

And he that believeth on him shall not be put to
shame.

Brethren, my heart's desire and my supplication to 10

it proved an offence. Christ crucified, while the power and the wisdom of God to them that believe, was a 'scandal,' a snare; a trap to the Jews (1 Cor. i. 23).

33. The quotation combines the Greek version of Isa. xxviii. 16 and of Isa. viii. 14. Paul makes several changes: he inserts part of the second passage into the midst of the first, from which he omits a number of words; he adds the words **on him** to emphasize the reference of the quotation to Christ; he gives the Greek and not the Hebrew of the last word, 'shall not be put to shame' instead of 'shall not make haste' (which is either a mistranslation of the Hebrew by the Greek or presupposes another Hebrew text), the sense remaining unaffected. According to the Hebrew original, the believer, confident in Jehovah, does not allow himself to get into a flurry or hurry, but waits patiently on God. According to the Greek version the believer does not find his confidence misplaced, is not disappointed. The reference in the original context of the passage is to Jehovah, and not to the Messiah; but as the words in Ps. cxviii. 22, 'The stone which the builders rejected is become the head stone of the corner,' very soon got a Messianic reference (Matt. xxi. 42; Mark xii. 10; Luke xx. 17, by our Lord Himself; Acts iv. 11 by Peter), other passages in which the figure of a stone is used came to be regarded as Messianic. It is even probable that 'The Stone' was a title for the Messiah among the Jews. In Eph. ii. 20 Christ is spoken of as 'the chief corner-stone.' Paul quotes the first passage again in x. 11; and in 1 Pet. ii. 6, 7, the two passages, which he here fuses together, are quoted separately along with the passage from Ps. cxviii. 22. This can scarcely be a mere coincidence, and the explanation is either that Peter was familiar with the Epistle to the Romans (a conclusion for which other good reasons can be given), or that both Paul and Peter used a selection of passages from the O. T., all of which were assumed to have a Messianic purpose, and which had been collected for convenience of use in controversy with Jews.

(ii) x. 1-13. *The causes of the Jews' failure.* Paul prays heartily for the salvation of his own fellow countrymen, for he knows that, however mistaken, they are in earnest, although by their ignorance of God's will and their attachment to their own

2 God is for them, that they may be saved. For I bear them witness that they have a zeal for God, but not

way they are opposing themselves to God's purpose; for they fail to admit (*a*) that Christ has put an end to the period of law, (*b*) that it is not by law but by faith that salvation is to be attained, for as Christ has done and suffered all needful for man's salvation, all man needs to be saved is belief in, issuing in confession of him, and (*c*) that this salvation, as it is of faith, is for all, of whatever race they may be.

1. Paul's personal assurance here has probably led to the division of the chapter at this point, as we find a similar personal reference at the beginning of chap. ix, and again of chap. xi; but, as we have already seen, the second stage of the argument in this division begins with verse 30 in chap. ix. Paul has in these verses, 30-33, brought a serious charge against his own nation, and so here he inserts this personal assurance in the course of his argument, both to relieve his own intense feeling of sorrow, and to assure his readers that one who loves his own people as he does would bring no charges against it, unless under the strongest compulsion or absolute necessity.

Brothren. He appeals to the Christian brotherhood, from which the Jews are excluding themselves, and which he himself so values that he desires his natural to be also his spiritual kindred.

desire: rather as the R. V. marg., 'good pleasure,' for the word never means 'desire' merely.

that they may be saved: *lit.* 'unto salvation.'

2. **I bear them witness.** Paul having once been himself an unbelieving Jew understands the position of the Jews.

zeal for God. Cf. Ps. lxxix. 9, cxix. 139. Paul claims this zeal for himself (Acts xxii. 3; Gal. i. 14; Phil. iii. 6). The Jew prided himself on his zeal; the Gentiles despised what they regarded as his fanaticism. A passage in illustration of Paul's words has been quoted from Josephus: 'The Jew knows the law better than his own name . . . The sacred rules were punctually observed . . . The great feasts were frequented by countless thousands . . . Over and above the requirements of the law, ascetic religious exercises advocated by the teachers of the law came into vogue . . . Even the Hellenized and Alexandrian Jews under Caligula died on the cross and by fire, and the Palestinian prisoners in the last war died by the claws of African lions in the amphitheatre, rather than sin against the law. What Greek would do the like! . . . The Jews also exhibited an ardent zeal for the conversion of the Gentiles to the Law of Moses. The proselytes filled Asia Minor and Syria, and—to the indignation

according to knowledge. For being ignorant of God's righteousness, and seeking to establish their own, they did not subject themselves to the righteousness of God. For Christ is the end of the law unto righteousness to 4

of Tacitus—Italy and Rome.' A similar testimony is borne by Heb. xi. 32-38, a passage which refers not only to heroes mentioned in the O. T., but specially to martyrs in the time of the Maccabees.

knowledge: rather, 'discernment.' The same word is used at i. 28 and iii. 20. Col. i. 9 gives an indication of what is meant by the word, 'that ye may be filled with the knowledge of his will in all spiritual wisdom and understanding.' The Jews knew the law and the prophets, but they had no true insight into the meaning of God's words and works.

3. For. Spiritual discernment would have come with moral submission. If they had done the will, they would have known the doctrine that it was of God; but because they were disobedient, therefore they remained undiscerning.

ignorant. Paul here simply states the fact of ignorance, that it was culpable ignorance he implies, although he expressly states this in verses 14 and 15.

God's righteousness. Not God's personal perfection, but God's way of righteousness for sinners, the way of faith which the Jew would not take, because he wanted righteousness, not as a gift of grace, but as the reward of merit.

subject themselves. Faith is not merely an intellectual or emotional process, it must also include the exercise of the will in submission to the authority of God. This initial act of obedience determines the attitude of the subsequent life. Jas. iv. 7, 'Be subject . . . unto God.'

4. Paul now gives the three reasons why the Jews were in error and wrong in not submitting themselves to God's righteousness. (1) The way of the law had been closed (verse 4). (2) The way of faith had been opened (5-10). Consequently (3) The way is now open to all (11-13).

the end. This means not fulfilment, but termination. With Christ the legal period in man's relation to God ceases and is abolished. Law is regarded in Eph. ii. 15 as the barrier between Jew and Gentile which Christ has abolished in order that his salvation might be a universal good. The same inference is drawn in verses 11-13 of this chapter. The salvation is universal because not legal. Commandments, ordinances, institutions, distinguish and divide nations; a spiritual attitude, such as faith, can alone unite. Again Paul declares, in Col. ii. 14, that Christ,

5 every one that believeth. For Moses writeth that the man that doeth the righteousness which is of the law shall live 6 thereby. But the righteousness which is of faith saith thus,

'having blotted out the bond written in ordinances that was against us, which was contrary to us; hath taken it . . . away, nailing it to the cross.' . . . As law must always demand more than man can render, its sole result is condemnation, but salvation can never be reached by way of the law. Law may promise life (verse 5), but what it actually brings is a curse (Gal. iii. 10), and 'Christ has redeemed us from the curse of the law.' Termination then is the only suitable sense for the word rendered 'end.' It cannot mean fulfilment, for another word from the same root is used to express this meaning; nor can it mean goal or object, for although the law is called the tutor to bring us to Christ (Gal. iii. 24), yet only in one other place (1 Tim. i. 5, 'But the end of the charge is love') has the word this unusual sense. The context here shews that Paul is seeking to emphasize the contrast between law and Christ, and not the connexion, which elsewhere he may recognize.

the law: rather, 'law.' The Greek has no article, the reference is not to the Mosaic law in particular, but to the principle of law generally. Not only has the Jewish law ceased to be authoritative for the Christian, but his relation to God in Christ has ceased to be in any sense a legal one; the indwelling Spirit takes the place of outward commands.

unto righteousness. Christ abolishes the law that righteousness, acceptance before God, may be attainable by all on the sole condition of faith.

5-10. The one way of righteousness—by law—has been abolished in order that the other way—by faith—may be established, because the two are antagonistic, mutually exclusive. This contrast Paul now displays in language drawn from the O. T. which he has, however, freely adapted to his purpose.

5. The words are adapted from Lev. xviii. 5. These words are quoted to shew that the blessing is conditional on the fulfilment of the law, the keeping of all its commandments; and this, in chaps. i-iii, Paul has shewn has never been done, and can never be done (cf. vii. 14).

shall live: enjoy life in its fullest measure here and hereafter.

6. the righteousness which is of faith. Paul does not introduce his free adaptation of words from the law as words of Scripture, or as words of Moses, for he must have recognized that the use he made of these words was too remote from the original intention to justify either form of quotation; but he personifies

Say not in thy heart, Who shall ascend into heaven? (that

the new order of grace through faith, and puts the words descriptive of it into its own mouth. A similar personification of wisdom is found in Prov. i. 20 and Luke xi. 49, and of exhortation in Heb. xii. 5. The quotation thus partly adopted in the Greek version (Deut. xxx. 11-14) reads, 'For this commandment which I command thee this day, it is not too hard for thee, nor is it far from thee. Not in heaven above, saying, *Who shall go up for us into heaven*, and receive it for us, and having heard of it we shall do it? Nor is it beyond the sea, saying, *Who will go over to the further side of the sea for us*, and receive it for us, and make it heard by us, and we shall do it? *But the word is very nigh thee, in thy mouth, and in thy heart*, and in thy hands that thou mayest do it.' It is to be noted: (1) that Paul selects only certain words (the words italicized above); (2) that he introduces some alterations: (a) for 'saying' he introduces 'Say not in thy heart' from Deut. viii. 17, ix. 4; (b) for 'Who will go over to the further side of the sea' he boldly substitutes words more appropriate to his purpose, 'Who shall descend into the abyss'; (c) he omits 'very' before 'nigh,' and 'in thy hands that thou mayest do it' after 'heart,' as that clause belongs to the legal standpoint; (3) that he gives the words so selected quite another application than that originally intended, for the aim of the passage in Deuteronomy is to shew that the law is not a grievous burden, but that its yoke is easy. Pharisaism regarded the law from the standpoint of a rigid and oppressive legalism, and Paul as a Pharisee seldom gets away from that standpoint. There was, however, another way of looking at the law, the way taken by many of the saints of the Old Covenant, and so regarded, the law and the gospel are not so opposed as Paul in the course of his argument here represents them to be. That his attitude is in some measure artificial is clearly shewn by the fact that he can use words originally intended to represent the law as gracious to describe the gospel which he opposes to the law. The serious objection that, from the standpoint of modern exegetical method, may be taken to his procedure may be met by the following considerations: (1) no stress is laid on the fact that the O. T. is being quoted; (2) the usual formula of quotation is omitted; (3) the quotation is very free; (4) the clauses quoted had probably become almost proverbial; (5) he sometimes uses words of Scripture not in a logical demonstration, but as a literary device—familiar language may commend unfamiliar thought. We need not say, therefore, that this is Rabbinic exegesis. Paul, by using words from the law, tacitly admits that the Pharisaic view did not see all in the law that was to be seen; even the law had in itself evangelical elements.

7 is, to bring Christ down :) or, Who shall descend into the
8 abyss? (that is, to bring Christ up from the dead.) But

that is. There are many interpretations of the phrase offered, but only two demand notice. (1) There is the interpretation suggested by the punctuation of the R. V. text, 'To say in the heart, Who shall ascend into heaven? (who shall attain glory and blessedness by his own effort!) is equivalent to denying that Christ has ascended; it is a bringing of Christ down from his throne.' This sense of the phrase 'that is' is possible here and in the next verse, but is inappropriate in verse 8; but this does not seem a fatal objection, as the construction in verse 8 is different from that in verses 6 and 7, for 'that is' is not there followed by an infinitive. As Paul is not here, however, representing legalism as a denial of the Christian facts—and this is what this interpretation involves—we may turn to the second interpretation. (2) 'To bring Christ down' is a definition of the purpose of the ascent into heaven introduced for the sake of emphasis by this phrase, which calls attention to the fact that an explanation is being given. The sense on this construction is, Faith does not ask, How is Christ to be got to come down from heaven to become man for man's salvation, for it knows that Christ has already come. Man does not bring about the Incarnation by his own effort; by faith he accepts the fact, and all that it involves for his salvation.

7. Who shall descend into the abyss? Paul substitutes this for 'Who will go over to the further side of the sea' for two reasons. (1) The abyss and heaven form a striking contrast. (2) The descent into the abyss at once recalls Christ's descent into Hades, the world of the dead. 'Abyss' is used in the Greek version of the O. T. for 'the depths of the sea' in Ps. cvii. 26, for 'the lowest parts of the earth' in Ps. lxxi. 20. In the N. T. it is used of the abode of demons (Luke viii. 31) and the place of torment (Rev. ix. 1). With this contrast of an ascent and a descent cf. Eph. iv. 9, 10.

that is, to bring Christ up from the dead. Two interpretations here again claim notice. (1) 'To say in the heart, Who shall descend into the abyss (that is, who shall endure the penalty of sin for himself) is equivalent to denying that Christ has gone down among the dead, that he has endured all that need be endured on account of sin.' For the same reason as in the previous verse this interpretation may be set aside. (2) The true interpretation is as follows: 'Faith does not ask, How is Christ to be raised from the dead, for it knows that Christ has risen.' As powerless as man is to bring about his Incarnation, so is he to bring about the Resurrection. Man can do nothing, God does all. Faith is the recognition of man's insufficiency, of God's sufficiency.

what saith it? The word is nigh thee, in thy mouth, and in thy heart: that is, the word of faith, which we preach: because if thou shalt confess with thy mouth 9 Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with 10 the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the 11 scripture saith, Whosoever believeth on him shall not be

8. the word of faith: not the message of the faith, the teaching that is to be believed, nor yet the message which appeals to faith, but the message which requires faith, and faith only as the condition of salvation.

which we preach. The clause is added to shew that the gospel is not unknown, but can be known by all, if they will but hear. This thought that the Jews cannot excuse themselves on the ground of ignorance is more fully developed in verses 14-21.

9. This verse explains the quotation, 'The word is nigh thee, in thy mouth, and in thy heart.' As mouth is mentioned before heart, Paul speaks of confession of Christ before belief in Christ, although the actual order is first faith, then confession. The confession of Christ's lordship is suggested by verse 6, which represents heaven as Christ's home; the belief in his resurrection by verse 7, which affirms that he is not in the abyss; and these two facts again are suggested by the words quoted, so that we have here not theological formulation, but literary association. Nevertheless belief in the Resurrection as the confirmation of Christ's claims, as the Divine seal on his sacrifice, was an essential element in Christian faith; and the confession of Christ's lordship was a necessary condition of membership in the Christian Church. If the reading of the R. V. margin, 'confess the word with thy mouth that Jesus is Lord,' be correct, then we have here the simplest, earliest, and briefest confession, of which the more elaborate creeds are developments.

10. Paul, it is evident, attaches little value to belief that does not issue in confession. If he had been asked which condition was primary, he would probably have put faith first, but would also have insisted on confession as its necessary issue.

the heart: the seat of the inner life of thought, feeling, wishing, and willing. Faith involves a complete inward change.

11. Paul again quotes the words from Isa. xxviii. 16 to shew that faith is the condition of salvation, but the words suggest another aspect of the gospel, its universality, to which he now turns.

12 put to shame. For there is no distinction between Jew
and Greek : for the same *Lord* is Lord of all, and is rich
13 unto all that call upon him : for, Whosoever shall call
14 upon the name of the Lord shall be saved. How then

12. Having shewn in iii. 22, 23, that all alike need the gospel, he now shews that the gospel is for all : but the universality of the gospel is here proved by Christ's universal lordship, not man's universal need.

Lord of all. Christ must be referred to (1 Cor. xii. 5 ; Acts x. 36 ; Phil. ii. 10, 11).

rich : in spiritual gifts and blessings (Eph. iii. 8).

that call upon him. As prayer to any deity began with an address to him by name, the worshipper is he who calls on the god's name. The Hebrews were those who called on Jehovah. The Christians, as calling on Christ, are his worshippers (1 Cor. i. 2). This necessarily involves a recognition of his divinity, as only God can be worshipped.

13. The quotation is taken from Joel ii. 32. In the original the reference is to salvation from judgement and punishment in 'the great and terrible day of the Lord' by worship of Jehovah. Paul not only calls Christ Lord, but transfers to him passages from the O. T. which refer to Jehovah (2 Thess. i. 9 ; 1 Cor. ii. 16, x. 22-26 ; 2 Cor. iii. 16).

(iii) x. 14-21. *The Jews' unbelief without excuse.* The R. V. does not begin a fresh paragraph at verse 14, but attaches verses 14 and 15 to the preceding passage. This division is determined by another interpretation of the import of these verses than that which is here adopted. The verses are regarded as a justification of the preaching of the gospel to the Gentiles. If the gospel is intended for all, as is implied in 'whosoever' in verse 13, then it should be preached to all. Paul's Gentile ministry is thus justified. But this would be a digression, not by any means impossible according to Paul's literary methods, but not to be assumed unless no other interpretation is possible. Paul is not dealing with the mission to the Gentiles at all in this section, he is treating the unbelief of the Jews. Hence it is more probable that these verses have some reference to this subject. If we attach these verses to the passage which follows we can get an interpretation consistent with the context. Paul proves the unbelief of the Jews in a series of questions with answers quoted from prophecy, and so deprives the Jews of any excuse for their unbelief. (1) Were the messengers of the gospel sent? Yes, for their joy is described (14, 15). (2) Could they have truly heard, since they have not believed? Yes, for preaching may be heard and not believed

shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and 15 how shall they preach, except they be sent? even as it is written, How beautiful are the feet of them that bring glad tidings of good things!

(16, 17). (3) Are you quite sure that they did hear? Yes, for the gospel has been preached everywhere (18). (4) If they heard, did they fully understand? Yes; the Gentiles, not prepared as they for the message, have understood and believed (19-21), and their unbelief is due to their wilfulness. It is not at all necessary to disprove the forced interpretation of these words, which would see in them an argument for an apostolic ministry. Ecclesiastical organization is an interest remote from the mind of Paul. The Jews cannot plead ignorance of the gospel as an excuse for their unbelief; for (a) as the messengers have been sent, have preached, have been heard, they might, if they would, have believed, and called on the Lord (14, 15); (b) as foretold in prophecy they have heard, and not heeded (16, 17); (c) they must have heard, as the gospel has been everywhere preached (18); and (d) as God had warned them of their unbelief, and had foretold the faith of the Gentiles, they were in a position to understand God's dealings with them (19-21).

14. How then. Having stated the universality of the Christian salvation, Paul now discusses the conditions which must be fulfilled, if it is to be appropriated. The first of these is that the gospel must have been preached.

whom. Faith is in Christ, but it is the preacher of Christ who is heard; Paul here identifies Christ and his preacher. To hear the gospel preached by any man is to hear Christ preach, for the preacher is sent by Christ.

15. Worship implies faith, faith hearing, hearing preaching, preaching a message. If it can be proved that the message has been given, it can be taken for granted that the other dependent conditions have been fulfilled. The prophetic quotation is the answer to the series of questions. The quotation is from Isa. lii. 7. The original reference is to the messenger who brought the news of the return from captivity in Babylon; but this event of Hebrew history was regarded as typical of the Messianic salvation, and so language used with reference to it was frequently applied to the work of Christ. Paul, it will be observed, shortens the quotation, uses the plural instead of the singular as more suitable for his purpose, and omits 'upon the mountains,'

- 16 But they did not all hearken to the glad tidings. For
 17 Isaiah saith, Lord, who hath believed our report? So
 belief *cometh* of hearing, and hearing by the word of
 18 Christ. But I say, Did they not hear? Yea, verily,
 Their sound went out into all the earth,
 And their words unto the ends of the world.
 19 But I say, Did Israel not know? First Moses saith,

which had a merely local appropriateness. The A. V. reads 'of them that preach the gospel of peace' after 'feet,' but although this reproduces a clause of the original passage, it is not supported by the ancient MSS.

16. That the gospel may have been preached, even although it has not been believed, is proved by the prophet's complaint regarding the unbelief with which his message had been received. The quotation is from Isa. liii. 1, although the word 'Lord' does not occur there.

report: *lit.* 'hearing.' The word is used in a double sense, either for 'the faculty by which a thing is heard,' or 'the substance of what is heard.' Here the word has the second sense, and so may be rightly rendered 'report,' although this rendering obscures the fact that the same word is used in this and the next verse, where it has the first sense.

17. **the word of Christ:** verse 8, 'the word of faith.' This message has Christ for its content, and demands faith for its acceptance.

18. **But I say.** The gospel has been preached, and has not been believed. Is there any excuse? The unbelieving may not actually have heard, or (verse 19) they may not have understood. That they have heard Paul proves by asserting the universal extension of the gospel by means of a quotation from Ps. xix. 4, according to the Greek version, which differs slightly from the Hebrew: 'Their line is gone out through all the earth, and their words to the end of the world.' He does not here use any formula of quotation, and therefore probably he does not intend the words to be taken as a proof from the Scriptures, but as simply the statement of a fact in familiar language. The words refer originally to the universal revelation of God in nature, and by adopting them for his purpose Paul probably intends to suggest that the gospel is to be preached as widely as nature speaks of God. It has been objected that as a matter of fact the gospel at this time had not been preached everywhere; but we must not take a writer like Paul with prosaic literalness. There might be possibly some isolated communities of Jews to whom the gospel

I will provoke you to jealousy with that which is no nation,
 With a nation void of understanding will I anger you.
 And Isaiah is very bold, and saith, 20
 I was found of them that sought me not ;
 I became manifest unto them that asked not of me.
 But as to Israel he saith, All the day long did I spread 21

had not yet come; yet, broadly speaking, in all the centres of Jewish life in the Roman Empire the gospel had been preached. At last the nation as a whole had had an opportunity of hearing the gospel.

19. Israel. The use of this name has an argumentative force. It recalls the relation to Jehovah of His own chosen people. Taught and trained by His messengers, as the Jews had been, they could not plead the excuse of ignorance, or incapacity to understand the gospel. If they did remain ignorant, their ignorance was culpable. The call of the Gentiles, according to the Apostle, was a challenge to Israel; the faith of the Gentiles a rebuke of the unbelief of Israel; this unbelief was due to, and a proof of, self-will. The first quotation is from Deut. xxxii. 21, and is intended to shew that as early as the time of Moses (**First Moses**) this unbelief had already shewn itself. This passage is a threat that the idolatry of Israel will lead Jehovah to shew His favour to another nation, a nation that had not before known Him. Paul uses the quotation to describe what he expects to be the effect of the call of the Gentiles on the Jews. As Apostle of the Gentiles his aim is to provoke his countrymen to jealousy. Shall they, God's chosen people, miss the blessing which other nations are now sharing? This is what the argument means.

20. very bold. Paul himself felt that it required courage to rebuke the unbelief of his countrymen, and so he can understand what it must have cost Isaiah to speak as he did to his own people. The quotation is from Isa. lxx. 1 according to the LXX, with an inversion of clauses. The prophet alludes here to his apostate countrymen, whose return to God he hopes for; Paul, with the freedom that is characteristic in his use of the O. T., applies the words to the Gentiles, whose faith, so unprepared for and so unexpected, should rebuke the unbelief of Israel who had been prepared to receive, and so might be expected to accept, the gospel.

21. as to Israel. This second quotation is applied not to the Gentiles but the Jews, who in their unbelief were displaying a characteristic which the prophets had again and again condemned.

out my hands unto a disobedient and gainsaying people.

11 I say then, Did God cast off his people? God forbid.

It is the verse immediately following the previously quoted words (lxv. 2). Stephen in his speech brings the same charge.

disobedient and gainsaying is an expansion of the Hebrew 'rebellious.'

(3) xi. *God's final purpose of mercy on all.*

Paul has proved that God was free to reject His people, and that the people deserved to be rejected; and now he completes his argument by shewing that at the present time even there is a remnant believing and saved, and by venturing the bold hope that, as the rejection of the Jews has been the occasion for the call of the Gentiles, so the salvation of the Gentiles will lead to the conversion of the Jews, in order that the end of all God's dealings may be 'mercy upon all.' This glorious prospect evokes a doxology, with which the doctrinal exposition fitly closes. This argument falls into four parts. (i) Paul shews that the rejection is partial now, as it has been in former days (1-10). (ii) He then argues that it is temporary, as affording an occasion for the introduction of the Gentiles into the kingdom (11-15). (iii) He next infers, from the sacred ancestry of this people, its ultimate restoration (16-24). (iv) He lastly shews that this restoration is a necessary stage in the fulfilment of God's purpose of universal salvation (25-31). He concludes his argument with a doxology in praise of the wisdom of God (33-36).

(1) xi. 1-10. *The rejection only partial.* (a) As a true Israelite Paul cannot admit that God's chosen people have been altogether rejected (1-2*). (b) As in the time of Elijah, who believed himself alone in the midst of an apostate nation, there was a chosen remnant, so even now God has His own, though few (2^b-5). (c) These have been chosen in God's mercy, not through any merit of their own (6). (d) The rest of the nation, however, is in accordance with prophecy being divinely punished by spiritual insensibility (7-10).

1. **I say then:** this phrase marks the beginning of a fresh stage in the argument.

Did God cast off his people? (1) The form of the question itself suggests the negative answer to be given. (2) In the Greek the words 'God' and 'his own people' are close together to suggest that the one cannot be separated from the other. (3) Paul purposely uses the familiar language of the O.T. The assurance, 'the Lord will not forsake His people,' is given in 1 Sam. xii. 22; Ps. xciv. 14.

For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God did not cast off his people² which he foreknew. Or wot ye not what the scripture saith of Elijah? how he pleadeth with God against Israel,

I also. Two explanations of this personal reference have been suggested. (1) Paul as an Israelite is himself a proof that all Israel has not been rejected; but (a) Paul was not likely to give himself such prominence in the argument, for his solitary case would not be sufficient evidence; and (b) Paul gives a more convincing proof of his denial in the scriptural reference in verse 3. (2) Paul here, as at two other points in this delicate and difficult argument (ix. 1, x. 1), introduces the personal reference to shew his intense interest in the question under discussion; to him the suggestion that God has forsaken His people appears as blasphemous as it could seem to any Jew.

Benjamin. This tribe was closely connected with Judah in keeping up the theocratic continuity through the exile. (Cf. 2 Cor. xi. 22; Phil. iii. 5.)

2. which he foreknew. This is the reason why it was impossible for God to forsake His people; but the words are capable of being understood in two ways. (1) He had known and chosen the people beforehand, and God's choice is without repentance. Compare Amos iii. 2, 'You have I known of all the families of the earth.' This meaning belongs to the simple word 'knew'; but the word 'foreknew' nowhere else has this meaning. Hence (2) He had foreknown all the history and destiny of the people; its unbelief could not come as a surprise to Him, and so involve an entire change in His relation. It is the people as a whole that is foreknown, not only a specially elect part of it, as has sometimes been maintained; for such a limitation of God's interest would deprive Paul of the broad foundation on which he rears the lofty structure of his universal hope in the latter part of this chapter.

Or wot ye not. The argument is this. If you maintain that God has now cast off His people, you must ignore what was actually the case at a previous period of its history, when to all appearance even as now the whole nation was apostate, but in reality a remnant was still faithful. That past experience shews what should be our present expectations.

of Elijah: *lit.* 'in Elijah,' that portion of the Scriptures which deals with the story of Elijah. So 'in the bush' (Mark xii. 26; Luke xx. 37) has probably the same meaning, although the local sense is there admissible. For facility of reference the Scriptures were divided into paragraphs bearing such significant titles.

pleadeth. The Greek word means (1) to meet, (2) to meet

3 Lord, they have killed thy prophets, they have digged
 down thine altars ; and I am left alone, and they seek my
 4 life. But what saith the answer of God unto him ? I
 have left for myself seven thousand men, who have not
 5 bowed the knee to Baal. Even so then at this present
 time also there is a remnant according to the election of
 6 grace. But if it is by grace, it is no more of works :
 7 otherwise grace is no more grace. What then ? That

for talk, (3) to plead with, (4) to accuse. The fourth rather than the third sense is appropriate here.

3. Lord, &c. The words are quoted from the Greek version of 1 Kings xix. 10 (14). These words were spoken by Elijah when he fled to Horeb from the wrath of Queen Jezebel, and when he believed himself to be alone faithful to God.

4. God's answer (verse 18). Paul quotes as a statement of fact ; in the original context they are a Divine promise, that at the time when the people will be judged for its idolatry and sin this remnant will be spared. Paul sees an analogy between the situation in Elijah's time and his own. As in the darkest hour in the past God did not altogether forsake His people, so will it be now.

Baal. In Greek there is a feminine article before this name, although Baal was regarded as a male divinity. The reason is this, that among the Jews there was latterly so strong an aversion to pronounce this name of a false God, that the word 'shame,' a feminine word, was read instead, and to indicate that the change was to be made the feminine article was inserted. Paul thus adopts a usage of the Jewish synagogue in writing even to Gentiles.

5. Paul now draws his conclusion from his illustration.

the election of grace. The remnant did not earn its position by the merit of its works ; it was freely chosen by God that it might be the recipient of His grace.

6. Paul is anxious to maintain against all possible misunderstanding his doctrine of justification from grace through faith ; and so he explains that if this remnant had deserved its position, there would have been no grace in God's dealing, for wages earned, or reward merited and grace given, are mutually exclusive conceptions. Grace would so change its character as to lose its identity if its gifts could be earned or deserved.

7. The statement of ix. 31 can now be so far modified that it is not a total failure of Israel, but only a partial which must be spoken of.

which Israel seeketh for, that he obtained not ; but the election obtained it, and the rest were hardened : accord- 8
ing as it is written, God gave them a spirit of stupor, eyes that they should not see, and ears that they should not hear, unto this very day. And David saith, 9

Let their table be made a snare, and a trap,
And a stumblingblock, and a recompense unto
them :

election : the abstract for the concrete, 'the elect.' The use of the abstract lays stress not on the individuals chosen, but on the fact that they owe their position entirely to God's choice.

hardened. Paul's order of thought is not ours. We should attribute the failure to the hardening ; Paul ascribes the hardening to the failure. It is a judicial penalty ; but he does not directly ascribe it to God, nor does he blame themselves ; but, as in ix. 22, he uses a word that leaves the question undecided. The quotation in verse 8 represents God as producing the hardening, but the word 'stumble' in verse 11 suggests that their fate was their fault.

8. Here Paul combines in his quotation words from Isa. xxix. 10 ; Deut. xxix. 4 ; and Isa. vi. 9. While the form of the quotation is determined mainly by Deuteronomy, the situation in time of Isaiah offers the closest analogy to the condition of spiritual insensibility, with which the Apostle charges his own countrymen. This was nothing new in the history of the nation.

spirit of stupor. Isa. xxix. 10, a 'spirit of deep sleep, absolute spiritual insensibility.

unto this very day. Cf. Stephen's sketch of Jewish history to prove this same point. Acts vii. 51, 'Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost : as your fathers did, so do ye.'

9, 10. This quotation is from the LXX of Ps. lxxix. 23, 24. This penalty from God's wrath the Psalmist invokes on his own enemies, whom he regards as also the enemies of God. Paul boldly identifies the unbelieving Jews themselves with the enemies of God's cause, and so applies this imprecation to them.

9. **a snare, and a trap**. Paul adds the words 'and a trap.' The meaning of the quotation is briefly this. As the security which prosperity inspires often exposes a man to danger and loss, so the Scriptures, and ordinances, and institutions, in which the Jews put their trust, misunderstood and misused, became the cause of their persistence in the way of unbelief.

recompense : penalty of wrong-doing.

- 10 Let their eyes be darkened, that they may not see,
And bow thou down their back alway.
- 11 I say then, Did they stumble that they might fall? God

10. This quotation describes two prominent features of unbelieving Judaism. (1) The Jews lacked spiritual discernment. They had given so much attention to trivial ceremonial and ritual minutiae, that they had lost capacity to appreciate essential moral and spiritual realities. (2) They were oppressed by the burden of ritualism and ceremonialism, as Christ, both in gracious invitation (Matt. xi. 28) and in stern condemnation, declared (Matt. xxiii. 4).

(ii) xi. 11-15. *The rejection temporary.* Having shewn that the rejection is partial, Paul now shews that it is temporary. He deals no longer with the remnant, but looks more closely at those at present rejected, those who have been hardened. Their present rejection has in view their final restoration, which will bring even greater blessing to the Gentiles than their rejection has done. It is one thought which is developed in verses 11-15, even although at verse 13 Paul digresses to address himself to the Gentiles, and it therefore seems a mistake to begin a new paragraph there, as the R.V. does.

(a) The rejection of the Jewish people is not final, but temporary, the occasion of the call of the Gentiles, whose entrance into the kingdom is fitted to arouse the Jews to a sense of their loss in missing these blessings (11). (b) A still greater good to the Gentiles may be looked for from the return of the Jews than from their rejection (12). (c) Although Paul is proud of his calling as Gentile Apostle, he has still his own countrymen in view in his work, hoping to arouse the desire in them to share the blessings enjoyed by the Gentiles (13, 14). (d) In so doing he is not neglectful of the Gentiles, as the result of the recovery of the Jews must needs be abundant blessing to all (15).

11. stumble . . . fall. This figure is suggested by the word 'stumblingblock' in verse 9, and two stages are distinguished. A man may stumble, but again recover himself and go on his way; or he may not only stumble, but fall also so as not to rise again. Paul asks whether the former case or the latter is to be expected, and strongly denies the possibility of the latter (Isa. xxiv. 20).

that they might fall. Although the grammatical structure appears to indicate purpose, yet all that is probably meant is result, and the meaning would be better rendered 'so as to fall'; for it cannot be the purpose of those who stumble to fall, and it is a forced interpretation to refer the purpose of their stumbling to God.

fall: or, 'trespass'; rather, to maintain the metaphor, 'false step.'

forbid: but by their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy. Now if their fall ¹² is the riches of the world, and their loss the riches of the Gentiles; how much more their fulness?

salvation is come unto the Gentiles. Paul is stating historical facts: it was his practice to begin in the Jewish synagogue, and only when he was met with unbelief there did he go elsewhere and address himself directly to the Gentiles. See Acts xiii. 44-48, xxviii. 28. Had the apostles won many of the Jews, it is probable that not only would the Gentile mission have been delayed, but even that the new converts would have given the Christian Church so distinctively Jewish a character as to greatly increase the difficulties of any Gentile mission. Had there been an extensive national movement among the Jews in favour of Christianity, it seems at least unlikely that Paul could have secured the emancipation of the Gentiles from the Jewish law. In God's providence it was needful that, in order to become the universal religion, Christianity should suffer rejection by the nation in which it had its origin.

to provoke them to jealousy. The phrase is suggested by the quotation in x. 19. We know that in not a few cases, at the beginning at least, the effect was to exasperate the Jews all the more. See Acts xiii. 50, xvii. 5, xxii. 22. There jealousy did not lead to repentance. But there may have been some cases in which pious Jews were won for Christ by what they saw of God's work through the Christian Church among the Gentiles.

12. loss: rather, 'defeat,' or, 'defect.' In 1 Cor. vi. 7 the same word is rendered 'defect,' and in margin 'loss.' The rendering 'diminution,' although it offers a more distinct antithesis to 'fulness,' is less justified by the etymology.

the riches of the Gentiles. The opening of the kingdom of God to the Gentiles added to the world's spiritual wealth in the greater number included in God's purpose of grace; and the saints in the Gentile churches were their most precious possession.

how much more. This is what is known as an *a fortiori* argument, from the less to the greater, the lower to the higher. If the rejection of the Jews can have such an effect, how much greater must be the effect of their restoration. Cf. for same kind of argument v. 9, 10.

fulness. The Greek word which this renders is *pleroma*, and it played an important part in later theological systems; but its meaning is still doubtful. It may mean either (1) that which is completed, the totality, or (2) that which completes, the addition necessary to produce this totality. The latter is the proper sense of the English word complement. Cf. John i. 16; Eph. i. 23, iii. 19;

13 But I speak to you that are Gentiles. Inasmuch then
 14 as I am an apostle of Gentiles, I glorify my ministry: if
 by any means I may provoke to jealousy *them that are*
 15 my flesh, and may save some of them. For if the
 casting away of them *is* the reconciling of the world,
 what *shall* the receiving of *them be*, but life from the dead?

Col. i. 19; where complement or completeness are both possible renderings. Here the sense of the passage is the same, whatever meaning we may give the word, for if the Jewish nation at its restoration will receive its complement, it will also then attain its completeness.

13. Paul does not now turn from the Jews to deal with the Gentiles, there is no change of subject. Verse 15 so clearly resumes verse 12 that it is a mistake to begin a new paragraph. What Paul says to the Gentiles is parenthetical, but its intention clearly is to shew that what he is now saying about the Jews has an interest for them as well. By his ministry he hopes to bring good to his countrymen, but this good he hopes will in turn prove for the greater gain of the Gentiles. This address suggests that, however Jewish the tone and method of the previous argument, Paul was conscious that for the most part he was addressing Gentiles.

you that are Gentiles. The Jews are spoken of in the third person, the Gentiles are here addressed in the second, this supposes a church composed mostly of Gentiles.

apostle of Gentiles. Paul was conscious that this was his distinctive work, to which God had called him (Acts xxii. 21; Gal. ii. 7-9; 1 Tim. ii. 7).

I glorify my ministry: either (1) by insisting on the claims of the Gentiles to the gospel (iii. 29, x. 12), or (2) by doing everything possible to make the work among the Gentiles prosper. The latter is probably what Paul means here. It is from the success of his ministry among the Gentiles that he hopes some influence on the Jews will result.

15. From the parenthesis of verses 13 and 14 Paul now returns to his main argument, this verse repeating verse 12, but in other language.

reconciling of the world. Paul's was a ministry of reconciliation (2 Cor. v. 18, 19), and in this he was a worker for God, whose purpose is reconciliation (Col. i. 20). Inasmuch as the rejection of Israel was the occasion for the call of the Gentiles, it contributed to the realization of this purpose.

receiving of them: their restoration to the blessings and privileges of the Messianic kingdom.

And if the firstfruit is holy, so is the lump: and if the 16 root is holy, so are the branches. But if some of the 17

Life from the dead. The phrase may be taken either literally or figuratively. (1) If taken literally the meaning is, that as soon as Israel is restored, God's purpose being thus fulfilled, the Resurrection, as the first stage of the final consummation of all things, will take place. (2) If taken figuratively, then what Paul anticipates as a result of Israel's restoration is a great spiritual revival, doubtless among the Gentiles as well as restored Israel. The former explanation, taking into account the prominence of eschatology in the Apostolic Age, is the more probable.

(iii) xi. 16-24. *The root and the branches.* Not only was the restoration of the Jews likely to confer benefit on the Gentiles (11-15), Paul now shews that the past history of this people justified this future expectation. Their ancestry could not be altogether valueless, their inheritance prove altogether vain; as the fathers had been, so surely the sons would yet be. (a) This restoration is to be expected, because even as the piece of dough which is offered to God as a heave-offering consecrates the whole lump, and as the branches of a tree are one with its root, so the origin of this race will control its destiny (16). (b) The present position of the Church of Christ is this: it is like an olive tree, of which some of the branches (the unbelieving Jews) have been cut off, and into which other branches taken from a wild olive tree (the Gentiles, who had hitherto enjoyed no special religious privileges) have been grafted (17). (c) The Gentiles must not scorn the Jews, or boast that they have been preferred before them, because as the Jews were cut off for unbelief, so also the Gentiles may, and as the Gentiles have been grafted in through faith, so also may the Jews, when they turn from their unbelief (18-23). (d) It is more probable even that the branches cut off should be restored to the tree than that branches cut off from another tree should be grafted in; the Jews return is more probable even than the Gentiles' reception (24).

16. firstfruit. This metaphor is taken from the custom prescribed in Num. xv. 19-21. As this offering to God consecrated all the dough, so Paul suggests (he leaves the conclusion to be drawn from the illustration stated) the patriarchs, by their consecration to God, consecrated the whole people. As verse 28 shews, the patriarchs, not Christ, or the remnant, are the firstfruits.

holy: not in the ethical sense of personal perfection, but in the religious sense of separation and dedication unto God.

root . . . branches. This is the same idea, although expressed in a less appropriate metaphor; for the firstfruit was actually consecrated unto God with a view to the consecration of the whole

branches were broken off, and thou, being a wild olive, wast grafted in among them, and didst become partaker with them of the root of the fatness of the olive tree ;

lump. But this holiness cannot in the same literal sense be predicated of the roots of a tree with its branches. The thought that this metaphor does naturally suggest is that the descendants share the character of their ancestors. This figure is here added to allow the fuller working out of the analogy in verses 17-24.

17-24. The image of an olive tree is found in the prophets, applied to Israel (Jer. xi. 16; Hos. xiv. 6). A similar figure—that of a vine—is also used (Isa. v. 7; Ps. lxxx. 8). Jesus compares himself to a vine, of which his disciples are the branches. The olive tree is the Church of God, first Jewish, then Christian, but one throughout. This assumption of the continuity of Christianity and Judaism is essential to the analogy. The Jews in refusing the gospel not only missed something new, but even lost something old. The roots of this tree are the patriarchs; the branches are the individual believers, whether they be natural branches (of Jewish descent) or grafted branches (Gentiles). Two lessons are drawn from this figure: (1) a warning to the Gentiles not to be high-minded, but fear; they are not natural, but grafted branches, and may be cut off; (2) an encouragement for the Jews; the natural branches can be more easily restored than the branches from another tree grafted in. Even if arbori culture would not justify Paul's assumption as regards a tree, yet something can be said for his assumption as regards a race; old aptitudes are more easily recovered than new aptitudes are acquired. The metaphor Paul uses is, however, not correct. No gardener ever yet grafted a branch of a wild olive tree on a cultivated one; it is a wild stock on which a branch from a cultivated tree is grafted. We need not rashly assume, however, that Paul here shews his ignorance. He possibly purposely reverses the natural process to suggest how contrary to all probability and expectation was the call of the Gentiles.

17. some. Paul states less than the fact from consideration and sympathy for his countrymen, so iii. 3.

a wild olive. This is the ungrafted tree, the fruit of which is small and worthless. The Gentiles had been without the religious privileges of the Jews; theirs had not been a special revelation of God's grace.

partaker with them. Cf. Eph. iii. 6.

the root of the fatness of the olive tree. The branches draw their nourishment from the roots through the stem. Paul thinks of the fatness of the tree as stored in the roots and drawn from them.

glory not over the branches : but if thou gloriest, it is 18
 not thou that bearest the root, but the root thee. Thou 19
 wilt say then, Branches were broken off, that I might be
 grafted in. Well ; by their unbelief they were broken 20
 off, and thou standest by thy faith. Be not highminded,
 but fear : for if God spared not the natural branches, 21

18. glory not. The Gentiles hated and scorned the Jews. Even when converted to Christianity, this feeling of the Gentiles would probably be turned against the unbelieving Jews, and would even be intensified. The Jews had lost their religious privileges, and the Gentiles had gained them. A sense of superiority, shewn in a supercilious attitude, had developed itself, and Paul needed to rebuke it. This pride and conceit seems to have been specially characteristic of the Corinthian Church. Some signs of the same spirit may have already appeared in Rome, and thus led to Paul's warning.

it is not thou that bearest the root, but the root thee. This is not so obvious a truth as it may appear. The grafted branch ennobled the stock on which it was grafted ; so the Gentiles might believe that by accepting the gospel from the Jews they were conferring favour and benefit on the Jews. Paul reminds them that the good they enjoy has come to them ; they are the benefited, not the benefactors.

19. Thou wilt say. Paul himself did argue that the result of the temporary rejection of the Jews was the call of the Gentiles ; nay, doubtless he held that this result was divinely intended. He can, however, conceive of the Gentiles putting forward the same conclusion in a spirit of arrogance. 'As they were cut off to let us in, we must be better than they.' Paul at once refutes such an inference.

20. Well. This is an ironical comment, which might be paraphrased, 'You are a clever fellow.' Paul, however, at once rebukes this smartness. There is no human merit as the reason for God's dealing. Unbelief caused the rejection of the Jews ; faith was the condition of the acceptance of the Gentiles. Such conceit is destructive of faith, and may involve, if cherished, loss of all privilege and benefit.

21. This verse gives the reason for the warning. God's severity to the unbelief of the Jews may be a warning to the Gentiles, lest the same judgement for the same reason—unbelief—fall on them. In the phrase **natural branches** Paul suggests that the Jews had more reason to expect than the Gentiles that they would be spared.

22 neither will he spare thee. Behold then the goodness and severity of God : toward them that fell, severity ; but toward thee, God's goodness, if thou continue in his
 23 goodness : otherwise thou also shalt be cut off. And they also, if they continue not in their unbelief, shall be
 24 grafted in : for God is able to graft them in again. For if thou wast cut out of that which is by nature a wild olive tree, and wast grafted contrary to nature into a good olive tree : how much more shall these, which are the natural *branches*, be grafted into their own olive tree ?
 25 For I would not, brethren, have you ignorant of this

22. God, in His dealings with men, appears in a double character. He has shewn grace to the Gentiles, and as long as their faith continues to claim this grace, it will be theirs. He has visited the Jews with judgement because of their unbelief ; and when the Gentiles shew the same unbelief, the same judgement will fall on them.

23. From warning the Gentiles Paul turns to encouragement for the Jews. As soon as unbelief ceases, judgement ceases ; as soon as faith begins, grace begins ; God has not only the will, but the power to restore those whom He has rejected.

24. This is again an *a fortiori* argument, from the less to the more probable ; the call of the Gentiles was less probable than the restoration of the Jews. That the one has taken place affords reason to believe that the other will take place. (See Introduction—III, 6, (c) (vii)—for discussion of Jewish contemporary opinion on the subject of this paragraph ; and note at verse 32 on Paul's hope for his people.)

(iv) xi. 25-32. *God's universal purpose.* (a) As the cure for conceit is knowledge, Paul takes his readers into his confidence, and unfolds to them the secret of God's purpose as revealed to him, namely, that the spiritual insensibility of Israel is temporary, and will continue only until the full number of the saved from among the Gentiles has been made up, and then, according to the prophetic prediction, salvation will come to Israel (25-27). (b) Although the temporary rejection of the Jews served as the occasion for the bringing in of the Gentiles, yet God's unchanging purpose is their final salvation (28, 29). (c) It is with a view to the revelation of His grace to all mankind that God suffered the unbelief of the Gentiles in times past, and is suffering the unbelief of His own people now (30-32).

mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved: 26 even as it is written,

25. For I would not, brethren, have you ignorant. Cf. i. 13; 1 Cor. x. 1, xii. 1; 2 Cor. i. 8; 1 Thess. iv. 13. Paul uses this phrase when he wants to take his readers into his confidence, or to communicate to them some truth of special importance. It is a call to attention.

this mystery. In the time of Paul the mysteries enjoyed great popularity, as they professed to reveal to the initiated secrets, especially about the future life. These secrets were communicated only to the 'perfect' (Col. i. 28; 1 Cor. ii. 8) who had been 'initiated' (Phil. iv. 12, 'have learned the secret'), and 'had been sealed' (Eph. i. 13). Paul uses the phraseology of the mysteries, but does not follow the practice; for it is his mission not to hide God's secrets, but to let all men know them. By mystery he means not something to be kept secret, but something that has at last been revealed; God's eternal purpose, long hidden in human history, has at last been laid bare in Christ's gospel. The Christian revelation as a whole is described as a mystery (xvi. 25; 1 Cor. ii. 7; Eph. vi. 19; Col. ii. 2; 1 Tim. iii. 9); or the term is applied to special doctrines, as the Incarnation (1 Tim. iii. 16), the Crucifixion of Christ (1 Cor. ii. 1, 7), the Divine purpose to sum up all things in Christ (Eph. i. 9), the entrance of the Gentiles into the kingdom (Eph. iii. 3, 4; Col. i. 26, 27), the union of Christ with his Church as typified in marriage (Eph. v. 32), the transformation of those who are alive at the resurrection (1 Cor. xv. 51), the antagonism of Antichrist (2 Thess. ii. 7). The mystery here is the temporary unbelief of the Jews to be followed by their final restoration.

lest ye be wise in your own conceits. 'A little knowledge is a dangerous thing' The Gentiles were in danger of drawing a false conclusion from what Paul had already shewn of God's ways; the only cure for this defect was complete knowledge.

in part. The phrase recalls the doctrine of the remnant (verse 5).

until the fulness (*pleroma*, see verse 12) **of the Gentiles be come in** (to the Messianic kingdom. Cf. Matt. vii. 13, xxiii. 13; Luke xiii. 24). The unbelief of the Jews is to continue till the Gentiles are all brought in (cf. Luke xxi. 24).

26. and so. This clause cannot be co ordinate with the preceding clause depending on 'that,' as the meaning then would be that the hardening was the means of Israel's salvation. The

There shall come out of Zion the Deliverer ;

He shall turn away ungodliness from Jacob :

27 And this is my covenant unto them,

When I shall take away their sins.

28 As touching the gospel, they are enemies for your sake :
but as touching the election, they are beloved for the

clause must be independent, and the reference of the word 'so' must be to the gathering in of the fullness of the Gentiles.

all Israel. This does not mean every individual Israelite, but Israel as a whole; not the spiritual Israel (the Christian Church), or the elect remnant, but the historical nation (taken in its totality without any emphasis on the members of it). Paul here is taking a broad general view of the Jewish nation and the Gentile nations. As regards the eternal destiny of individuals, he here says absolutely nothing.

26, 27. as it is written. The quotation is from Isa. lix. 20, 21, and xxvii. 9; and, although free, the only important change is 'from Zion' instead of 'for Zion,' and this change was probably suggested by Ps. xiv. 7. What the prophet had said about the spiritual destiny of Israel Paul here more definitely applies to the work of Christ; but it had already been so applied to the Messiah by Jewish theology, which anticipated a general restoration of Israel, following on a general resurrection in a kingdom in Palestine with Jerusalem as its centre, in which there was to be, in accordance with prophetic prediction, a place even for the Gentiles. Although Paul here uses the phrase 'out of Zion,' we must not suppose that he regarded the prophecy literally, for in Gal. iv. 25, 26, he expressly contrasts 'the Jerusalem that now is' and 'the Jerusalem that is above.' The question may be asked, Does he refer to the First or the Second Advent? Very probably the coming he refers to is the preaching of the gospel to the Jews that Christ had come, and their acceptance of him as Messiah, and not the Second Advent.

Deliverer. Cf. 1 Thess. i. 10.

27. my covenant. God's covenant is not now one of commandments to be obeyed, but of sins forgiven—a new covenant.

28. as touching the gospel. As regards God's plan for the spread of the gospel.

enemies. Treated by God as such, rejected for their unbelief.

for your sake. The call of the Gentiles was the result of the unbelief of the Jews, as has already been fully shewn.

the election: not as in verse 7, the elect ones, or the believing remnant, but with respect to God's choice of the Jews as His own people.

fathers' sake. For the gifts and the calling of God are ²⁹
 without repentance. For as ye in time past were dis- ³⁰
 obedient to God, but now have obtained mercy by their
 disobedience, even so have these also now been dis- ³¹
 obedient, that by the mercy shewn to you they also may
 now obtain mercy. For God hath shut up all unto dis- ³²
 obedience, that he might have mercy upon all.

beloved. Probably suggested by the words quoted in ix. 25.
for the fathers' sake. The nation as a whole was still dear
 to God, because the ancestors of the race had been well pleasing
 to Him.

29. God is an unchanging being; He may vary His method,
 but He does not abandon His purpose (1 Sam. xv. 29; Ezek.
 xxiv. 14).

30. This verse shews further ground for expecting God's mercy
 on His people. The Gentiles, though disobedient in times past,
 had now obtained mercy. If God be unchangeable, then it is
 certain that the disobedience of Israel now will hereafter be
 followed by mercy.

by their disobedience. The unbelief of the Jews led to the
 preaching of the gospel to the Gentiles.

31. the mercy shewn to you. The Jews are placed on the
 same footing as the Gentiles. They had forfeited all claims and
 rights under the covenant, and must be restored just as the
 Gentiles had been received.

32. This is a brief summing up of the history of the past. Paul
 has already distinguished three stages in it, marked out by the
 names of Adam, Moses, and Christ. Adam brought sin, Moses
 gave law, and Christ offers grace. He has also distinguished the
 condition of the Gentile world from that of the Jewish people.
 The Gentiles held down the truth in unrighteousness (in idolatry
 and immorality), and the Jews displayed a zeal for God without
 knowledge, boasted the possession while neglecting the practice
 of the law. He now affirms that even in the sin of mankind there
 was a Divine purpose; Gentiles and Jews alike were given over
 to disobedience that God might more clearly reveal His mercy.
 Not only where sin abounded did grace much more abound, but
 sin was allowed to abound in order that grace might much more
 abound. God can turn all man's opposition to Himself into an
 occasion for carrying out His purposes. Cf. Gal. iii. 22, 'Howbeit
 the Scripture hath shut up all things under sin, that the promise
 by faith in Jesus Christ might be given to them that believe.'
 23, 'But before faith came, we were kept in ward under the law,

shut up unto the faith which should afterwards be revealed.' The Gentiles also 'were held in bondage under the rudiments of the world' until 'the fulness of the time came' (iv. 3, 4). Disobedience was the prison-house in which mankind was kept until the purpose of grace could be fulfilled. How far Divine sovereignty and human responsibility mutually limit each other Paul does not consider. How far individual men are to be blamed for a disobedience that subserves the ends of Divine mercy he does not indicate. He states the one side of the truth with an absoluteness which appears to exclude the other. But elsewhere, in warnings and counsels and appeals, he fully recognizes man's liberty and accountability. This flight of religious hope here carries him into so lofty regions of theological speculation that, for the time at least, the facts of common experience are left below and dwindle out of sight.

all: not every individual man, but Israel as a whole (verse 26) and the fullness of the Gentiles (verse 25). Paul does not teach a dogmatic absolute universalism, for which there is no secure foundation, either in the facts of human experience or the truths of Divine revelation. We cannot be certain that every individual man will believe, and, therefore, we cannot confidently affirm that God's purpose will be fulfilled with absolute universality.

PAUL'S HOPE FOR HIS PEOPLE (25-32).

To Paul's expectation of the future, the conversion of 'all Israel' after 'the fulness of the Gentiles' has come in, exception may be taken on the ground that it is inspired by a narrow patriotism, and that the course of human history forbids our cherishing any illusion that this hope will ever be fulfilled. It must, however, be carefully noted what Paul does, and what he does not, affirm. He does not assert that every individual Israelite will be saved, but only that the nation as a whole will at some time be brought to faith. He does not assert that it will be by any act of Divine omnipotence that the change will be brought about, but that the evidence for the Christian faith which the converted Gentiles will afford will bring conviction to the Jewish people. The conversion will be the result of a genuinely moral and religious process. Paul's hope had its grounds not only in his Jewish patriotism, but even in his Christian faith. This nation had, as he asserted, enjoyed many high privileges, and discharged many useful functions. The revelation in Christ is not independent of the revelation to the Hebrew people, but was prepared for by it. All who believe in Christ as Saviour and Lord must recognize the deep debt that mankind owes to God's chosen people, the organ of His revelation, and the agent of His purpose. To cherish high hopes for the future of this people

is not itself a proof of any narrowness of feeling, but proves rather a just judgement regarding the facts of history. Are these hopes vain? The degradation of the Jews at the present day, absorbed as most of them are in money-making, and the difficulty of securing many genuine conversions to Christianity may appear to contradict them absolutely. But on the other hand the persistence of the Jewish type, beliefs and customs, in spite of the dispersion of the Jews among the nations, and the persecution to which they have been exposed, seems to indicate that God has yet a national restoration in view for His chosen people. The degradation in the worship of Mammon rather than God, which even the warmest friends of the Jews must admit, is the inevitable result of their shameful treatment by professedly Christian nations. Because the Jew could nowhere be sure of a home; because everywhere scorn, hate, cruelty, met him; because all hope of the fulfilment of God's promises to His people seemed taken from him, he has become what he is. Christendom must share the burden of guilt and shame that it is so. Again, as Christianity has become hateful to the Jew because of what so-called Christians have done, or are still doing, against his race, need we wonder that there are few conversions? If, however, Christendom were to become genuinely, intensely Christian, if all the nations of the earth were to be won to Christianity, have we any good reason for assuming that this one nation would remain obdurate in its unbelief? A genuine, intense, universal Christianity would not put any obstacles in the way of Jewish faith, but would surely afford convincing evidence. It is because we are still so far from seeing the condition Paul lays down—the gathering in the fullness of the Gentiles—fulfilled, that the expectation of the conversion of the Jews seems so unreal. But if we believe that Christ is yet to be King of kings and Lord of lords, the conversion of the Jews becomes not only a possible, but a necessary hope, grounds for which are on the one hand God's fidelity, and on the other hand human heredity. Would not an inexplicable unreason appear in human history as the fulfilment of Divine purpose, if the nation whom God had used to preach to others as the bearer of His revelation, should itself prove a castaway? While God cannot and will not force His salvation on an unwilling nation, while His fidelity to His promises is always conditioned by human action, yet on the other hand the racial peculiarities and national characteristics that fitted the Hebrew people for its high and holy calling, preserved in its present descendants, although repressed by their present circumstances, would surely reassert themselves under favourable conditions, and so the lump prove holy as its firstfruits, the branches as their root. Confidently may Christian faith welcome and cherish Paul's hope for his people.

- 33 O the depth of the riches both of the wisdom and the
 knowledge of God ! how unsearchable are his judgements,
 34 and his ways past tracing out ! For who hath known the
 35 mind of the Lord ? or who hath been his counsellor ? or
 who hath first given to him, and it shall be recompensed

(v) xi. 33-36. *Praise of God's wisdom.* Paul, as if conscious that his thought has soared into heights of speculation, where the mind of man cannot long hold on its flight, at this point arrests his argument to acknowledge with adoring gratitude the transcendence of the truth of God above and beyond all knowledge and understanding of man. With this doxology he fitly closes his doctrinal statement. (a) God is beyond the reach of man's knowledge and understanding in His thoughts and plans, dealings and works (33). (b) As His mind is hidden from all, He needs not the counsel or the help of any man (34, 35). (c) In Him is the origin, through Him is the continuance, unto Him is the destination of the whole universe, and therefore praise is due to Him in every period of existence (36).

33. depth: a figurative expression for the immeasurable, unfathomable, inexhaustible character of God's nature and attributes. Cf. Ps. xxxvi. 6, 'Thy judgements are a great deep.'

of the riches both of the wisdom and the knowledge of God: better as in R. V. margin, 'of the riches and the wisdom and the knowledge.' 'Riches' refers to God's superabounding grace (ii. 4, ix. 23, x. 12: cf. Eph. i. 7, 18, ii. 7, iii. 16).

wisdom: all-embracing understanding of the world as a whole (1 Cor. i. 21-24; Eph. iii. 10).

knowledge: full grasp of each thing.

past tracing out: *lit.* 'not to be tracked by footprints.' The Book of Job is an extended commentary on the one theme of the mystery of God's ways (v. 9, ix. 10, xxxiv. 24). Daring as Paul sometimes is in his thought, venturesome in his faith, subtle in intellect, and keen in insight, yet even he is led to confess that God's ways are, after all, beyond the reach of our understanding.

34. This quotation is from Isa. xl. 13. It is quoted again in 1 Cor. ii. 16. The words occur in a passionate protest against idolatry, in which the absoluteness of the one God finds vivid and vigorous expression. This quotation justifies what has just been said about the depth of the wisdom and knowledge of God; it transcends all man's capacity to produce, or even to apprehend.

35. This is quoted from Job xli. 11, but differs from the LXX, and comes nearer the Hebrew. 'Who hath first given unto me, that I should repay him?' This illustrates the riches

unto him again? For of him, and through him, and ³⁶ unto him, are all things. To him *be* the glory for ever. Amen.

of God. It confirms Paul's constant insistence on the fact that man cannot render to God anything that would give him a claim on God's favour. The Pharisees believed that they could make God their debtor by the merit of their good works.

36. God is the source, the support, and the goal of creation. The attempt to find the doctrine of the Trinity in these words must be pronounced mistaken; God as the source of all might refer to the Father, God as the support of all to the Son, but God as the goal of all does not correspond to the place or the function of the Spirit in the N. T. doctrine. Of course, if we were at liberty to be guided by philosophic speculation in scriptural exegesis, the phrase 'unto him' might be taken to describe the work of the Spirit as the return of God to Himself from what is called His otherness in the universe, His going forth being the work of the *Logos* or Son. But it seems more consistent with Paul's thought to regard the Godhead in its unity as in these manifold relations with the universe.

To him be the glory. Cf. xvi. 27; Gal. i. 5; Phil. iv. 20; 2 Tim. iv. 18; Heb. xiii. 21. The word 'glory' here does not mean the splendour that manifests God's perfection, or that perfection itself; but is used in a sense nearer the original meaning, 'opinion' for 'honour' or 'praise.' To give glory to God is to hallow His name.

for ever: *lit.* 'unto the ages.' Whatever new phases or stages of existence there may yet be, 'the plural denotes the individual ages whose sum is eternity.' There are many variations of phrase to express the same idea: 'unto the age' (Heb. v. 6), 'unto the age of the age' (Heb. i. 8), 'unto the ages of the ages' (Gal. i. 5); all these are attempts to express in terms of time what transcends time.

Amen. This is a Hebrew word meaning 'surely,' used in confirmation of what has been said or asked (Deut. xxvii. 15; Ps. lxxii. 19; Jer. xi. 5). This use of the word passed from the Jewish synagogue to the Christian Church. In Rev. iii. 14 Christ is called 'the Amen, the faithful and true witness,' and in 2 Cor. i. 20 it is said of Christ in regard to God's promises, 'in him is the yea [the Divine fulfilment]: wherefore also through him is the Amen [the human confirmation of God's fidelity].'

12 I beseech you therefore, brethren, by the mercies of

SECOND PART.

THE PRACTICAL APPLICATION. xii. 1—xv. 12.

Paul usually distinguishes the doctrinal and the practical part of his letters, but his separation is more marked in Romans than in Ephesians, Galatians, Colossians, 1 and 2 Thessalonians. In the practical part of Romans there are two main divisions, one dealing generally with the Christian life (xii, xiii), the other treating specially some questions of importance in the circumstances of the Christian Church in Rome (xiv—xv. 12).

I. General Principles of Christian Life. xii, xiii.

The topics dealt with in this division are: (1) Christian life as a sacrifice (xii. 1, 2). (2) The ministry of spiritual gifts (3-8). (3) The law of love in its manifold applications (9-21). (4) The Christian's duty to the State (xiii. 1-7). (5) Love as the fulfilment of all law (8-10). (6) The nearness of Christ's Second Coming (11-14).

(1) xii. 1, 2. *Christian life as a sacrifice.*

(a) It is the Apostle's earnest desire that those whom God has so fully and freely saved and blessed should bring as a thank-offering unto God (which will both have a moral value and afford God a satisfaction which no animal sacrifices possess and confer), even their bodily desires and activities in a conscious and voluntary surrender to His will for His use (1). (b) Instead of following the fashion of the society around them, their character is to undergo a change corresponding with and consequent on the enlightening and quickening of their moral discernment, so that by their moral progress they may be increasingly fitted to understand God's purpose, which is distinguished by its excellence in all respects (2).

1. **I beseech you therefore.** This is a regular form of exhortation with Paul; so Eph. iv. 1; 1 Tim. ii. 1; 1 Cor. iv. 16.

therefore. This points back to the whole doctrinal statement, election, vocation, justification, sanctification, glorification—all are motives for holy living. This word is expanded in the phrase the **mercies of God**, which is a comprehensive description of all God has done to save and bless man, and defines the Divine motive. In 2 Cor. i. 3 God is called 'the Father of mercies'; in Ps. cxix. 156 it is said of God, 'Great are thy tender mercies, O Lord.'

God, to present your bodies a living sacrifice, holy, acceptable to God, *which is* your reasonable service.

present: a technical term for bringing an offering. It is used of the presentation of the babe Jesus in the temple (Luke ii. 22); Paul presents his converts (Col. i. 28), Christ his church (Eph. v. 27), the Christian himself (Rom. vi. 13).

bodies: *lit.*, as in vi. 13, the 'members' are to be presented. The body is spoken of in this verse, the mind in the next. Christianity claims a purification and sanctification of the body. The sacrifice of the body is the avoidance of all self-indulgence in the gratification of animal appetite or sensual desire, the endurance of all hardship or want of the body that the service of Christ may demand, the exercise of all the powers of the body in doing the work of Christ in the world. There seem to be two reasons why Paul lays stress on this Christian use of the body: (1) the prevalence of sexual vice in the pagan world, (2) the tendency to regard the body, because material, as essentially evil, and therefore to excuse, or treat as morally indifferent, the sins of the body. The members of the body are, according to Paul's view, to be used as weapons of righteousness unto God (vi. 13). As the bodies of Christians are members of Christ and temples of the Spirit (1 Cor. vi. 15, 19), God is to be glorified in the body.

a living sacrifice. The animal offerings of the Jewish ritual were slain, but the Christian offers himself not only alive, but by pure and holy living unto God.

holy: unblemished, free of defect or stain. Lev. xix. 2, 'Ye shall be holy: for I the Lord your God am holy.'

acceptable: *lit.* 'well-pleasing.' Phil. iv. 18; Rom. xiv. 18. Ritual offerings were not pleasing unto God (Isa. i. 10-16), but the sacrifice of a broken and a contrite heart was (Ps. li. 16, 17).

reasonable service: or, 'worship.' This does not mean a worship which it is reasonable for you to offer, but a worship which befits your reason. It is a spiritual offering as contrasted with the offering of brute beasts; 1 Pet. ii. 5, 'a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ.' Although Paul does not, like the author of Hebrews, employ the argument of O. T. typology, and although the Christian religion knows only Christ as mediator, and all believers as having freedom of access unto God, it is interesting to note what use Paul makes of sacrificial or sacerdotal phraseology. He, in Phil. ii. 17, represents the shedding of his blood in the martyrdom he was expecting as the libation which accompanied a sacrifice. He, in iv. 18, likens the gift of the Philippians to the incense that was burned when the sacrifice was being made. (So also 2 Cor. ii. 15, 16.) In Rom. xv. 16 he states his purpose to

2 And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye

be 'a minister of Christ Jesus unto the Gentiles, ministering in sacrifice the gospel of God, that the offering up of the Gentiles might be made acceptable, being sanctified by the Holy Ghost.' Such figurative language does not, however, lend any support to sacramentarian assumptions or sacerdotal pretensions in the Christian Church.

2. Having dealt with the body, and shewn that the separation of the body from sin and dedication unto God itself involves a spiritual service of God, Paul now shews more fully and clearly what that spiritual service is; it has a negative and a positive aspect.

fashioned. Not an essential but an external resemblance is suggested by this word, whereas **transformed** implies a thorough change, which is elsewhere spoken of as a birth, a resurrection, a new creation. As man's destiny lies elsewhere he cannot realize his true nature in doing as the world does, he can only follow a fashion, assume a vain show. The Greek words rendered 'fashioned' and 'transformed' present a marked contrast. More literally the first word might be rendered configured. The figure (*schema*) is external semblance; the form (*morphe*) is essential nature. Cf. Phil. ii. 6, Christ was in 'the form (*morphe*) of God,' and was 'found in fashion (*schema*) as a man.'

world: rather, 'age,' to emphasize the fleeting character of man's present surroundings. The present age was contrasted in Jewish thought with the age of the Messiah (Matt. xii. 32; Luke xx. 34, 35; Eph. i. 21). As the present age is transitory, and not eternal; defective, and not perfect; subject to the ruler of this age, 'the prince of the power of the air' (Eph. ii. 2), and not the Ruler of the ages, God over all; the word *aeon*, as the word *cosmos* in John, gets a moral meaning. It is the period of evil. (Gal. i. 4, 'the present evil age.')

the renewing of your mind. The mind, the faculty for moral discernment, may come under the power of the bodily appetites. Then it is a mind of the flesh (Col. ii. 18); but it may also be filled with the Spirit, and then it is the mind of Christ (1 Cor. ii. 13-16). Baptism, as marking the entrance into the Christian life, is described as 'the washing of regeneration and renewing of the Holy Ghost' (Titus iii. 5). Although at conversion a decisive change of mind takes place (the Greek word rendered 'repentance' in the N. T. literally means change of mind), yet this change is also progressive: 2 Cor. iv. 16, 'Our inward man is renewed day by day' (also Col. iii. 10). As the 'inward man' becomes enlightened by this renewing through the Holy Spirit,

may prove what is the good and acceptable and perfect will of God.

For I say, through the grace that was given me, to every man that is among you, not to think of himself

the outward life must be steadily changed; quickened conscience must shew itself in better conduct and nobler character, the transformation here required.

that ye may prove (and by proving may approve). The result of a changed life due to a renewed mind is keener moral discernment, making still further moral improvement possible.

what is the good and acceptable and perfect will of God: or, 'the will of God, even the thing which is good and acceptable and perfect.' According to the first interpretation the characteristics of the Divine will are described, according to the second the contents, but the difference is very slight. If the will of God have these characteristics, its contents will possess them.

good, the morally right; acceptable, the religiously fit; perfect, what realizes the ideal, whether moral or religious.

(a) xii. 3-8. *The ministry of spiritual gifts.*

(a) As one who has himself been endowed by God with the grace of apostleship, and so can claim the right, and discharge the duty, of giving counsel to believers. Paul urges on all who have gifts first of all to form a just estimate of their place and powers (3). (b) One reason for this self-scrutiny and self-limitation is the organic unity of the church, in which the members, as having a capacity for and being engaged in the exercise of various functions, are mutually dependent (4, 5). (c) Each man accordingly is exhorted to use his own gift in its proper sphere and its appropriate manner, whether his function is some form of instruction, administration, or beneficence (6-8). While these spiritual gifts were a gain to the church they were also a danger, leading to ostentation, rivalry, and division (see 1 Cor. xii, xiii), the more showy being often preferred to the more useful endowment. Paul, therefore, shews how these gifts may be used, not according to the fashion of this world, but in accordance with the renewing of their minds.

3. the grace: the spiritual gift given him as an apostle, in virtue of which, without estimating himself beyond due measure, or trespassing beyond his own proper province, he may exercise authority in the regulation of the worship and work of the Christian Church (i. 5, xv. 15, 16; 1 Cor. iii. 10 'as a wise master-builder,' xv. 10; Gal. ii. 9; Eph. iii. 2, 7, 8, 'Unto me, who am less than the least of all saints, was this grace given').

not to think of himself more highly than he ought to

more highly than he ought to think ; but so to think as to think soberly, according as God hath dealt to each man a measure of faith. For even as we have many members in one body, and all the members have not the same office : so we, who are many, are one body in Christ, and severally members one of another. And having gifts differing according to the grace that was

think ; but so to think as to think soberly. This reading reproduces the play on words in the Greek, but more literally we might render 'not to be high-minded beyond what one ought to be minded, but to be minded so as to be sober-minded.' This injunction is supported by two reasons : (1) Whatever a man has, God's grace bestows, his faith receives ; (2) no one gift is to be esteemed above another so as to encourage a sense of superiority in the possessor, because it is God who assigns to each man just the gift which He pleases. There is no choice or merit in the possession.

a measure of faith. A man's faith is the measure of his possession and exercise of spiritual gifts.

4, 5. Each man must think no more and no less of himself than he ought, for he has a function to discharge in a society. If he thinks too highly of himself, he will exceed his proper limits and trespass on another's sphere. If he thinks too meanly of himself, he will fail to render all the service to the Christian society which it requires. Paul expresses the truth of the mutual dependence of the members in the unity of the church by a familiar figure of speech, that of a living body and its parts. In 1 Cor. xii. 12-31 the same thought is worked out very much more fully than here. In Eph. iv. 15, 16, and Col. i. 18, the same metaphor is used to illustrate the relation of the church as the body to Christ as the head.

5. in Christ. This suggests the thought of Christ as head.

severally. This may be paraphrased 'with respect to individuality,' or, 'as concerning our several positions.'

members one of another : the phrase is not strictly correct. The members are members of the body, but not of one another ; the leg is not a member of the hand. The thought, however, is this—that as each ministers to the life of the whole, it ministers to the life of each other part.

6-8. There are two questions about the construction in this passage. (1) Should the clause 'having gifts, &c.,' be joined to the preceding clause (verse 5), or should it be joined to the clauses following, in verses 6, 7, 8? The latter is more probable. (2)

given to us, whether prophecy, *let us prophesy* according to the proportion of our faith; or ministry, *let us give* ⁷ *ourselves* to our ministry; or he that teacheth, to his

Should we supply finite verbs, as is done in the R. V. for each of the succeeding clauses, or should we regard all the nouns, which are in the accusative case, as dependent on 'having,' as for instance, should we render 'having prophecy according to the proportion of faith, or ministry in matters of ministration'? The former is decidedly the simpler construction, and is generally adopted.

6. prophecy: inspired utterance of truth. The prophet was not to go beyond what his spiritual endowment, as conditioned by his faith, warranted. He was not to claim inspiration when he was not conscious of being inspired; he was not to feign the inspired mood when he did not feel the Spirit's impulse; he was not to represent his own opinions and conclusions as Divine oracles. The story of Savonarola offers a pathetic illustration of a prophet going beyond the measure set to his prophesying by faith.

according to the proportion of our faith. Faith means here, not the Christian truth that is believed, for the word had not yet gained that meaning, but the trust in God's grace that is exercised.

7. ministry. The Greek word here used has given us the words deacon and diaconate. It is used in the N. T. generally of Christian service of others (Rom. xi. 13; 1 Cor. xii. 5; Eph. iv. 12), but especially of the distribution of alms and the attention to bodily wants, which the Christian Church regarded as a duty that it owed to its members (1 Cor. xvi. 15; 2 Cor. viii. 4). It was this ministry to which the Seven were appointed (Acts vi. 1-6). As 'ministry' is here mentioned as a special gift along with others, it is probably the narrower sense of the term that is to be taken. The man who cared for the bodily wants of others was not to forsake his work, but to give himself heartily to it, seeing in it a service of God just as in prophecy, or exhortation, or teaching. A false spirituality then as now might be prone to scorn the secular work of the church. We must not assume a special office of deacon in the Roman Church, although by the time Paul wrote to the Philippians there was so distinct an office in Philippi.

he that teacheth. Paul has to vary the phrase, using instead of the abstract noun 'teachings' the present participle 'he that teacheth,' because had he used the abstract noun it would have meant 'he that is taught.' The teacher, in contrast to the prophet, did not give fresh revelations of truth, but rather impressed on

8 teaching; or he that exhorteth, to his exhorting: he that giveth, *let him do it* with liberality; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

the mind and applied to the life the truth that had already been received (1 Cor. xii. 28; Eph. iv. 11).

8. exhorteth: encourages, consoles, supports. This was a kind of teaching for which Barnabas was noted (Acts iv. 36). We are not to suppose there was a separate office of exhorter, as distinct from prophet or teacher; but in the trying circumstances in which the church was often placed this was a much-needed and much-valued ministry.

giveth. This refers to the rich man who liberally gave his wealth in alms. As confession of Christ meant for some of the converts loss of property, and even of means of livelihood, and as many of the members of the church were very poor, this giving played an important part. In the Jerusalem Church there was an approach to a voluntary communism.

liberality: *lit.* 'singleness'; that is, with unmixed motives, not from ostentation, or ambition, or vanity. If a man has the right motive he will give in the right measure; the single-minded will be according to his means the liberal giver (2 Cor. viii. 2, ix. 11-13).

ruleth: in any position of authority or influence, whether in the church (1 Thess. v. 12; 1 Tim. v. 17), or in the home (1 Tim. iii. 4, 5, 12). This rule was as yet a personal function, not an official prerogative; in every community there are men who lead, whether they fill a public office or not.

sheweth mercy: does acts of kindness distinct from, and in addition to, giving alms: 'To visit the widows and the fatherless in their affliction,' 'to bind up the broken-hearted,' 'to visit the sick and the prisoners,' these were all forms of shewing mercy recognized in the early Christian Church.

cheerfulness. Kindness done gladly and heartily has far greater worth than when it is done evidently from a sense of duty. 2 Cor. ix. 7, 'God loveth a cheerful giver.' 'A warm heart, a pure conscience, and a serene mind' made cheerfulness a characteristic of the early Christians (Acts ii. 46, v. 41; Phil. i. 4, 18; 1 Thess. v. 16).

SPIRITUAL GIFTS (3-8).

The word *charisma*, *lit.* 'thing of grace,' is applied in the N. T. to any spiritual endowment from the work of an apostle (Rom. i. 11) to abstinence from marriage from religious motives (1 Cor. vii. 7). These gifts are not distinguished as natural and supernatural. A man's gift determined his function in the church, but in

Let love be without hypocrisy. Abhor that which is evil ; 9.

the Apostolic Age at least did not confer on him an office. One person might be endowed with more than one *charism*. Here, as in Corinthians, Paul insists on the exercise of these gifts for the greatest good of all. In 1 Cor. xii Paul mentions as gifts the word of wisdom and of knowledge, faith, gifts of healings, workings of miracles, prophecy, discernings of spirits, divers kinds of tongues (probably ecstatic utterances), and the interpretation of tongues.

(3) xii. 9-21. *The law of love in its manifold applications.*

As in 1 Corinthians the discussion about spiritual gifts (xii) is followed by the exposition of 'a more excellent way' in the matchless description of love (xiii), so here Paul passes at once from the use of gifts to the exercise of love in manifold ways. The various counsels follow one another without any apparent order. While most of the duties enforced can be regarded as applications of love, yet he does not strictly confine himself to the one subject. The association of ideas is not always obvious, and in some cases any attempt to shew a close connexion would be forced. Hence an analysis of this passage can be little more than an enumeration of the precepts given.

(a) Love ought to possess the moral quality of sincerity, shewn in hatred of evil and devotion to good (9). (b) The first sphere of love is the Christian brotherhood, and here it shews itself as a family affection, and in respectful consideration for others (10). (c) In the work of the church there should be both diligence and enthusiasm, and it should be regarded as a service of Christ (11). (d) The joy which hopefulness inspires and the endurance needed in affliction are to be secured by continuance steadily in prayer (12). (e) Love should take the practical forms of helping the needy among the members of the church, and of ready entertainment of any brethren travelling (13). (f) Love should display itself in desiring not the evil, but the good, even of those who shew hostility and inflict injury; in readiness of sympathy, whether with joy or with sorrow; and in a conciliatory disposition, from which ambition and conceit are both absent, and in which humility appears (14-16). (g) Wrong should not be repaid by wrong, the respect of other men should be sought, causes of estrangement should as far as possible be avoided, revenge should not be taken, but the judgement of the sinner should be left to God who claims it as His right alone, and an attempt should be made by kindness to bring him to penitence for the wrong he has done; for by indulging in revenge the Christian allows himself to come again under the dominion of sin, while by patience and pardon he gains the victory over evil (17-21).

9. **without hypocrisy.** Cf. 2 Cor. vi. 6; 1 Tim. i. 5; Jas. iii.

10 cleave to that which is good. In love of the brethren be
 tenderly affectioned one to another ; in honour preferring
 11 one another ; in diligence not slothful ; fervent in spirit ;
 12 serving the Lord ; rejoicing in hope ; patient in tribula-

17 ; 1 Pet. i. 22. Love is to be genuine, felt when it is expressed, sincere, arising from no mixed motive, honest, shewing itself as it is.

Abhor . . . cleave. In the Greek these words are participles. We may, as in the R. V., render them as imperatives, or, which seems preferable, we may treat 'Let love be without hypocrisy' as equivalent to 'love ye without hypocrisy,' and make these participles qualifications. The sincerity of love is shewn in its antagonism to evil and its devotion to good. The word 'abhor' may be paraphrased to bring out its meaning, 'loathe so as to keep yourselves away from.' Sincere love cannot approve or even tolerate the evil in a man, although it seeks his good ; its aim must ever be to combat the evil and confirm the good.

10. love of the brethren. The Greek word is 'philadelphia,' and is used to describe the closer bond that bound the members of the Christian Church to one another as compared with the love they cherished for all men (2 Pet. i. 7).

tenderly affectioned. The Greek word describes a strong family affection, and indicates the estimate of the new relation held (cf. Mark iii. 35).

in honour preferring one another. The word rendered 'preferring' means literally 'going before,' and accordingly three interpretations have been suggested : (1) 'in matters of honour preventing one another,' that is, being first to shew honour ; (2) 'lead the way in honourable actions,' giving an example of a life worthy of respect ; (3) 'surpassing one another, stimulating one another by emulation in what is good.' For the sense of the R. V. rendering there are several parallels (Phil. ii. 3 ; 1 Thess. v. 13). The meaning is this, no man is to be ambitious of getting honour to himself, but each is to be desirous of shewing honour to others.

11. in diligence not slothful : or, 'in zeal not flagging.' This refers not to secular concerns as the A. V. rendering suggests, but to spiritual interests (cf. Matt. xxv. 26).

fervent in spirit. In Acts xviii. 25 Apollos is described as 'fervent in spirit.' It is the human spirit which is referred to, but its fervour is the inspiration of the Divine Spirit.

serving the Lord. This is the supreme motive of Christian life, and if that be present, the inner life will be intense, and the outer life energetic. 'Spirit' may have suggested 'Lord,' which

tion; continuing stedfastly in prayer; communicating to 13
the necessities of the saints; given to hospitality. Bless 14

here refers not to the Father, but to Christ. Another reading is 'serving the opportunity,' as the Greek words for 'Lord' and 'time' (or season, opportunity) are very much alike. Although the balance of MSS. authority is in favour of the reading 'Lord,' yet we have a similar thought to 'serving the opportunity' in Eph. v. 16, 'redeeming the time,' literally 'buying up the season.'

12. rejoicing in hope. In verse 8 cheerfulness is commended. In v. 2 there is the exhortation, 'let us rejoice in hope of the glory of God.' The Greek has the article before hope here, indicating that it is not hope generally, but the Christian hope distinctively, which is to awaken joy; the connexion between love and hope is indicated in 1 Cor. xiii. 7, 'Love hopeth all things.'

patient in tribulation: enduring under persecution. Cf. 1 Cor. xiii. 7, 'Love endureth all things.' Although the Roman Church was not at the time, so far as we know, suffering persecution, yet Paul knew from his own and his converts' experience that much had to be suffered for the cause of Christ (v. 3, viii. 35; 2 Cor. i. 4; 1 Thess. i. 6, iii. 3-7; 2 Thess. i. 4-6).

continuing stedfastly in prayer. Only by constant communion with God could hope be inspired and endurance be sustained (Acts i. 14; Col. iv. 2).

13. Two practical applications of love are (1) sharing one's goods with the needy members of the church (verse 8, xv. 26; 2 Cor. ix. 13; Phil. iv. 15; Heb. xiii. 16); (2) shewing hospitality to Christian brethren coming from a distance. Local persecution often drove Christians from their homes, and they needed, and were sure to find, a home wherever they might go among Christians (1 Tim. iii. 2; Titus. i. 8; Heb. xiii. 2; 1 Pet. iv. 9). Letters of commendation were given by one church to another (2 Cor. iii. 1, viii. 18, 23, 24). Rom. xvi. 1, 2, is such an introduction of Phœbe to the church in Rome. In 2 John 10 this hospitality is forbidden to teachers of error; in 3 John 5-8 Gaius is commended for shewing, and in verses 9, 10 Diotrephes is condemned for withholding, hospitality. That this custom in the churches was in danger of abuse is shewn by the minute instructions on the subject of the entertainment of strangers given in *The Teaching of the Twelve Apostles*, one of the earliest Christian writings outside the N. T. The wayfarer is to be entertained three days at most; if he settles, he must be set to work; if he will not work, then he is one 'who maketh merchandise of Christ' (chap. xii).

communicating to the necessities of the saints. A curious alternative reading to this is 'taking part in the commemoration of the saints' (by a slight change of letters), as though there were

15 them that persecute you ; bless, and curse not. Rejoice
 16 with them that rejoice ; weep with them that weep. Be
 of the same mind one toward another. Set not your mind
 on high things, but condescend to things that are lowly. Be
 17 not wise in your own conceits. Render to no man evil for
 evil. Take thought for things honourable in the sight of

a reference here to the much later ecclesiastical usage of holding festivals in honour of martyrs.

14. This seems to be a reminiscence of Matt. v. 44, 'Love your enemies, and pray for them that persecute you.' Paul had probably heard part at least of the oral tradition of our Lord's teaching. This verse offers an interesting illustration of Paul's habit of associating ideas by similarity of sound. In verse 13 he says, rendering literally, 'pursue hospitality' (nominative participle). This suggests to him in verse 14 'bless them that pursue you' (accusative participle). The two Greek words differ only by one letter, *ε* in the nominative, *α* in the accusative.

15. Sympathy in all circumstances is a severe test and a sure proof of love. If love stand the test, it is made stronger thereby.

16. **Be of the same mind**, *lit.* 'mind the same thing' (Phil. ii. 2, iv. 2 ; 2 Cor. xiii. 11). Pride or ambition, contempt for others, conceit, all hinder harmony ; hence the exhortations that follow.

Set not your mind on high things (xi. 20 ; 1 Cor. xiii. 5). This pride might be in spiritual attainments, as 1 Cor. xii. shews.

condescend to. *Gr.*, be carried away with as by the current of a river ; that is, let yourself be attracted to, absorbed in, possessed by either (1) 'things that are lowly,' the better contrast to high things, meaning humble duties, 'the daily round, the common task,' or (2) 'them that are lowly,' the more probable rendering, as the word is used elsewhere in the masculine, and not the neuter. As most of the members of the church were poor, the few rich men might be prone to despise their brethren of lowlier lot (cf. Jas. ii. 1-9).

be not wise in your own conceits : *lit.* 'with yourselves.' Cf. Prov. iii. 7, 'Be not wise in thine own eyes.'

17. **Render to no man evil for evil**. Cf. Matt. v. 43, 44 ; 1 Cor. xiii. 5, 6 ; 1 Thess. v. 15 ; 1 Pet. iii. 9.

Take thought for things honourable in the sight of all men. The exact meaning to be given to this exhortation can best be shewn by quoting several parallel passages : Prov. iii. 4, 'So shalt thou find favour and good understanding in the sight of God and man.' 2 Cor. iv. 2, 'By the manifestation of the truth commending ourselves to every man's conscience in the sight of God.' viii. 21, 'We take thought for things honourable, not only

all men. If it be possible, as much as in you lieth, be at peace with all men. Avenge not yourselves, beloved, 19 but give place unto wrath : for it is written, Vengeance belongeth unto me ; I will recompense, saith the Lord.

in the sight of the Lord, but also in the sight of men.' While a new religion must in many respects oppose itself to current conceptions and recognized standards, yet the adherents of a new religion are prone to flaunt their opposition, and to court persecution. While Paul never shrank from arousing antagonism, when conscience made the demand, yet here he bids the Roman converts exercise foresight and caution, so as not by their conduct unnecessarily to offend the scruples, arouse the prejudices, and thus incur the hostility of others. Two instances of his own practice in this respect are his prohibition of women speaking in church, and his censure of women praying in public with head uncovered (1 Cor. xi. 1-16). The sound sense of the Apostle compares favourably with the morbid desire for martyrdom which even an Ignatius displays.

18. The connexion with the preceding exhortation is obvious. Paul admits that there may be occasions when fidelity to conviction compels us to excite the hostility of others. Hence his qualification 'if it be possible.' But it is each Christian's duty to do his utmost to avoid a quarrel ; he should see to it that when the peace is broken, he is not responsible for the breach.

19. beloved. Paul expresses his love for his readers, because in this exhortation he is making the severest demand on their love possible.

give place unto wrath : or, 'the wrath.' Three explanations of this phrase are given. (1) Give space to your anger. Put an interval between your emotion and its expression. Give your temper time to cool. Delay of expression means decrease of emotion. (2) Give your opponent's anger room. Let him rage as he will. If you don't oppose him, his anger will spend itself. (3) Stand aside, and let God's wrath avenge your wrong. (For the use of the phrase cf. Eph. iv. 27, 'Neither give place to the devil.') This is the best interpretation as regards both the meaning of the Greek phrase and the context.

Vengeance belongeth unto me, &c. This is quoted from Deut. xxxii. 35, 'Vengeance is mine, and recompense.' It is quoted in the same form in Heb. x. 30. In Deuteronomy the threat is directed against the chosen people ; in Hebrews it is a warning to apostates ; here it is a consolation to God's people ; God will avenge them (Luke xviii. 7, 'And shall not God avenge his elect, which cry to him?').

20 But if thine enemy hunger, feed him ; if he thirst, give him to drink : for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good.

13 Let every soul be in subjection to the higher powers : for there is no power but of God ; and the *powers* that be

20. This verse is quoted from Prov. xxv. 21, 22, LXX. What is meant by heaping 'coals of fire upon his head?' (1) Does it mean that we may console ourselves with the thought that our kindness but increases his guilt, and makes him liable to greater penalty? This would be a malicious motive for the act; and the context both in the O. T. and the N. T. represents the act as good. (2) The meaning must be that such action will make him ashamed, will awaken his conscience, will lead him to repentance. We may get our revenge by turning an enemy into a friend.

21. He who yields to his passion and avenges an injury suffers defeat at the hands of sin; but he who turns a wrong done to himself into an occasion for shewing kindness is the victor over sin.

(4) xiii. 1-7. *The Christian's duty to the state.*

The topic which is dealt with in this section may have been suggested by the previous exhortation. Private revenge is prohibited in an organized community, because the state is charged with the duty of punishing injuries and defending rights. In giving place to the state a man allows God's wrath against sin to work, for the state is one of the channels of God's moral government. (a) As civil government is a Divine appointment, disobedience to it is defiance of God, incurring condemnation (1, 2). (b) The state exists to promote good and repress evil, and therefore it has no terror for, but a claim on, every man who seeks to do as his conscience commands, while it necessarily inspires fear in the evil-doers, as it must discharge its divinely appointed function of punishment (3, 4). (c) Principle as well as prudence demands subjection (5). (d) As the state needs to be supported by the contributions of its subjects, the authority of the state is recognized in paying whatever is due to it, while in so doing the general principle of meeting all our obligations is applied (6, 7).

1. **every soul.** The phrase lays emphasis on individual obligation and responsibility.

higher powers: the abstract for the concrete = those set in authority over others, Luke xii. 11; Titus iii. 1.

there is no power: negative and general statement.

the powers that be: positive and particular statement.

are ordained of God. Therefore he that resisteth the ² power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgement. For rulers are not a terror to the good work, but to the ³ evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same: for he is a minister of God to thee for good. ⁴ But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, an avenger for wrath to him that doeth evil. Where- ⁵ fore ye must needs be in subjection, not only because of the wrath, but also for conscience sake. For for this ⁶ cause ye pay tribute also; for they are ministers of God's

Government serves Divine purpose and possesses Divine sanction.

2. As resistance to government is disobedience to God, the penalty government inflicts has the approval of God.

3. This is a general statement which may not be true in particular cases; yet, speaking broadly, a man will do his duty best by submitting to the civil government (cf. 1 Tim. ii. 1, 2).

4. he: the ruler, or more probably 'it,' the power which is personified throughout the whole passage.

minister of God: *lit.* 'God's deacon.'

to thee: in thy interest, for thy advantage.

for good: 'to promote good,' to promote virtue and repress vice.

sword. This refers not to the dagger worn by the emperor as emblem of his power, but to the sword by which criminals were executed, which was on certain occasions borne before the magistrate as a symbol of his authority to inflict punishment. While this passage takes capital punishment for granted, and so far sanctions it, yet just as slavery, of which the N. T. expresses no disapproval, has been abolished in man's moral progress, so may capital punishment be.

an avenger for wrath: 'inflicting punishment in vengeance so as to exhibit wrath,' that is, the wrath of God, as the state is God's minister.

5. Fear of punishment is not the Christian's motive of subjection to the civil government; as he recognizes the Divine appointment of the state, his submission to it is obedience to conscience.

6. for this cause: that is, for conscience sake. It seems

service, attending continually upon this very thing.
 7 Render to all their dues: tribute to whom tribute *is due*; custom to whom custom; fear to whom fear; honour to whom honour.

to have been a matter of principle in the Christian Church to pay taxes without question or complaint, probably in obedience to the command of Christ (Luke xx. 20-25).

ministers: not the same word as above. Although this word here is also used of secular services, it is specially applied to priestly ministry (xv. 16; Heb. viii. 2). Paul's use of the word is intended to invest even civil government with a sacred character.

attending continually: 'persevering faithfully in their office.'

7. Paul passes from this special subject to the more general theme of the next paragraph by stating the broad principle which applies in both cases.

tribute: the taxes paid by a subject nation (Luke xx. 22).

custom: the dues paid in any case for the support of civil government (Matt. xvii. 25). The former was a tax on persons and property, the latter on merchandise.

fear: awe felt to the person executing justice.

honour: respect due to any person in authority.

PAUL'S VIEWS ON SUBJECTION TO THE STATE (1-7).

(1) This exhortation would be specially applicable to the Jewish converts, as the Jews at this time were in a very turbulent, rebellious mood. A riot among them led to their expulsion from Rome a few years before. The counsel was not, however, needed by them alone. New principles often tend to excite revolutionary expectations and efforts, and Gentile Christians even might regard the pagan and corrupt government in Rome as deserving only condemnation. (2) For Paul at this time the Roman Empire was a Divine ordinance. It maintained law and order, enforced peace, protected person and property throughout the whole world, as known to him. His Roman citizenship, of which he was proud, protected him on several occasions from the fury of his own countrymen. Unbelieving Judaism is probably the Antichrist of the eschatological passage in 2 Thessalonians, and the Roman Empire is 'hē that restraineth.' When the Apocalypse came to be written, the Roman Empire had begun to persecute the Christians, and the tone is quite different from that which we find in all Paul's letters. Yet subsequently the Christian Church as a whole seems to have sought to maintain

Owe no man anything, save to love one another: for 8
 he that loveth his neighbour hath fulfilled the law. For 9
 this, Thou shalt not commit adultery, Thou shalt not

Paul's attitude. (3) Paul's attitude has the sanction of our Lord himself. He refused to arrogate to himself the functions of civil government, when he rebuked the attempt to submit a dispute about property to his judgement (Luke xii. 14). He paid the temple-tax, although as a son he knew himself free (Matt. xvii. 26, 27). He gave no encouragement to Jewish patriotism to revolt against Rome by withholding the required tribute (Matt. xxii. 21). He forbade his disciple's attempt to rescue him by violence from the hands of the Jewish authorities (Matt. xxvi. 52).

(4) The passage before us is to be explained, however, by the historical situation, when it was written. It lays down no absolute principles of the Divine right of kings or the passive obedience of subjects. A government may become so oppressive and tyrannous that it practically ceases to discharge the functions of government, and so loses its authority and sanction as a Divine ordinance. Then the subjects are free to consider whether revolution or rebellion is not required by fidelity to truth and righteousness. As a rule, however, it is in the interests of morality and religion generally that, even although the rule of the government be not all that might be desired, its commands should be obeyed, unless conscience absolutely forbids, as when the Christians refused to offer Divine honours to Caesar. The disease in any state must, however, be very desperate which demands the very drastic remedy of a civil war.

(5) xii. 8-10. *Love as the fulfilment of all law.*

One debt believers owe to all, and that is love, and if they shew love, they fulfil all the commandments, as their aim is to restrain from doing injury to others.

8. Owe no man. Paul passes from a special to a universal moral relation. We are to pay all we owe, but one debt we can never fully discharge, as love is an infinite obligation.

his neighbour: *Gr.* 'the other' person in the moral relation.

fulfilled: fully realized the purpose of the law, which can never be perfectly carried out by mere external conformity to positive commands of the law.

the law: better 'law'; not the Mosaic law specially, but the principle of law generally, in whatever commands it may be expressed. As faith takes the place of works in the Christian's relation to God, so love supersedes all positive external commands. (Cf. Matt. xxii. 40.)

9. The law forbids any injury to a neighbour's family, person,

kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbour as
 10 thyself. Love worketh no ill to his neighbour: love therefore is the fulfilment of the law.

and property, and even the desire to commit such injury. The man who loves will never cherish any such desire or commit any such offence. He will even go beyond these prohibitions, for he will recognize positive obligations to seek another's good. Two points in this verse are to be noted: (1) The A. V. inserts 'Thou shalt not bear false witness' after 'Thou shalt not steal,' but this reading is very weakly supported; and Paul's words, 'and if there be any other commandment,' explicitly shew that he does not profess to give a complete statement of the commandments, but only specimens. (2) The order of the commandments differs from the Hebrew text, in which the order is this, the prohibition of murder precedes that of adultery. This order is found in Matt. xix. 18. The same order as here is found in Luke xviii. 20 and Jas. ii. 11. Paul followed the order of the MS. of the LXX he had.

summed up: *lit.* 'brought to a head' (cf. Eph. i. 10).

in this word. Cf. Matt. xxii. 40; Mark xii. 31; Luke x. 27; Gal. v. 14; Jas. ii. 8. James speaks of this saying as 'the royal law.' The teaching of Jesus must on this point have influenced James as well as Paul. The saying itself is quoted from Lev. xix. 18.

10. Love worketh no ill to his neighbour: expounded in 1 Cor. xiii. 4-6.

love. The Greek language had three verbs to express the idea, *erao*, *fileo*, *agapao*; the one expressing the sexual passion, the other family affection, and the third a less passionate but more reverent esteem. Although the noun formed from the first verb was used in Platonic philosophy to express the soul's devotion to higher things, yet it is not found in the N. T. In the LXX, a noun *agape* was formed from the verb *agapao*, but seldom used. This word the early Christian Church grasped as its own, and it is common in the N. T. One of the words used to render it in Latin was *caritas*, which has come to us in the form of 'charity,' but as the meaning of this term has been narrowed down to either the giving of alms or the exercise of lenient judgement, it is a decided gain that the R. V. has given the word 'love' instead of the word 'charity' as the uniform rendering of *agape*. There are three features of the Christian teaching on love which call for special attention. (1) The range of the duty is extended until it is made to include all mankind. Jesus taught this in the

And this, knowing the season, that now it is high time 11
 for you to awake out of sleep: for now is salvation
 nearer to us than when we *first* believed. The night is 12
 far spent, and the day is at hand: let us therefore cast

parable of the Good Samaritan, and Paul in his assertion of the abolition in Christ of all social, racial, or religious divisions among mankind. (2) In previous ethical teaching love had been recognized as one of the duties; for Christ quotes the O. T. to enforce his teaching, and Hillel, the Jewish Rabbi, is said to have required love to all mankind, and to have given the golden rule in the negative form, 'What is hateful to thyself do not to thy fellow,' as 'the whole law,' of which 'the rest is commentary.' Christianity has the distinction, however, of having raised love into pre-eminence as the essential, vital, and organic principle of all morality. (3) Christianity alone affords an adequate motive and a perfect ideal of love in the love of God for us, which is in Christ.
fulfilment: *lit. pleroma*, bringing the law to completeness.

(6) xii. 11-14. *The nearness of Christ's Second Coming.*

Having laid down the highest principle of the Christian life, Paul now appeals to what seems to have been one of the strongest motives for Christian living in the Apostolic Age, the belief in the near approach of the Second Advent. (a) As the time for the complete salvation is drawing near, and the period of trial is nearly over, it becomes believers to cast off all sloth, to lay aside all evil deeds, and to take up the weapons of warfare against sin (11, 12). (b) Instead of self-indulgence in its manifold forms, there should be a strenuous appropriation of the character of Christ (13, 14).

11. And this. The phrase recalls the appeals of the previous sections. It might be expanded, 'Do all these things, because you know,' &c. Cf. 1 Cor. vi. 6, 8; Eph. ii. 8.

season: a fixed time, commonly used of the period yet to elapse before the Second Advent (1 Cor. vii. 29; Mark i. 15; Heb. ix. 9). The time of trial is represented as a night in which the Christian is prone to fall into the sleep of languor and sloth. The Lord's Second Advent is the day, and the believer must arouse himself to interest and effort.

salvation: better, 'our salvation.' According to Paul's teaching salvation is only begun at conversion, and will only be completed when Christ comes in power and glory. The eighth chapter states what is all included in this completed salvation—the redemption of the body, the deliverance of nature from the bondage of corruption into the liberty of the glory of the sons of God.

12. far spent: 'has advanced towards dawn' (Luke ii. 32).

off the works of darkness, and let us put on the armour
 13 of light. Let us walk honestly, as in the day; not in
 revelling and drunkenness, not in chambering and wanton-
 14 ness, not in strife and jealousy. But put ye on the
 Lord Jesus Christ, and make not provision for the flesh,
 to fulfil the lusts thereof.

cast off. Like the night-garment, all evil deeds befitting the darkness of ignorance and indolence are to be laid aside; and the armour of truth and righteousness for the day of Christ's presence in glory and power is to be put on. The figure of the Roman soldier's armour is several times used by Paul, as in 1 Thess. v. 8; 2 Cor. vi. 7; Eph. vi. 13-17.

13. walk. Paul describes conduct as a walk thirty-three times. **revelling has drunkenness** as its necessary consequence (Gal. v. 21; 1 Pet. iv. 3), and is followed by other sins of lust and temper.

chambering: 'unlawful intercourse.'

wantonness (a plural word): wanton acts, the various forms of sensual desire.

strife and jealousy. These faults of temper which many Christians would regard with some measure of indulgence Paul reckons along with the grosser vices.

14. put ye on. The metaphor of the armour is repeated, but Christ himself is now represented as the Christian's panoply. Christ is put on at baptism (vi. 3, Gal. iii. 27), but the principle which is then accepted has to be continuously and gradually realized in practical applications throughout the whole Christian experience (Eph. iv. 24; Col. iii. 12).

to fulfil the lusts thereof: *lit.* 'unto lusts,' evil desires. The clause means this. Do not exercise your foresight in the interests of animal appetite so that sensual desires may be gratified. Augustine in his 'Confessions' states that the reading of this passage marked the turning-point of his life.

PAUL'S BELIEF IN THE NEARNESS OF THE SECOND COMING (11-14).

Paul, in common with all Christians of the Apostolic Age, believed in the nearness of Christ's Second Coming. In 1 Thessalonians he definitely expresses his expectation to survive to that event (iv. 17); and although in 2 Thessalonians he corrects a mistake made in regard to the meaning of the first epistle, and anticipates some delay, yet this hope remains (ii. 1). For him the time is shortened (1 Cor. vii. 29-31), and so he affirms that 'we shall not all sleep, but we shall all be changed' (xv. 51). Even in Philip-

But him that is weak in faith receive ye, yet not to 14

prians he writes, 'The Lord is at hand' (iv. 5). But on the other hand he sometimes seems to look for death before the Second Coming. He knows that if the earthly house of his tabernacle is dissolved, he has a building from God (2 Cor. v. 1-10). He desires to depart and be with Christ (Phil. i. 23). His view of the progress of God's purpose, the gathering in of the fulness of the Gentiles, to be followed by the conversion of all Israel, as expressed in chap. xi, assumes some lapse of time. The truth seems to be that Paul had no positive revelation on this subject, but that his hope wavered with changing moods and varying circumstances. In our Lord's own teaching there is no definite indication of the time or the manner of his Second Coming. His language is entirely figurative; and when asked to give definite information, he not only declined (Acts i. 7), but even confessed his own ignorance (Mark xiii. 32; Matt. xxiv. 36). At the end of the Apostolic Age the fact was being recognized that Christ's sayings may have been misunderstood. This belief in the nearness of the Second Advent was, however, of practical value in two respects. (1) It gave the early church its intense and strenuous temper. (2) It prevented all ambitious schemes of organization or regulation of Christian life for the future. With so vigorous a vitality at its birth, the church was left free to grow by the inner laws of its own spirit, controlled and directed by its necessities and circumstances.

II. Special Applications to the Church in Rome.

xiv. 1—xv. 13.

After dealing with the general principles of Christian duty, Paul turns to deal with a problem of conduct which the special circumstances of the church in Rome had raised. There were members of that church desirous of exercising to the full their Christian liberty in matters of indifference, such as the eating of flesh or the drinking of wine. There were others who had scruples on these subjects. While Paul does not approve these scruples, but condemns them by describing those who cherish them as weak, yet he does not demand the abandonment of them. Instead of this he appeals to the strong to limit their freedom so as to respect these scruples. The great end should be the peace and the unity of the church. His argument and appeal falls into three parts. (1) First of all he asserts individual moral responsibility (xiv. 1-12). (2) Next he urges mutual tolerance and support (13-23). (3) Lastly he appeals to the example of Christ and the purpose of God, as a reason for the unity of the church, as between strong and weak (xv. 1-7), and Jew and Gentile (8-13).

doubtful disputations. One man hath faith to eat all things: but he that is weak eateth herbs. Let not him that eateth set at nought him that eateth not; and let not him that eateth not judge him that eateth: for God

(1) *Individual moral responsibility.*

(a) The morally scrupulous should be cordially received in the fellowship of the church by the morally vigorous, but not drawn into controversy (verse 1). (b) While one has scruples about eating meat which another does not share, while one attaches a sanctity to a day which another does not, yet the one should not condemn the other, whether it be for scrupulosity or for laxity, if both are acting conscientiously (2-6). (c) But both should rather realize their own personal dependence on and obligation to Christ, and their individual responsibility to God (7-12).

1. weak in faith. One is weak in faith who does not realize that faith in Christ alone is sufficient to save, and therefore supposes that there are some indulgences that may endanger, while there are some abstinencies which may ensure, salvation. In 1 Cor. viii. a similar problem, the use of food offered in sacrifice to idols, is dealt with, and the same principles are laid down.

receive ye: into full communion in the church as brethren. The word is used of God's acceptance of and assistance to man (Ps. xxvii. 10, 'The Lord will take me up'); and also of man's communion with man. Both uses are combined in xv. 7, 'Wherefore receive ye one another, even as Christ also received you to the glory of God.'

to doubtful disputations: or, 'for decision of doubts.' A rendering more probable than either of these is this, 'not to pass judgement on their thoughts.' The possible meanings would be: (1) Their scruples are not to be discussed. (2) No attempt is to be made to settle the question. (3) They are not to be made to feel that the community tolerates them, but condemns their scruples. Probably the third interpretation is to be preferred.

2. Paul describes the two classes into which the church at Rome was divided. One man had a vigorous faith, that is, so full and clear an understanding of the free spirit of Christianity as to recognize how indifferent all such matters are. The other has yet so feeble a hold of the Christian spirit that he is doubtful whether it can be right to eat meat, and thinks his only safety is in eating vegetables only. It is uncertain whether Paul is here referring to an actual party in the church, or is simply selecting this as a sample of the scruples that are to be dealt with gently by the strong.

3. set at nought: look down on, or despise.

hath received him. Who art thou that judgest the ⁴
 servant of another? to his own lord he standeth or falleth.
 Yea, he shall be made to stand; for the Lord hath power
 to make him stand. One man esteemeth one day above ⁵
 another: another esteemeth every day *alike*. Let each

judge him: censure his freedom. The language of verse 1, 'receive ye,' as compared with the words in verse 3, **God hath received him**, would suggest that there was a question in the church as to whether the scrupulous should be admitted to fellowship. Paul counsels their admission, but warns them, when once admitted, not to begin questioning the right of the strong to be in the church. If God has not imposed any test, the person with scruples must not.

4. Who art thou . . . ? The weak and scrupulous are prone to be censorious, and Paul rebukes this spirit for the solemn reason that God alone is Lord and Judge.

servant: *Gr.* 'household-servant.' It is an invasion of the sanctity of the home, this judgement of those who are in God's household, and own Him alone as Master.

standeth: is morally steadfast (1 Cor. xvi. 13; Phil. i. 27), or is acquitted in God's judgement, probably the former.

falleth: fails morally (xi. 11, 22), or is condemned in judgement; probably, as in the previous case, the former.

made to stand. God who grants liberty will preserve him who uses his liberty in dependence on, and submission to, Himself from the perils which liberty involves, and which the scrupulous seeks by other means to avoid. The alternative interpretation here again is, he shall be acquitted in the judgement.

the Lord. The weak rely on their abstinence, the strong on the Lord.

5. Another illustration, the observance or non-observance of days is given. Paul here does not condemn the scruples, but he does not forbid the liberty. What he insists on is moral sincerity. In the scruples of the Galatians in respect to the observance of sacred seasons he saw a danger of legalism (iv. 10, 11). He insists on the Colossians preserving their freedom in this matter (ii. 16, 17). Paul's assertion of the moral indifference of such observances cannot be restricted to Jewish sacred seasons, as contrasted with Christian, or to ecclesiastical usages with respect to Christmas or Easter, while the Lord's Day is regarded as holding a place by itself. Christ himself had laid down the principle that 'the sabbath was made for man, and not man for the sabbath'; and had claimed a large liberty in his own practice. Paul, it is certain, desired to impose no restriction beyond this.

6 man be fully assured in his own mind. He that regardeth the day, regardeth it unto the Lord: and he that eateth, eateth unto the Lord, for he giveth God thanks; and he that eateth not, unto the Lord he eateth not, and 7 giveth God thanks. For none of us liveth to himself, 8 and none dieth to himself. For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the 9 Lord's. For to this end Christ died, and lived *again*,

Puritan Sabbatarianism is an instance of the 'weak faith,' 'which esteemeth one day above another,' although on the most liberal principles of social expediency, moral obligation, and religious advantage, a good case can be made out for the preservation and protection of the Lord's Day as a day of rest and for worship.

his own mind: an internal conviction (see iv. 21), not an external command, guides the Christian.

6. The Received Text follows late authorities in inserting after **He that regardeth the day, regardeth it unto the Lord**, its counterpart, 'He that regardeth not the day, to the Lord he doth not regard it.' Although this addition completes the sentence rhetorically it is weakly supported by MSS.

unto the Lord. The motive of rendering God service justifies observance or neglect of a day, indulgence in or abstinence from food.

giveth God thanks. This consecrates the Christian's meal, whatever he may eat. The Lord's Supper was called the Eucharist, or thanksgiving. Did Paul think of it as accompanying and consecrating every meal unto God?

7-12. Paul now expands the thought suggested by the phrase 'unto the Lord.' We all depend on, belong to, must appear before the judgement-seat of, the Lord.

7. Neither our life nor our death is due to and concerns only ourselves. Christ (the 'Lord' here cannot mean anything else) determines alike life and death, and as our life puts us in relation to others, so our death severs these relations. The special relation to Christ is brought out in the next verse.

8. In life or death alike (the state of the living, or the state of the dead) we are responsible to Christ, because through all changes we are the possession of Christ, who has bought us with a price for his own.

9. Christ's humiliation was with a view to his exaltation (cf. Phil. ii. 1-11).

that he might be Lord of both the dead and the living. But thou, why dost thou judge thy brother? or thou again, why dost thou set at nought thy brother? for we shall all stand before the judgement-seat of God. For it is written,

As I live, saith the Lord, to me every knee shall bow,
And every tongue shall confess to God.

So then each one of us shall give account of himself to God.

Let us not therefore judge one another any more: but

lived. This must refer to the Resurrection, and not the earthly life, because (1) the order is died and lived; (2) the tense in Greek expresses a single act, not a continuous process; (3) the lordship of Christ is connected with his risen, not his earthly life.

dead and the living. The order of time is here reversed to agree with what is said of Christ.

10. Those who are themselves liable to judgement are not to set up as judges of one another, either to despise scruples or to censure laxity.

judgement-seat of God. It is the Father, not the Son, who is here referred to, as Paul would not thus, without any explanation, call Christ 'God.' But so closely are Father and Son related to one another in Paul's thought, that the judgement through Christ is the judgement of God. The reading 'Christ' for 'God' is due to an attempt to assimilate this verse to 2 Cor. v. 10.

11. Paul's proof is drawn from Isa. xlv. 23, freely quoted according to the LXX—a passage which refers to the universal scope of the Messiah's rule, but which Paul applies to the universality of the final judgement. Paul substitutes for one form of oath another. The alternative words 'swear' and 'confess' (or more probably in accordance with Greek usage, 'give praise') both mean 'worship'; a man swears by, and gives praise to, the God whom he worships.

12. The conclusion drawn from God's universal sovereignty over man and man's universal worship of God is man's accountability to God, and God alone. Hence judgement of others is usurpation by man of God's prerogative.

(2) xiv. 13-23. *Mutual tolerance and support.*

Having proved the principle of individual moral responsibility to God, Paul now turns to the other side of the question—the

judge ye this rather, that no man put a stumblingblock
 14 in his brother's way, or an occasion of falling. I know,
 and am persuaded in the Lord Jesus, that nothing is
 unclean of itself: save that to him who accounteth

manward—and lays down the complementary principle of mutual tolerance and support. (a) While no man is accountable to another, yet all men are responsible for one another (13). (b) While nothing is in itself morally forbidden, unless a man's conscience declares it to be so, yet love for others forbids any such use of freedom as will be an injury to a fellow Christian (14, 15). (c) Discredit should not thus be brought on the liberty of the strong, since the good to which Christians are called has no connexion with any physical indulgences, but only offers spiritual blessings (16, 17). (d) He that in the pursuit of these blessings is the servant of Christ, will not only win God's approval, but will also so order his life as not to cause any discord among Christian brethren, but as to promote the spiritual vigour of all (18, 19). (e) As it is wrong for a man to indulge in any practice about which his conscience is not clear, and as to encourage him in such wrong-doing is to undo in him God's work of grace, no sacrifice of personal liberty is too great on the part of the strong in faith that they may respect the scruples of the weak (20-23).

13. Do not pronounce sentence on others, but pronounce on yourself this sentence—that you will in no way prove a moral hindrance to your brother.

occasion of falling: *lit.* 'scandal'; a snare or trap. Probably the thought was suggested to Paul by Jesus' words (Matt. xvi. 23, xviii. 6-9). He had treated the same subject in 1 Cor. viii.

14. Paul re-asserts the principle of Christian liberty in matters of indifference, in order that the consideration for the weak, for which he appeals to the strong, may be based on the right motive of love to others, not the wrong, a recognition that their scruples are right in themselves.

In the Lord Jesus. Probably Paul means that as a Pharisee, apart from Christ, he did, and could not rise to this liberal position; but faith in Christ released him from all his Pharisaic scruples. The spiritual life in communion with Christ, which now was his, raised him far above the legal sphere, in which any such questions had any importance. It is less likely that he meant, by using this phrase, to base his argument on our Lord's saying (Matt. xv. 11; Mark vii. 15). In such cases his formula is, 'I received from the Lord.'

unclean. Paul does not mean to sweep away all moral dis-

anything to be unclean, to him it is unclean. For if ¹⁵ because of meat thy brother is grieved, thou walkest no longer in love. Destroy not with thy meat him for whom Christ died. Let not then your good be evil spoken of; ¹⁶ for the kingdom of God is not eating and drinking, but ¹⁷

tinctions except in so far as the individual conscience recognizes them. He is dealing with a definite question, and all his general statements are within the scope of the question. For the Jew, what was common was unclean; what the Gentile practised to him was forbidden. Only of such practices as are concerned with times and seasons, foods and drinks, fastings and washings, does this principle hold good. There is a right or wrong in the moral sphere which is independent of individual convictions. It is necessary to emphasize this, as this saying of Paul's has been abused to justify indecent art, literature, and amusement.

15. Paul leaves out the thought that leads from the previous position to that which he is now going to establish. It is this: While you do not share your weak brother's scruples, yet shew consideration for him; for if you do not, and wound and injure his conscience, you are regardless of his claims on your love. If Christ endured so great a sacrifice to save him, will you, by leading him to do what his conscience condemns, again imperil his salvation, even although no great sacrifice such as Christ's is required of you, but simply an abstinence from food? The greater love of Christ to each man is appealed to as a motive of the lesser love, which the strong brother is urged to display; and again the worth of the soul, as measured by Christ's sacrifice, is a cogent reason for avoiding anything that would involve its loss; (cf. I Cor. viii. 11.)

16. Let not the good of your Christian liberty be so used as to become ground of complaint on the part of your brethren (literally be blasphemed). Don't give others any cause to reproach you with having led some of the brethren into what to them were doubtful courses to the injury of their souls. It is the good name of the strong brethren within the church that is probably here referred to, and not the reputation of the Christian community as a whole in respect to outsiders, even although Paul desires that respect be shewn even for their prejudices, sentiments, and standards (see note on xii. 17).

17. If you attach such importance to your freedom to eat and drink that you are willing to injure your reputation among your Christian brethren, you shew very little understanding of the good to which in Christ you are called. These physical indulgences have no place in it, but all the blessings are spiritual. One of

18 righteousness and peace and joy in the Holy Ghost. For he that herein serveth Christ is well-pleasing to God, and
 19 approved of men. So then let us follow after things which make for peace, and things whereby we may edify

these blessings is peace, yet you are prepared to sacrifice that in the church for the sake of food and drink. Another is righteousness, and you are willing to encourage another in what to him is wrong-doing. A third is joy in the now common life lived in the power of the Spirit, yet you are prepared to imperil the continuance of that life in your weaker brother. This is the argument implied in Paul's pregnant phrases. (Cf. 1 Cor. viii. 8.)

the kingdom of God. This is a conception common in our Lord's teaching, but rare in Paul's. It is used as an eschatological conception, the state of glory (1 Cor. vi. 9; xv. 50). But here and in 1 Cor. iv. 20 ('the kingdom of God is not in word, but in power') it seems to be regarded as a present reality, the state of grace, the organism, so to speak, of the potencies and principles, which in the future life will find their realization and manifestation, but which are already in some measure operative and evident. (Compare also Gal. v. 21; Eph. v. 5; Col. iv. 11; 1 Thess. ii. 12; 2 Thess. i. 5; 2 Tim. iv. 18.)

eating and drinking. The Jewish popular expectations were very materialistic. The kingdom of God even was a sensuous good. If the strong laid such stress on their right to eat and drink whatever they pleased now, they might reasonably be charged with assenting to this notion of the future life. Thus their spirituality might incur the reproach of materialism.

righteousness: not justification, but right moral relations.

peace: the harmony of the church in unity of mind.

joy in the Holy Ghost; not as an individual possession merely, but as a social bond. This is the preferable way of taking these terms, although one might take them as equivalent to justification, reconciliation, sanctification, which the strong brother may lead the weak to forfeit altogether.

18. herein: by acting righteously, by maintaining harmony, by sustaining the spiritual life of the church, by, in short, living the life of love, the supreme Christian principle.

serveth. The Christian freed from law is Christ's bond-servant.

approved of men. He is tested, and stands the test; his good is not evil spoken of (see verse 16).

19. edify. Paul is fond of the figure of a building (cf. 1 Cor. iii. 9, 10-16, xiv. 26; 2 Cor. vi. 16; Eph. ii. 21; 1 Thess. v. 11).

one another. Overthrow not for meat's saks the work 20
of God. All things indeed are clean; howbeit it is evil
for that man who eateth with offence. It is good not to 21
eat flesh, nor to drink wine, nor *to do anything* whereby
thy brother stumbleth. The faith which thou hast, have 22
thou to thyself before God. Happy is he that judgeth
not himself in that which he approveth. But he that 23

20. Overthrow. This keeps up the metaphor of the word 'edify'; build up, and don't pull down, the church as the work of God.

All things indeed are clean, &c. Cf. 1 Cor. x. 23. The abstract moral point of view is not sufficient; practice has to be determined by consideration of all the circumstances.

that man. The reference is to either (1) the strong, who by his eating causes his weak brother to offend, or is an offence to his weak brother; or (2) the weak, who offends by eating what his conscience forbids. As Paul is here dealing with the strong, not the weak brother, the former reference is probably better, although the latter is not inadmissible, as the clause may be intended to warn the strong brother that he may lead the weak brother into sin by inducing him to do wrongly what he himself might do rightly, apart from consideration of others.

21. There is positive excellence in making a surrender of liberty to avoid offending the scruples of another, or leading him to suppress these scruples. (For the phrase 'it is good' cf. 1 Cor. vii. 1, and for an exact parallel to the thought see 1 Cor. viii. 13.) As there was no party in Corinth objecting to the use of meat altogether, and yet Paul expresses himself in an unqualified way, we are not compelled by his words here to conclude that there was in Rome 'a sect of vegetarians and total abstainers.'

stumbleth. After this word one group of MSS. reads as a gloss, 'or is offended, or is weak'; but the best evidence is against the addition.

22. The faith: that is, the faith to eat all things (as explained in verse 2). This conviction of liberty is not to be paraded before others to vex them, or forced on others to lead them astray, but is to be maintained conscientiously as accountable to God alone.

Happy. The strong man may congratulate himself, if he escapes all condemnation in his assertion of his Christian liberty, if he can so maintain his conviction as not to injure another in any way.

approveth: after proving, or, 'putting to the test' (R. V. marg.)

doubteth is condemned if he eat, because *he eateth* not of faith ; and whatsoever is not of faith is sin.

15 Now we that are strong ought to bear the infirmities

23. doubteth. The weak brother, having failed to get his scruples legitimately removed, may suppress them to win the strong brother's favour, or to escape his scorn, then he is guilty of doing what he does not himself believe to be right.

not of faith. If he had realized the sole sufficiency of faith for salvation he would have had no doubts, but his having doubts shews his weakness of faith.

whatsoever is not of faith is sin. This statement has been used to justify the false and wrong position, that all actions, however good in themselves they may be, are sinful if done before conversion. The virtues of pagans have accordingly been pronounced splendid sins. The unregenerate man is declared to be incapable of any good. This maxim, however, has no application to unbelievers, and can be understood only in the context in which it stands. It has been well paraphrased, 'All that is against conscience is sin' (Aquinas). The meaning is this: If a man acts not from personal conviction that what he does is right, but from weak compliance with the judgement of others, then his action is sinful.

The insertion of the doxology (xvi. 25-27) at the end of this chapter will be dealt with in the note on the integrity of the Epistle and the authenticity of chapters xv. and xvi.

(3) xv. 1-13. *The unity of the church—Christ's example and God's purpose.*

There is no break in the argument at this point, but the same question is continued as in the previous chapter. The example of Christ is, however, for the first time in the Epistle, appealed to, the value of the Holy Scriptures is asserted, and in verses 8-13 the plea for unity in the individual church is enforced by exhibiting the purpose of God in Christ, which unites those who before had been so far apart as the Jews and the Gentiles. A special argument even seems to be implied in verse 8. Christ in his ministry had respect to the scruples of his Jewish countrymen. He lived as a Jew among Jews, so as not to excite their prejudices, and make them unwilling to receive his gospel, the fulfilment of God's promises to their fathers. (a) Spiritual vigour should be displayed not in self-indulgence, but in assistance to those who are infirm in order to secure the prosperity of the church in the welfare of all its members (1, 2). (b) Of this spirit of abnegation Christ himself has given us an example, and the Holy Scriptures abound in encouragements to perseverance in right-doing through the hope of salvation which they sustain (3, 4). (c) The Apostle's

of the weak, and not to please ourselves. Let each one of us please his neighbour for that which is good, unto edifying. For Christ also pleased not himself; but, as it is written, The reproaches of them that reproached thee fell

prayer is that the believers may be inspired by God with such unanimity of mind, that they may not only unite in His praise, but may also shew such consideration for one another as Christ shewed them (5-7). (d) In His purpose of salvation God has been regardful of the difference between Jew and Gentile, that both might at last unite in His praise for the fulfilment of the hope held out to all nations, the hope which, the Apostle prays, may through faith abound in all the believers in Rome through the power of the spirit of God (8-13).

1. strong: rather, 'able,' 'powerful,' with superfluous strength, themselves standing, and helping others to stand (2 Cor. xii. 10, xiii. 9).

bear. Cf. Gal. vi. 2. The same word is used of bearing the cross literally (John xix. 17), or figuratively (Luke xiv. 27). The meaning is this: The scruples of the weak believers, if offended by the strong ones, would prove a grievous burden to them; but if the strong shew consideration for them, although they may impose a burden of self-limitation on themselves, yet this will relieve the strain on the others.

2. please his neighbour. This was Paul's own practice, as 1 Cor. x. 33 witnesses.

that which is good, unto edifying. This sets the necessary limits to Christian consideration of others, distinguishing it from a weak complaisance with the opinions of others, which on the one hand enfeebles the strength of personal conviction, and on the other encourages the opinionativeness and arrogance of others. Such complaisance Paul condemns (Eph. vi. 6; 1 Thess. ii. 4; Gal. i. 10). The good must not be simply what those to whom this consideration is shewn may think good, but what he who so pleases them believes to be their true good, their upbuilding in Christian faith and character.

3. Paul has in his argument appealed to Christ's judgement (xiv. 9), and his spirit, or it may be even his precept (14), and now he sets before his readers his example. Probably he does not here refer to Christ's life generally, but especially to his surrender in Gethsemane, 'not my will, but thine be done,' a surrender which, while it was Christ's meat and drink to do the Father's will, was a denial of self, for while his spirit was willing, his flesh was weak.

but, as it is written. Instead of a statement of fact as to

4 upon me. For whatsoever things were written aforetime
 were written for our learning, that through patience and
 through comfort of the scriptures we might have hope.
 5 Now the God of patience and of comfort grant you to be
 of the same mind one with another according to Christ

what Christ did to please others, we have here a change of construction, and a quotation of the words in which the typically righteous sufferer utters his plaint in Ps. lxxix. 9. This psalm is several times applied to Christ in the N. T. (Verse 4 in John xv. 25; verse 9 in John ii. 17; verse 21 in Matt. xxvii. 34; John xix. 29.) Verse 22 is quoted by Paul (Rom. xi. 9) in illustration of the hardening of Israel; and verse 25 is applied by Peter to the case of Judas (Acts i. 20). In the words here quoted the righteous sufferer addresses God; the enmity of man to God is turned against himself. As Paul uses the words, however, Christ is represented as addressing man. What man ought to have suffered that Christ suffers.

4. Paul justifies his quotation by asserting the permanent value of all written in the Scriptures. A similar statement is found in 2 Tim. iii. 16. Paul claims for the O. T. (1) its witness to Christ, (2) its practical value for faith and life:

aforetime: in contrast with what is being written now.

for our learning: for our instruction, 'to teach us.'

patience . . . comfort: the endurance and consolation which the Scriptures communicate.

hope: the distinctively Christian hope of a complete salvation in Christ. The endurance which the Christian is enabled to display, and the consolation which is experienced by him in affliction, confirm this hope. He has present proof of God's fidelity, and so possesses a pledge for the future. The same connexion between patience and hope is asserted in v. 4. The believer knows that disappointment does not await him.

5. Counsel about duty is vain without God's grace, so Paul now in a brief prayer seeks that grace. What he asks for is the spirit of unity. If that is given there will be mutual forbearance and helpfulness.

God of patience and of comfort: the God who gives patience and comfort; so God of peace (verse 33; Phil. iv. 9; 1 Thess. v. 23; Heb. xiii. 20), of hope (verse 13), of all comfort (2 Cor. i. 3), of all grace (1 Pet. v. 10).

the same mind. See note on xii. 16.

according to Christ Jesus: in accordance with the character or example of Christ Jesus (2 Cor. xi. 17; Col. ii. 8).

Jesus: that with one accord ye may with one mouth glorify 6
the God and Father of our Lord Jesus Christ. Wherefore 7
receive ye one another, even as Christ also received you,
to the glory of God. For I say that Christ hath been 8
made a minister of the circumcision for the truth of God,

6. Praise to God is the necessary result of unity in the church.
with one accord: characteristic of the early church (Acts i.
14, ii. 46, iv. 24, v. 12, xv. 25).

the God and Father of our Lord Jesus Christ. This is
probably the correct rendering. The Father is God to the Son
(Matt. xxvii. 46; John xx. 17; Eph. i. 17; Heb. i. 9). Reverence
for Christ need not lead us to try and escape what these other
passages so clearly teach by the rendering 'God, even the Father
of our Lord Jesus Christ.'

7. This is the summing up of the previous argument before
Paul passes to a wider question, the mutual tolerance of Jews and
Gentiles in the church. This appeal is addressed to strong and
weak alike, as Christ is Saviour of both, receives both to his
grace.

to the glory of God. In receiving the Jews Christ displayed
God's faithfulness (verse 8), the Gentiles His mercy (verse 9), and
the display of God's character redounds to His honour and praise.

8. Possibly the strong were mainly Gentiles, and the weak
mainly Jews; and so this difficulty was part of the larger problem
of the mutual intercourse of Jews and Gentiles in the Christian
Church, a problem of extreme difficulty owing to the differences
that had previously divided the one from the other. But even if
this were not the case, the principle to be applied in the solution
of the larger problem was the same as that to be recognized in
dealing with the lesser difficulty.

a minister of the circumcision; not simply a minister of
the circumcised, that is, preaching to the Jews; nor yet a minister
of the true circumcision, that is, bringing salvation to all Jews and
Gentiles alike, who are circumcised in heart; but a minister of the
covenant of grace, of which circumcision was sign and seal. He
was 'the minister of the new covenant' (2 Cor. iii. 6) also; but,
as the new was the fulfilment of the old, he attached himself to
the old by being himself circumcised, and by observing the law as
far as possible (cf. Gal. iv. 4, 5). He limited himself to the lost
sheep of the house of Israel; he avoided, as far as he could, any
work among Samaritans and Gentiles; he considered Jewish
prejudices, and allowed Jewish exclusiveness to impose restric-
tions on him, in order that he might so present himself to his
countrymen as their Messiah, that they might find in him God's

that he might confirm the promises *given* unto the fathers,
9 and that the Gentiles might glorify God for his mercy ;
as it is written,

Therefore will I give praise unto thee among the
Gentiles,

And sing unto thy name.

10 And again he saith,

Rejoice, ye Gentiles, with his people.

11 And again,

Praise the Lord, all ye Gentiles ;

And let all the peoples praise him.

promises to the fathers fulfilled, and thus God's fidelity to His word might be proved. The subsequent mission to the Gentiles was a secondary result, not a primary purpose ; it illustrated God's mercy, as Jesus' ministry among the Jews God's truth.

the promises given unto the fathers : see ix. 4, 5.

9. and that the Gentiles, &c. The Greek allows the dependence of this clause on 'for I say' ; but the more probable construction is that adopted in the text, where this clause is made to depend on the clause 'Christ hath been made a minister of the circumcision,' and is regarded as co-ordinate with the clause 'that he might confirm the promises given unto the fathers.' The Gentile mission as well as the Jewish ministry was a fulfilment of the covenant with Abraham ; the promise was given apart from the law and before circumcision, and so the Gentiles as well as the Jews are children (chap. iv.).

as it is written. This point, a sore point for many Jewish believers, Paul is careful to prove by several citations from the O.T., an authority they could not question.

Therefore will I give praise : or, 'confess,' &c. : quoted from Ps. xviii. 49, LXX. The psalmist is celebrating a victory over the nations. Paul represents Christ as praising God among the Gentiles, that is, along with them.

10. Rejoice, ye Gentiles, &c. Cf. Deut. xxxii. 43. The Hebrew seems to mean, literally translated, 'Rejoice, O ye nations, his people' (R. V. marg.), and the R. V. offers the alternative renderings, 'Rejoice, O ye nations, with his people' (text), and 'Praise his people, ye nations' (marg.). Moses is represented as summoning the nations to rejoice in Israel's deliverance. Paul interprets the words as a call to the Gentiles 'o unite with the Jews in joy over a common salvation.

11. Quoted from Ps. cxvii. 1, LXX.

And again, Isaiah saith,

There shall be the root of Jesse,

And he that ariseth to rule over the Gentiles ;

On him shall the Gentiles hope.

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

12. Quoted from LXX of Isa. xi. 10; which is a paraphrase of the Hebrew. As a description of the Messianic kingdom the passage is here appropriately applied to Christ's reign.

13. Here Paul closes the treatise ; what follows is an epistolary conclusion : and so the Apostle pauses to invoke a blessing on his readers—a blessing, the terms of which are suggested by the preceding passage (verses 4-6).

the God of hope. The attribute is suggested by the last word of the quotation.

joy and peace are results of faith in God, and where these are hope has a soil, in which to grow in vigour. None of the Christian graces is self-sustaining. All spring out of faith, but faith itself receives the grace of God as manifested in the presence and power of the Spirit.

THE 'WEAK' AND THE 'STRONG' IN ROME (xiv. 1—xv. 13).

Many answers have been given to the question, Who are the weak and the strong mentioned in this passage? and some of these claim consideration. (1) Are they the same parties as are dealt with in 1 Corinthians? There is no mention in Romans of the meat as offered to idols, nor is anything said in 1 Corinthians about total abstinence from flesh and wine. We have no common features on which to base a conclusion. (2) While the Pythagorians and other pagan sects practised abstinence from flesh and wine, there was no observance of special days among them. Accordingly, we cannot assume the intrusion of any members of these sects into the church at Rome. (3) The 'weak' cannot represent a developed Judaism dominant in Rome, as Paul would then have been more explicit in his condemnation. He does not regard the 'weak' brethren as a danger to the church, else he would not have pleaded for toleration for them. We see how he dealt with aggressive Judaizers in Galatians. (4) While the Essenes were Jewish and ascetic, and observed certain days, yet there is no evidence that there were any Essenes out of Palestine; and the doctrines and practices of this sect were such

14 And I myself also am persuaded of you, my brethren,

that we cannot suppose Paul could have dealt so gently with them. (5) Probably we have before us in this passage, not the description of a distinct sect with definite tenets and habits, but rather a warning against dangers which Paul had met with already in other churches, and which he had reason to believe were also threatening Rome. He is dealing with two universal and permanent tendencies in the Christian Church—the liberal and the scrupulous, the ‘broad’ church and the ‘low.’ In the modern church such questions as, ‘Should Christians use intoxicating liquors and tobacco, go to the theatre, dance, walk on the Lord’s Day?’ are receiving opposed answers. While the one party thinks the other narrow, this in turn thinks that lax. In the Apostolic Age other questions were being agitated, and Paul is here giving examples of these, and we need not assume that there was any one section combining all the features mentioned. The Christian Church of the present day inherits a varied and abundant moral and religious tradition, and yet these differences emerge. How much more must this have been the case, when the church was treading a new and untried path, when its members came from Jewish exclusiveness and pagan laxity, when the one thing in common was the recognition of Christ as Saviour and Lord; when among the apostolic leaders even two tendencies were represented—the liberal by Paul, the scrupulous by James. Paul lays down the following great principles in dealing with this ever-recurrent problem: (1) Faith is alone and absolutely sufficient. (2) All such questions regarded in themselves are morally and religiously indifferent. (3) It must be recognized, however, that there are in the church many for whom such questions are not indifferent. (4) Insistence on personal liberty in these matters may inflict injury on the moral and religious life of another. (5) Consideration for the scruples of others imposes the obligation voluntarily to limit one’s liberty. (6) The question of claiming or surrendering one’s liberty is to be decided by the guiding conception of the peace and the progress of the Church of Christ.

EPISTOLARY CONCLUSION. xv. 14—xvi. 27.

This writing now again assumes the character of an epistle. In this conclusion Paul (1) describes the motive of his Epistle (xv. 14-21); (2) states his plans of travel, and seeks the prayers of his readers for himself (22-33); (3) commends the bearer of the letter (xvi. 1-2); (4) presents various greetings (3-16); (5) interposes a concluding warning (17-20); (6) conveys the greetings of his companions (21-23); (7) concludes with a doxology (24-27).

that ye yourselves are full of goodness, filled with all knowledge, able also to admonish one another. But I write the more boldly unto you in some measure, as putting you again in remembrance, because of the grace

I. xv. 14-21. *The motive of the Epistle.*

(a) Although the Apostle is sure of the Christian excellence of his readers and their ability to promote one another's spiritual life, yet he has ventured, with not a little earnestness, to recall to them familiar truths, because, as called of God to apostleship among the Gentiles, he is conscious that it is his work so to care for the life of the Gentile churches that they may prove a sacrifice well pleasing unto God (14-16). (b) He has worked with clear proofs of God's presence with and favour to him from Jerusalem in the south-east to Illyricum in the north-west of a field of labour, throughout the length and breadth of which he has preached the gospel for the first time, as he will not carry on work another has begun, or claim credit for what another has accomplished (17-21).

14. And I myself. Paul apologizes, in a way, for writing such plain, earnest counsels to a church over which he could not claim the authority of its founder. When he commends the Christian experience and character of the church, however, he is not paying an empty compliment. The tone of the letter throughout, as compared with 1 and 2 Corinthians, and still more Galatians, shews that there was little to find fault with, and much to praise in the church at Rome.

goodness: kindness of heart, willingness to help.

all knowledge: an understanding of Christian truth and duty as a whole (1 Cor. xiii. 2).

able also to admonish one another. Those who are able to teach are willing themselves to be taught. The position of Rome in the empire gave to the church there an influence and authority among the other churches, for which Paul believed that it possessed qualifications; his desire is to make it as efficient in service as possible.

15. more boldly: or, 'somewhat boldly.' His manner 'in part' of the Epistle (in some measure) might appear more authoritative than his relation to the church warranted. Such passages may be vi. 12, 19, viii. 9, xi. 17, xii. 3, xiii. 3, 13, xiv, xv. 1. There he had warned against error and sin, urged amendment, and commanded righteousness in very plain terms with direct personal appeal. He fears that some in the church might resent such dealing.

putting you . . . in remembrance. This too is an apologetic plea; he does not assume their ignorance in his counsels and

16 that was given me of God, that I should be a minister of
 Christ Jesus unto the Gentiles, ministering the gospel
 of God, that the offering up of the Gentiles might be
 17 made acceptable, being sanctified by the Holy Ghost. I
 have therefore my glorying in Christ Jesus in things
 18 pertaining to God. For I will not dare to speak of any

commands; he is sure that these elementary truths and duties are familiar to them; all they need is to have their memory refreshed.

because of the grace. God had shewn him favour in calling him to the apostolate, and in separating him to work among the Gentiles, and this is his warrant for reminding those whom it had not been his privilege first to teach.

16. minister . . . ministering. Two distinct words are used; from the first word our word 'liturgy' is derived, and it means 'a priest' (Heb. viii. 2). The second word means definitely 'ministering in sacrifice' (R. V. marg.). It is in preaching the gospel that Paul discharges his duty as priest; the sacrifice he offers is the Gentile church, purified and consecrated unto God by the Holy Spirit. In Phil. ii. 17 we have similar imagery, in which the faith of the Philippians is the sacrifice, and Paul's blood (he was expecting death soon) is the libation poured out on this sacrifice. The same figure of speech is used in the practical appeal in xii. 1, 2. A contrast is evidently intended between the ritual of the old and of the new covenant; the victims of the former were senseless beasts, of the latter, human souls; the sacrificing priests in the former owed their position to physical descent, in the latter, to a Divine call; the sacrifices of the former must be free of physical defect, of the latter, cleansed and renewed by the Holy Spirit; in the offerings of the former God no longer took delight, with those of the latter He was well pleased.

17. my glorying. His confidence in his position warrants his tone of authority; and for this confidence he states two reasons: (1) his Divine appointment, 'the grace given' him (16, 17); (2) the extent and success of his labours, confirming the Divine call (18-21). Paul often speaks of his glorying, sometimes (as here) seriously, sometimes (as in 2 Corinthians) ironically, although he recognizes that man has nought whereof to glory before God (iii. 27), and that he that glorieth should glory in the Lord (2 Cor. x. 17).

18. Instead of saying, 'I will restrict myself only to the work which I alone have done,' Paul says, perhaps with a view to charges made against him in such terms, 'I will not presume

things save those which Christ wrought through me, for the obedience of the Gentiles, by word and deed, in the power of signs and wonders, in the power of the Holy Ghost; so that from Jerusalem, and round about even unto Illyricum, I have fully preached the gospel of Christ;

to mention any works but those in which I myself was Christ's agent for the conversion of the Gentiles.' The sentence reads literally (R. V. marg.), 'For I will not dare to speak of those things which Christ wrought not through me.' He recognizes that he is one of Christ's agents, but not the only one.

obedience of the Gentiles. Faith is an act of obedience (i. 5).

by word and deed: 'by speech and action'; an adverbial clause qualifying wrought (2 Cor. x. 11).

19. in the power of signs and wonders. The N. T. has three terms for miracles: 'powers,' indicating the energy by which they are wrought; 'signs,' expressing their significance as media of revelation; 'wonders,' describing their effect on the witnesses. Paul here varies the use of the terms by using one of them as descriptive of a feature of the other two (1 Cor. xii. 28; 2 Cor. xii. 12). The usual objection to the admission of miracles, namely, that the evidence is not sufficient, and that the distinction between natural and supernatural was not clearly drawn, are adequately met by this personal testimony of the Apostle to his consciousness of possessing such powers, and by the supernatural character beyond doubt or question of some of the events clearly and fully recorded in Acts.

the power of the Holy Ghost: or, 'Spirit of God' (so many ancient authorities read, R. V. marg.); or, 'Spirit' (as one authority reads, R. V. marg.). The Holy Spirit is the Divine agent in the working of miracles, and the source of all gifts of grace, which Paul claimed that he possessed in abundant measure (1 Cor. xiv. 18).

from Jerusalem, and round about even unto Illyricum. Three questions are raised by this account of Paul's travels. (1) Does 'round about' refer to the country around Jerusalem, including, it may be, even Syria (Gen. xxxv. 5, 'the cities that were round about them'; xli. 48, 'the field, which was round about every city')? The absence of the article seems to be against this sense. The phrase seems to be used in a more indefinite sense, 'hither and thither,' 'on this side and on that,' throughout the countries lying between Jerusalem on the one hand and Illyricum on the other. (2) Does 'even unto Illyricum' include or exclude Illyria itself? It may mean just to the borders of Illyria. Acts

20 yea, making it my aim so to preach the gospel, not where
Christ was *already* named, that I might not build upon
21 another man's foundation ; but, as it is written,

They shall see, to whom no tidings of him came,
And they who have not heard shall understand.

does not record any ministry in Illyria, but at the time when it must have taken place, if at all, the record of Paul's travels runs thus, 'Paul . . . departed for to go into Macedonia. And when he had gone through those parts, and had given them much exhortation, he came into Greece' (xx. 1, 2). Illyria may be included in 'those parts.' In Titus iii. 12 instructions are given to Titus to meet Paul at Nicopolis, where he has determined to winter ; but the uncertainty about the Pastoral Epistles is such that we can derive no positive evidence from such an allusion. It has been pointed out that Paul, in following the Egnatian way to Thessalonica, would see on one side of the road the mountains of Illyria. This might suggest to him this description of the western limits of his journeyings. (3) 'Illyria' itself may be used either for the Roman province so called, north of Macedonia and west of Thrace, which was also called Dalmatia ; or for the country inhabited by Illyrians, part of which lay in the Roman province of Macedonia. The same question arises regarding Paul's use of 'Galatian.'

fully preached: *Gr.* 'fulfilled.' The term is used geographically. Paul had covered all the ground between the points named. He does not here claim to have visited every place in these regions, but he had established churches in the great centres, from which the surrounding country might be reached. (The words 'heathen,' a dweller on the heath, and 'pagan,' a villager, suggest this as the common method of evangelization.) The labours of a pioneer missionary were no longer needed ; it might be left to the churches already founded to complete the work.

20. Paul qualifies his previous statement. Some places he might have visited he avoided, for he made it his aim, strove eagerly, or was ambitious, to be always a pioneer, not appropriating any credit for, or entering into competition with, the labours of others.

named: as the object of worship.

another man's foundation. This same purpose Paul expresses in 2 Cor. x. 15, 16. His work he speaks of as laying a foundation as a wise master-builder (1 Cor. iii. 10) ; and he describes the church as built on 'the foundation of the apostles and prophets' (Eph. ii. 20).

21. as it is written. This is a quotation from Isa. lii. 15, LXX. The prophet is describing the astonishment of nations and

Wherefore also I was hindered these many times from ²² coming to you: but now, having no more any place in ²³ these regions, and having these many years a longing to come unto you, whensoever I go unto Spain (for I hope ²⁴

kings at the suffering, righteous Servant of Jehovah. Paul uses the words to give a reason for his pioneer work. His aim was, in accordance with the words of the prophet, to preach Christ where he had been hitherto unknown.

II. xv. 22-33. *Paul's plans of travel.*

(a) Although prevented visiting the Roman Church before, Paul's desire is as strong as ever, and his work in these regions as pioneer missionary having been accomplished, he hopes to enjoy the fellowship of the brethren in Rome, when on his way to Spain (22-24). (b) Before this plan can be carried out, however, he must once more go to Jerusalem to present in person the offering for the poor members of the church there, which has been collected in Macedonia and Achaia (25, 26). (c) This offering is an appropriate return to the church in Jerusalem for the spiritual benefit which the Gentile churches have received from it (26, 27). (d) After accomplishing this task, Paul is confident God will bless his visit to Rome, as he goes to Spain (28, 29). (e) He seeks the prayers of the brethren (30-33).

22. What had hindered Paul's visit was not his ambition to do only pioneer work, but the demands which his present sphere of labour made upon him. We may recall the dispute at Antioch, the negotiations at Jerusalem, the controversy in Galatia, the dissensions in Corinth, the opportunities at Ephesus, as claims on his time and strength, which hindered new enterprises.

these many times: when either the intention was more definitely entertained, or when the opportunity to travel to Rome again presented itself.

having no more any place: 'as I have no longer any opportunity for work' (see note on xii. 19).

regions: *lit.* climates.

many years. Paul's interest in Rome may have dated from his first intercourse with Aquila and Priscilla, which took place about six years before the letter was written.

24. The construction is incomplete, and the Received Text seeks to correct this by inserting the words 'I will come unto you' after 'Spain'; but it is not probable that this is the original text. Paul's mention of Spain leads him to state his plans of travel, but when he is giving these he finds it needful to state the reason why he cannot carry out these plans at once. The mention of the journey

to see you in my journey, and to be brought on my way thitherward by you, if first in some measure I shall have
 25 been satisfied with your company)—but now, *I say*, I go
 26 unto Jerusalem, ministering unto the saints. For it hath been the good pleasure of Macedonia and Achaia to make

to Jerusalem brings up the subject of the collection, with all the hopes which he cherished regarding it. Thus he is led on from topic to topic, and leaves his sentence incomplete. In verse 28 only does he again take up the broken thread of his discourse in the words 'I will go on, &c.'

Spain. Did Paul get his plan carried out? On the assumption that the Pastoral Epistles in their present form are genuine Pauline letters, it is generally maintained that Paul was acquitted after two years' imprisonment in Rome, was released, visited some of his former spheres of labour in the East, and possibly even Spain, wrote during these journeyings 1 Timothy and Titus, was rearrested, thrown into prison, from which he wrote 2 Timothy, was again tried, condemned, and put to death by beheading about A. D. 66. The problem of the Pastoral Epistles is so involved, however, that we cannot with any confidence assert as a fact Paul's release, journeyings, and second imprisonment. Even if we could, that would only prove the possibility of a visit to Spain. The only evidence for such a visit which can be produced is a reference in the Muratorian fragment, which cannot be reckoned as independent testimony, and the statement of Clement of Rome that Paul had gone even 'to the end of the West,' a phrase which it is held can mean nothing else than Spain. But this is by no means obvious. Clement, as a Jew writing to the Corinthians, may have so described Rome itself. Even if he referred to Spain, his statement may have been an inference from this passage, not resting on any distinct proof. There is no trace of any work of Paul in Spain preserved in tradition.

brought on my way: with prayers and good wishes, but perhaps also with companions and means of support (1 Cor. xvi. 5; 2 Cor. i. 16).

25. ministering unto the saints. Thus Paul describes his mission to present in person the contribution of the Gentile churches for the relief of the poor members in Jerusalem (2 Cor. viii. 4).

26. good pleasure. Paul desires to make plain that the Jerusalem church could and did not levy a tax on the Gentile churches, as the authorities of the Jewish temple required contributions from the Jews settled abroad. This was a free-will offering, heartily made.

a certain contribution for the poor among the saints that are at Jerusalem. Yea, it hath been their good pleasure ; 27 and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, they owe it *to them* also to minister unto them in carnal things. When therefore I have accomplished this, and have 28

contribution: *lit.* 'communion.' The giving of help to is the sharing of life with another.

poor. Many of the members of the church in Jerusalem belonged to the working class, and in a town where the priestly influence was strong, and used against the Christian Church, these men and women must often have found it hard to get employment. From the very beginning, as the story in Acts shews, the church had a number of poor members dependent on the bounty of the rich, who responded with a generosity so great that it soon put a severe strain on their resources. The church had soon to look beyond its own borders to the churches being formed for help. It was part of Paul's agreement with the leaders of the church in Jerusalem that he should 'remember the poor,' and he is able to add that this he 'was also zealous to do' (Gal. ii. 10).

27. While the gift was spontaneous it was appropriate ; for the Gentiles were under spiritual obligation to the mother-church.

spiritual . . . carnal. The Jerusalem Church sent the Gentiles the gospel, a spiritual benefit ; the Gentile churches sent the Jewish Church the means of relieving bodily want, a carnal benefit. 'Carnal' means here simply what belongs to the body, and has no bad moral association, as in Paul's use the term often has (see vii. 14). The same contrast is found in 1 Cor. ix. 11.

minister. Here again the term which is applied especially to priestly service is used.

26, 27. These contributions are mentioned in Acts xxiv. 17 as the reason for Paul's visit to Jerusalem. In 1 Cor. xvi. 1-3 Paul gives instructions that, as in Galatia, so in Corinth, the collection for the saints be made, and that chosen messengers be sent with him to take it to Jerusalem. In 2 Cor. ix. 1 Paul repeats his boast about the readiness of Achaia, made to the churches in Macedonia, whose liberality, however, is also commended in viii. 1. What have been called 'the undesigned coincidences' of all these passages have been used as evidence of the historicity of Acts and the authenticity of the Pauline Epistles.

28. **accomplished.** The term is used especially of completing religious rites (Heb. ix. 6). The use of the term here, as of 'priestly ministering' in verse 27, shews that Paul regarded this

- sealed to them this fruit, I will go on by you unto Spain.
 29 And I know that, when I come unto you, I shall come
 in the fulness of the blessing of Christ.
 30 Now I beseech you, brethren, by our Lord Jesus
 Christ, and by the love of the Spirit, that ye strive

contribution as a sacred religious service, as a thank-offering to God as well as a kind gift to men.

sealed. The seal was a mark of ownership, Paul was going formally and solemnly to make over the gifts of the Gentiles to the church in Jerusalem. He by acting in this matter in person attested three facts: (1) that the gospel went forth from the church in Jerusalem, (2) that he himself had been the bearer of the gospel, (3) that the Gentile churches had received the gospel in faith, and were bringing forth the fruits of faith in their interest in the welfare of the church in Jerusalem, and in the return they were making for the benefits received. Paul, it is evident, was on the one hand very anxious about the state of feeling to himself and the Gentile churches in Jerusalem, and on the other very hopeful that, if he presented these gifts in person, prejudices might be removed, and harmony restored, and so the unity of the Christian Church, the intense passionate desire of his great heart, might be realized.

29. Paul's confidence that he would visit Rome was not mistaken; but the circumstances of his visit were very different from what he intended or expected. As the allusions in Philippians shew, his ministry in Rome, although he was a prisoner, was in 'the fulness of the blessing of Christ.'

30-33. Paul's hopes for the future are mingled with fears, and so he asks prayer that his hopes may be fulfilled, and his fears may vanish. His address on the way to Jerusalem at Miletus shews what anxiety he was feeling about the issue of his visit, betrays even a growing conviction of coming evil (Acts xx. 22, 23). He was willing to be a martyr, if need be, that he might draw closer the bonds of love between the Jewish and Gentile believers. Yet he asks the church to pray earnestly along with him, (1) that the unbelieving Jews may not be able to carry out their hostile intentions against him, (2) that the church in Jerusalem may be won to cordiality by the contribution which he brings, and (3) that his plans to visit Rome may be carried out prosperously.

30. the love of the Spirit: the brotherly love, which is one of the fruits of the Spirit (Gal. v. 22).

strive together: *lit.* 'agonize with' (Luke xxii. 44). Earnest prayer is compared to a conflict.

together with me in your prayers to God for me; that ³¹
 I may be delivered from them that are disobedient in
 Judæa, and *that* my ministrations which *I have* for Jeru-
 salem may be acceptable to the saints; that I may come ³²
 unto you in joy through the will of God, and together
 with you find rest. Now the God of peace be with you ³³
 all. Amen.

31. them that are disobedient. Faith is an obedience; the unbelieving Jews have not submitted themselves to God's righteousness; the disobedient are the unbelieving Jews whose hostility Paul has incurred by (1) insisting on the admission of the Gentiles into the church without circumcision; (2) allowing himself a freedom in intercourse with Gentile converts, which to Jewish exclusiveness appeared a direct violation of Mosaic law; (3) declining to make his mission in any way a Jewish propaganda. The history in Acts shews what good reason Paul had for expecting this hostility.

the saints: the members of the Christian Church in Jerusalem about whose feelings to himself Paul was doubtful. If we read carefully the record of the reception of Paul in Jerusalem (Acts xxi. 17-25), we shall be sensible of a lack of cordiality. Nothing is reported about the contribution, from which Paul hoped so much. James's one anxiety seems to be to disarm the hostility by yielding to the prejudice of the narrowest section of the church. Paul's compliance must not be regarded as prompted by a prudent regard for his own safety. It was inspired by his intense, passionate desire to remove discord and restore harmony in the Christian Church. The argument from silence must be carefully used, yet it is significant that in the entire subsequent record there is no trace of an act or a word of sympathy with Paul on the part of the Christian Church in Jerusalem. It is a relative of Paul's who gives him a warning of the plot against him.

32. The value of Paul's visit to Rome, and not only the possibility of it, depended on the character of his reception in Jerusalem. In praying that his mission might prosper, they were asking that he might not only be able to come to them, but be in so glad and hopeful a mood that the visit might do both him and them the greatest possible good.

find rest. What Paul longed for after all his trials and struggles was a time of quiet and peace in a friendly community, with no danger to alarm him, no disputes to vex him, no lapses to disappoint him.

33. Having asked their prayers, Paul gives them his. His

16 I commend unto you Phœbe our sister, who is a
2 servant of the church that is at Cenchreæ: that ye receive

prayer may have been suggested by his own circumstances of anxiety and uncertainty, by the general condition of the Christian churches, in which, as it would seem, perfect unity had not yet been secured, or, if xiv. 1—xv. 13 indicates not a remote possibility but a present reality of discord in the church at Rome, by the actual needs of the Roman Church.

III. xvi. 1, 2. *Introduction for Phœbe.*

Phœbe, a deaconess of the church in Cenchreæ, as a helper of many believers, and even Paul himself, is commended to the Christian welcome and good offices in all matters of the members of the church in Rome.

1. commend: 'introduce with favourable recommendation.' 'Letters of commendation' (2 Cor. iii. 1) afterwards came to play an important part in the intercourse of the churches with one another. As the Christians were very cordial and generous in their treatment of any stranger coming among them (see notes on xii. 13), such letters came to be more and more necessary to prevent imposture.

Phœbe. Nothing else is known of her, she probably was the bearer of the letter to Rome. Though the name belonged to a heathen deity she had retained it even after her conversion and baptism.

sister: not physically, but spiritually (see xii. 10).

servant: or, 'deaconess,' this is the only mention of the office in the N. T. In 1 Tim. iii. 11 the reference is to the wives of deacons. The widows spoken of in v. 3 cannot without further evidence be regarded as deaconesses. That a want for women to minister in various ways to women who were kept in stricter seclusion, as at baptism, in sick visiting, in poor relief, &c., must soon have been felt is certain; but how far those who discharged such functions of ministry were organized into a definitely recognized order we have no evidence in the N. T. Pliny's letter to Trajan shews that such women-helpers were known in some of the churches early in the second century.

church. The term is used in three senses: (1) the local congregation, (2) all the congregations regarded as a unity, and (3) the mystical body of Christ. It is the first sense here.

Cenchreæ was the part of Corinth on the Saronic gulf, from which there was much intercourse with Ephesus. As many strangers passed through it, Phœbe would have many opportunities for shewing hospitality.

her in the Lord, worthily of the saints, and that ye assist her in whatsoever matter she may have need of you: for she herself also hath been a succourer of many, and of mine own self.

Salute Prisca and Aquila my fellow-workers in Christ 3

2. worthily of the saints: both such as saints should give her, and such as she as a saint deserves.

whosoever matter. Probably Phœbe had been obliged to visit Rome on important legal business, in which the more intimate local knowledge of the members of the church might be useful to her. It was not any material assistance on account of poverty that she needed.

succourer: the Greek term corresponds to the Latin patron, 'the legal representative of the foreigner.' Among the Jews it meant as well the wealthy patron, in the sense we now use the term, of a Jewish community, as, for instance, the Roman centurion who built a synagogue for the Jews in Capernaum (Luke vii. 5). The term was also applied to an office-bearer in a heathen religious association.' Phœbe may, therefore, have been a lady of rank and wealth, who could help not only financially, but even socially and politically, her fellow believers.

mine own self: possibly in time of illness (as Gal. iv. 13-15).

IV. xvi. 3-16. *Personal greetings.*

Paul sends various greetings, with in some cases brief commendatory or affectionate descriptions, to the members of the Roman Church, whom he personally knows.

3. Prisca and Aquila. In Acts the wife is named Priscilla, and we are told the following facts about this couple. Paul first met them in Corinth on his first visit there. Although a Jew of Pontus, Aquila and his wife had been resident in Rome, and had been forced to leave it on account of a recent expulsion of Jews (see Introduction, p. 11). As they were of the same trade as Paul himself, weavers of tent-cloth, Paul lodged and worked along with them (xviii. 1-3). They left Corinth with him, but stayed behind in Ephesus (18, 19), where in Paul's absence they met Apollos, and instructed him (26). When Paul again visited Ephesus they were still there, and a church met in their house, as the greeting which Paul sends in 1 Cor. xvi. 19 shews. As this first Corinthian epistle was written from Ephesus almost two years before Romans, they must soon after Paul's departure from Ephesus have left for Rome. A greeting is sent to them in 2 Tim. iv. 19. As this letter is generally supposed to have been written eight years after Romans, and to have been addressed to Ephesus,

4 Jesus, who for my life laid down their own necks ; unto

they must again have returned to Ephesus from Rome. Is this record of travel and change of abode in itself improbable? Some have thought so, and have based on the improbability an argument against the integrity of Romans. There is something that can be urged against such a conclusion. The Jews did travel about a great deal for purposes of trade or business. After the conversion of this couple, may not their travels have been due to another motive as well? In the interests of the gospel they may have gone where their trade connexions might be helpful to them. Even as they went to Ephesus with Paul from Corinth, and became in Ephesus a centre of Christian life, so they may have gone to Rome to prepare for Paul's visit, their previous sojourn there making them more useful for such a purpose than entire strangers would have been. It is not at all unlikely that Paul owed much of his knowledge about Rome to them; and if they were thoroughly convinced of the truth of the Pauline gospel, and as ready to instruct others in Rome as they had shewn themselves in the case of Apollos in Ephesus, they may have had some discussions with Christians in Rome who still felt some objection to Paul's doctrine. Some of these objections they may have communicated to Paul, and in his questions we may have not merely a rhetorical device, but simply a statement of what he had been asked by Aquila and Priscilla to explain, so as to enable them effectually to meet objections. Some archæological evidence has been produced in order to connect Aquila and Priscilla with Rome; but it is far from convincing. It is not improbable, however, that as Prisca, or Priscilla, was a name common among the women of the Acilian gens, to which Acilius Glabrio, consul in A.D. 91, who died a Christian, belonged, this Jewish couple may both have been freed slaves of this family, and to them may have been due the Christian influence in it. It has been pointed out that in four of the six places where this couple is mentioned the wife's name precedes her husband's. From this it has been concluded that the husband alone was a Jew, and the wife a noble Roman lady. While it is possible that a Roman lady, having become a proselyte to Judaism, might marry a Jew, it is not at all probable that she would travel about with him and engage in so humble a trade. Whether they were already Christians when Paul met them, or are to be numbered among his converts, is uncertain. Recently the bold suggestion has been hazarded by a great scholar, that Priscilla with Aquila wrote the Epistle to the Hebrews, but her name was early suppressed owing to the objection felt to admitting a woman's work among apostolic writings.

4. **laid down their own necks.** It is uncertain whether we must take the phrase literally, 'ran the risk of public execution,'

whom not only I give thanks, but also all the churches of the Gentiles: and *salute* the church that is in their house. Salute Epænetus my beloved, who is the first-fruits of Asia unto Christ. Salute Mary, who bestowed much labour on you. Salute Andronicus and Junias, my 7

or figuratively, 'exposed themselves even to danger of their life,' as the circumstances which are alluded to are otherwise quite unknown to us. Paul's life was in danger far oftener than we have any record, and on some such occasion this devoted Christian couple saved his life at the risk of their own.

all the churches of the Gentiles. The preservation of his life Paul knew to be a benefit to all the Gentile churches.

5. the church that is in their house. Not till the third century have we any proofs of the existence of buildings set apart for Christian worship. Not only were most of the churches too poor to build meeting-places, but, until Christianity became the religion of the empire, the privacy and secrecy possible in a meeting held in a dwelling-house were important considerations. The wealthier members of a church seem to have put one of their rooms at the disposal of the brethren for this purpose. First comes the Upper Room, in which our Lord held his Last Supper with his disciples (Matt. xxvi. 18), and then the house of Mary in Jerusalem (Acts xii. 12), although this may have been the same place. In Ephesus the house of Aquila and Priscilla was a meeting-place (1 Cor. xvi. 19), as it was in Rome also. At Laodicea the church met in the house of Nymphas (Col. iv. 15), and at Colosse in the house of Philemon (verse 2). Although there may have been in Rome one house in which the whole body of Christians met, yet it would seem that it was usual to hold meetings in a number of houses. The phrases, 'and the brethren that are with them' (verse 14), and 'all the saints that are with them' (15), seem to imply separate groups of believers.

Epænetus. No more is known of him, although the name is familiar in inscriptions both in Asia Minor and Rome; probably he was one of the first converts in the Roman province of Asia, even as Stephanas was of Achaia (1 Cor. xvi. 15). He was very dear to Paul.

6. Mary. The Greek reading here is either 'Marian' or 'Mariam.' While the latter is Jewish, the former may be Roman. Paul usually in these salutations makes mention of Jewish extraction, and the absence of any such allusion here is rather in favour of regarding this woman as a Gentile convert.

you. Another reading (less probable) is 'us.' If the latter reading were correct, she would be one of Paul's friends who had

kinsmen, and my fellow-prisoners, who are of note among the apostles, who also have been in Christ before 8, 9 me. Salute Ampliatius my beloved in the Lord. Salute

found her way to Rome. But if the former is right, Paul's words are not information for the church in Rome, but commendation for the person to whom the salutation is sent.

7. Andronicus: 'a Greek name found among the members of the imperial household.'

Junias: or, 'Junia.' The Greek word is 'Junian,' the accusative case of either the masculine name Junias, a contraction of Junianus, or the feminine Junia. If the name is a woman's, then probably she was the wife of Andronicus; but if Andronicus and Junias are both called apostles (see below), then the name is more probably a man's.

kinsmen: probably fellow countrymen, not relations (so ix. 3). It is not likely Paul would have so many relatives in Rome (verses 7 and 11) and in Corinth (verse 21), at least in the membership of the church. Paul has been led by the contents of his letter to lay emphasis on his Jewish patriotism, and it was appropriate that he should thus mark out his Jewish friends in this Gentile Church.

fellow-prisoners. They may have been imprisoned with Paul at the same time and place; but all the phrase may mean is that they too had suffered imprisonment in Christ's cause.

of note among the apostles. The words mean either (1) well known to the apostles, or (2) noted among the apostles. Considering that these two persons are so fully described, (1) as Jews, (2) as sufferers in Christ's service, (3) as early converts, the second is the more probable rendering. It is adopted by all patristic commentators; it suits better the words used; and it is justified by the wide sense of the term apostle, which was not restricted to the Twelve and Paul, but included others who were engaged in pioneer mission work (see i. 1). They may have been the first bearers of the gospel to Rome, either after Pentecost or, more probably, after the dispersion which followed Stephen's death.

in Christ before me: earlier converts than Paul himself. The Revisers, with rather slavish adherence to their rule about rendering Greek tenses, render 'have been' here, where 'were' would be more idiomatic.

8. Ampliatius: or, 'Amplias' (a contracted form of the same name). A common slave name found in the imperial household. A tomb in the Catacombs, in the cemetery of Domitilla (a noble Roman lady who suffered punishment for her Christian faith towards the end of the first century), bears this name, and this suggests (1) that the slave bearing this name was a prominent

Urbanus our fellow-worker in Christ, and Stachys my beloved. Salute Apelles the approved in Christ. Salute 10 them which are of the *household* of Aristobulus. Salute 11 Herodion my kinsman. Salute them of the *household* of Narcissus, which are in the Lord. Salute Tryphæna and 12 Tryphosa, who labour in the Lord. Salute Persis the beloved, which laboured much in the Lord. Salute Rufus 13

person in the church, (2) that through him Christianity may have entered a second great Roman family.

9. **Urbanus.** The same holds good of this name.

our fellow-worker. When Paul speaks of personal associates he uses 'my'; 'our' is a less definite term.

Stachys: a rare Greek name, but found in imperial household.

my beloved: an intimate associate of the Apostle.

10. **Apelles:** a name commonly borne by Jews, as is shewn by Horace's contemptuous words, 'Let the Jew Apelles believe, not I.' A famous tragic actor bore it, and it is also found in imperial household.

approved: a well-trying Christian (1 Cor. xi. 19; 2 Cor. x. 18, xiii. 7).

the household of Aristobulus. 'The younger Aristobulus was a grandson of Herod the Great, who apparently lived and died in Rome in a private station; he was a friend and adherent of the Emperor Claudius.' His household would probably include many Jews, and other slaves from the East, and among them not a few Christians. As he was probably dead at this time, his slaves would be added to the emperor's household, but would as a body be still known by the name of their former master.

11. **Herodion:** a Jew bearing a name connecting him with the family of Herod, possibly one of the household of Aristobulus singled out for mention.

household of Narcissus. This was a name common among slaves and freedmen. Three or four years before this date a well-known freedman of this name had been put to death by Agrippina. His slaves may here be referred to, and probably after his death they had been added to the imperial household.

12. **Tryphæna . . . Tryphosa:** two sisters probably, the names being found in inscriptions. The common part of these names is a word meaning 'delicate,' 'dainty,' and Paul plays on the meaning of their names when he speaks of their labouring in the Lord. It was to their honour that they belied their names.

Persis: the name of a freedwoman on an inscription.

13. **Rufus.** Although this is a very common slave name, yet,

- 14 the chosen in the Lord, and his mother and mine. Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the
 15 brethren that are with them. Salute Philologus and Julia, Nereus and his sister, and Olympas, and all the saints
 16 that are with them. Salute one another with a holy kiss. All the churches of Christ salute you.

as Mark probably wrote from Rome, the Rufus he mentions in his description of Simon of Cyrené as the father of Alexander and Rufus (xv. 21) may be the same person as is here saluted by Paul.

chosen in the Lord: the eminent Christian.

and mine. She had been to him as a mother, and so he felt to her as a son; but when or where we know not.

14. Asyncritus: a freedman of Augustus was so called.

Phlegon: a name borne by an historian of the second century who knew something about the Christians.

Hermes: a common name among the emperor's slaves.

Patrobas: a shortening of the name 'Patrobius,' borne by the freedman of Nero, who was killed by Galba.

Hermas: a contraction of several names 'Hermagoras,' 'Hermerus,' 'Hermodorus,' 'Hermogenes,' common among slaves. The identification with the author of *The Shepherd* is certainly wrong.

the brethren. This indicates a separate group of Christians, probably meeting in one house.

15. Philologus: *lit.* 'lover of wisdom,' a common slave name; probably the brother or the husband of **Julia**, the commonest female name, especially among the slaves in the emperor's household. If Philologus and Julia were husband and wife, then **Nereus**, his sister (probably called 'Nerias'), and **Olympas** (a contraction of 'Olympiodorus') were probably their children. The **saints with them** would be either other members of the household, or the Christian believers who gathered for worship in their house. The name 'Nereus' appears in a later legend of the Roman Church, but the use of the name in this probably rests on some monumental evidence of the connexion of a Nereus with the church.

16. a holy kiss. Cf. 1 Cor. xvi. 20; 2 Cor. xiii. 12; 1 Thess. v. 26. It is called also 'a kiss of love' (1 Pet. v. 14). Justin Martyr, about the middle of the second century, refers to it as a regular part of the service.

All the churches of Christ: this phrase is not found elsewhere in the N. T. The position of Rome would make the church there an object of interest to the churches in the provinces, and Paul could feel himself warranted in expressing so universal an interest.

Now I beseech you, brethren, mark them which are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them. For they that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech

Elsewhere he claims to speak for all the churches (xvi. 4; 1 Cor. vii. 17, xiv. 33; 2 Cor. viii. 18, xi. 28).

V. xvi. 17-20. *Warning against false teachers.*

It is a surprise to find such a warning thrust in so suddenly and abruptly just at the end of the letter. It may be that Paul had just heard that this danger threatened Rome, or tidings may have reached him of an attack on another church. His own anxiety for the church, repressed throughout the letter, may have burst bounds and sought relief in expression before he closed. We have a similar outburst in Phil. iii. 1, where he takes up his pen again to write a solemn, earnest warning. The persons referred to here are not Judaizers, as in Phil. iii. 18, nor 'the strong' dealt with in xiv, xv, but probably Antinomians, whose suggestion is refuted in vi. (a) The Apostle warns the believers in Rome to take heed of and turn from false teachers, who cause division and introduce error into the churches (17). (b) Although they are not seeking Christ's glory, but their own advantage, yet, by their persuasion and flattery, they can turn aside and lead astray the unsuspecting (18). (c) Those who have approved their fidelity to the truth of Christ should grow in their understanding of it, but should know nothing about this false teaching, and then God, who desires concord in the church, will give them victory over error (19, 20).

17. mark: 'that ye may avoid' (Phil. iii. 17). The same word is used in the sense 'mark that ye may follow.'

divisions: placed in Gal. v. 20 between factions and heresies, or parties, in the list of the works of the flesh; they are the results of 'jealousies and wraths.'

occasions of stumbling: *lit.* 'scandals,' 'snares or traps.'

doctrine: or, 'teaching.' Not Paul's distinctive gospel, but the truth commonly taught in the Christian churches, with which Paul knew himself to be in fundamental agreement.

18. their own belly. Paul does not charge these teachers with being sensual and licentious, but with base motives and low aims (Phil. iii. 17-21; Col. ii. 20-iii. 4).

smooth and fair speech: *lit.* 'sweet and smooth,' persuasive and flattering.

19 they beguile the hearts of the innocent. For your obedience is come abroad unto all men. I rejoice therefore over you: but I would have you wise unto that
20 which is good, and simple unto that which is evil. And the God of peace shall bruise Satan under your feet shortly.

The grace of our Lord Jesus Christ be with you.

21 Timothy my fellow-worker saluteth you; and Lucius

19. your obedience. The church must, in Paul's view, have had an adequate conception of Christianity, and at the same time have been free of erroneous tendencies, else he could not have used these words.

I would have you. The anxiety for them, rather than their danger, prompts the warning. Cf. Matt. x. 16, 'Be ye therefore wise as serpents, and harmless as doves.'

simple: unmixed, uncontaminated by evil; not the simplicity of innocence, but of resistant and triumphant goodness.

20. God of peace. See note on xv. 13.

bruise . . . under your feet: 'throw him under your feet that you may trample upon him' (cf. Gen. iii. 15).

Satan. Cf. 2 Cor. xi. 14, 15. If the church by God's grace remain united, and allow these disturbers of the peace no entrance, in defeating his representatives and agents they will overthrow 'Satan' at the present time. Paul's views on demonology were those of his age, but are not an essential part of his gospel.

The grace. A salutation ends the warning, such as is found at the end of some of the Epistles.

VI. xvi. 21-23. *Greetings from Paul's companions.*

Paul sends greetings from companions and other believers, and his scribe offers greeting in his own name.

21. Timothy was the son of a Greek father and Jewish mother, belonged to Lystra, was probably converted at Paul's first visit, and circumcised at Paul's second. Chosen as his travelling companion (Acts xvi. 1), he was left behind at Berea (xvii. 14), rejoined Paul at Athens, was sent back to Thessalonica (1 Thess. iii. 2), was with Paul again in Corinth (xviii. 5) when 2 Thessalonians was written (2 Thess. i. 1). On Paul's third journey he was sent from Ephesus to Macedonia (xix. 22), and as far as Corinth (1 Cor. iv. 17, xvi. 10), met Paul again in Macedonia (2 Cor. i. 1); left Corinth with Paul and travelled with him as far as Asia on his last journey to Jerusalem (xx. 4). Paul addressed

and Jason and Sosipater, my kinsmen. I Tertius, who write the epistle, salute you in the Lord. Gaius my host,

a letter to him at Ephesus (1 Tim. i. 1), and another some time later (2 Tim. i. 1); but we find him with Paul in Rome, when Colossians, Philemon, and Philippians were written, as Paul associates his name with his own in the salutation. Owing to the uncertainty about the Pastorals, we cannot assert anything definitely about his later travels and labours. He was much loved, highly trusted, and often used by Paul in his communications with the churches. From the Epistle to the Hebrews (xiii. 23) we learn that he had been set at liberty after an imprisonment. Neither he nor Titus was appointed a bishop by Paul, as is sometimes alleged. His functions in the churches he visited were special and temporary.

Lucius may be the Lucius of Cyrene connected with Antioch (Acts xiii. 1).

Jason: possibly Paul's host at Thessalonica (Acts xvii. 5).

Sosipater may be the 'Sopater' of Berea, who accompanied Paul from Corinth to Asia (Acts xx. 4). These were all Jews, as Paul calls them 'kinsmen.' Probably he lodged with them. Either they were his regular companions, or were on a visit to him.

22. Tertius. Paul did not write his letters in his own hand, except a closing salutation (2 Thess. iii. 17, 'The salutation of me Paul with mine own hand, which is the token in every epistle: so I write') as a protection against forgery, either because of his weak sight (Gal. vi. 11, 'See with how large letters I have written unto you with mine own hand'), or because he was not so thoroughly familiar with Greek as to write rapidly and easily (cf. 1 Cor. xvi. 21; Col. iv. 18). It is an interesting question which has not been yet thoroughly investigated, how far the vocabulary and style of the letters have been determined by the greater or less freedom Paul may have allowed his scribe in writing. Sometimes there may have been dictation of every word, but possibly too the scribe may have expanded brief pregnant notes.

who write the epistle, salute you in the Lord: or, 'who write the epistle in the Lord, salute you.' In the former case it is a Christian greeting he offers, and his being a Christian warrants his offering it to strangers. In the latter case, the humble task of writing to dictation is nevertheless prized as a service of Christ.

23. Gaius. The name occurs in four other places in the N. T. Gaius and Aristarchus, men of Macedonia, are seized by the mob in Ephesus (Acts xix. 29). Among Paul's companions from Corinth to Asia is a Gaius of Derbe (xx. 4). Crispus and Gaius

and of the whole church, saluteth you. Erastus the treasurer of the city saluteth you, and Quartus the brother.

25 Now to him that is able to stablish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which hath been kept in

were the only believers baptized by Paul in Corinth (1 Cor. i. 14). The Third Epistle of John is addressed to 'the well-beloved Gaius' (verse 1). The person here mentioned is probably the same as is referred to in 1 Corinthians. Possibly he is called 'host of the whole church' because the meetings of the church were held at his house.

Erastus. The same name is mentioned in Acts xix. 22 and 2 Tim. iv. 20; but a person holding so influential a position (**the treasurer of the city**) was not likely to become a travelling companion or messenger of Paul's.

VII. xvi. 25-27. *The concluding doxology.*

Paul does not usually end his Epistles with a doxology, although doxologies do occur in them (Gal. i. 5; Rom. xi. 36). This doxology is, however, longer than is at all usual; but still in Eph. iii. 20; Phil. iv. 20; 1 Tim. i. 17, there are doxologies approaching this in complexity. The genuineness of this doxology is discussed in the special note at the end of the chapter. Paul offers his praise through Jesus Christ to the only wise God, who is able to make the Roman believers stand firm and strong in the truth about Jesus, as preached by Paul—a truth long hidden, but now, after having been foretold by the prophets, made known in obedience to God's will among all peoples, that they may be brought to believe.

25. able to stablish you. Cf. i. 11, 16, xiv. 4; Eph. iii. 20.

according to my gospel. Cf. ii. 16; 2 Tim. ii. 8. This gospel Paul had sought to expound in the Epistle, as the best means of establishing the church by removing misunderstanding and estrangement, and so making it strong in unity and peace.

the preaching of Jesus Christ. The proclamation of Jesus as the Messiah (x. 8-12): the work to which he had given his life, and of which he often speaks.

according to the revelation. This clause is not co-ordinate with the preceding, but subordinate to it. The strengthening of the Roman believers was to take place in accordance with Paul's gospel and the preaching of Jesus Christ; not two distinct standards, but one. This standard itself, however, conformed to a higher rule, the revelation lately made.

the revelation of the mystery. Cf. 1 Cor. ii. 6, 7. Paul

silence through times eternal, but now is manifested; 26
 and by the scriptures of the prophets, according to the
 commandment of the eternal God, is made known unto
 all the nations unto obedience of faith; to the only wise 27

had tried to 'rede the riddle of this painful world.' As Greek philosophy had tried to find mind or wisdom in the Universe, so Paul had meditated on the problems of human life, sin and sorrow, death and doom; and now God's plan in all was becoming clear to him. He has sketched it in outline in ix-xi, and sums it up in the pregnant sentence, 'God hath shut up all unto disobedience, that he might have mercy upon all.' In the period of disobedience the purpose was necessarily hidden; man could not discern nor discover it; but now in the period of mercy the mystery of salvation in Christ through faith for all is being revealed. Paul, if we may so express the contrast, already in 1 Corinthians, still more in Romans, has worked his way in thought to this comprehensive survey of God's ways. In the later Epistles, especially Ephesians, he takes it for granted (Eph. iii. 3, 5, 6, 9, 10; Col. i. 26; Titus i. 2, 3; 2 Tim. i. 9, 10).

kept in silence. God, so to speak, gave no sign of what He was doing for mankind.

times eternal: *lit.* 'periods of ages'; the ages that, reaching back to the bounds of time, had preceded the coming of Christ to the world.

26. manifested. The coming of Christ into, and the work of the Spirit in, the world manifest God's mystery.

by (or 'through') the scriptures of the prophets. Paul's use of the O. T. rests on the assumption that it witnesses to the gospel. Christ's coming (i. 1, 2), salvation by faith apart from works (iii. 21), the rejection of the Jews, and the call of the Gentiles (ix-xi), all are shewn to be in accord with O. T. prophecy.

according to the commandment of the eternal God. As the prophets were called of God, so are all the messengers of the gospel (x. 15), and Paul himself was conscious of a special commission to preach to all the Gentiles (i. 1, 5, 14: cf. 1 Tim. i. 1; Titus i. 3).

eternal God. As God endures through all ages, so He has all at His disposal for silence or speech, for mystery or manifestation, for shutting up to disobedience, or for shewing mercy (cf. 1 Tim. i. 17).

unto obedience of faith: preferable to the rendering in margin, 'obedience to the faith.' Faith is obedience (i. 5). The characteristic Pauline ideas appear in this verse: (1) the testimony

God, through Jesus Christ, to whom be the glory for ever. Amen.

of the Holy Scriptures to the gospel, (2) the Divine commission of its messengers, (3) the universality of its appeal, (4) the condition of its acceptance—faith.

27. the only wise God. (1 Tim. i. 17; although 'wise' is there a doubtful reading, and may have been inserted to assimilate the original phrase, 'the only God,' to the phrase here.) God's wisdom, as transcending all human thought, and so solitary, is referred to in xi. 33, 34.

to whom. (i) 'Some ancient authorities omit "to whom"' (R. V. marg.). This would greatly simplify the construction as 'to whom' is grammatically redundant, but as on the one hand it is easy to understand the omission of the relative, when it is clearly out of place, and on the other difficult to explain its insertion, the rule of preferring the more difficult to the more simple reading would lead us to retain the word. In the complex structure of his sentence Paul may have lost hold of the grammatical connexions, and so fallen back at the end on a common formula in doxologies (Gal. i. 5; 2 Tim. iv. 18; Heb. xiii. 21). (ii) But if the relative be retained, what is its antecedent? 'The only wise God' is suggested by the whole context, but the immediately preceding words are 'Jesus Christ.' (1) It has been maintained that Paul intended to end the passage with an ascription of praise to God through Jesus Christ, as the channel of the Christian's communion with God; but that the mention of the name reminds him that Jesus Christ is the channel of all Divine blessings for men, and so he, as it were, diverted his praise from the ultimate source of salvation, God the Father, to the proximate channel, Jesus Christ. While this explanation would partly save the grammatical construction of the sentence, and while there is no antecedent improbability in Paul's addressing a doxology to Christ (see on ix. 5), yet on the other hand the phrase 'to the only wise God' would be left without any point of attachment, unless we mentally supplied some such words as 'we give thanks,' a somewhat violent device to get rid of a difficulty: and what seems the fatal objection to this interpretation, Paul is represented as constructing with great care (one pregnant phrase having been added to another) a doxology to God the Father, and he is turned aside at a word from his purpose, and leaves it incomplete. While Paul's style is sometimes very abrupt, and he does allow himself to be turned aside from his straight course, yet this explanation would assume an instability in thinking and writing which is simply incredible. The whole contents of the passage necessitate the ascription of the praise to God, whose exclusive wisdom is revealed in the mystery now at last

manifested. (2) But if the relative be referred to 'the only wise God,' what can be made of the phrase 'through Jesus Christ'? (a) We can get no clear meaning by attaching it to the epithet 'wise.' God, it is true, reveals His wisdom through Christ, but it is not His revelation, but possession of wisdom that the epithet affirms; and Paul never did or could say that the Father is wise through the Son. (b) Again, although 'to whom through Jesus Christ be the glory' would make good sense, yet we cannot thus thrust into the relative clause words that stand outside. (iii) We are then forced to the conclusion, that had the phrase 'through Jesus Christ' been absent, we might have retained the relative 'to whom' (one single letter in Greek), and explained it as an irregularity, such as is not uncommon in Paul's letters; yet, as with the relative and the phrase 'through Jesus Christ,' we can get no tolerable sense, and as there is some evidence for the omission of the relative, we must reject it. Possibly the relative was not intruded at a later date, but was a mistake made by Paul's scribe Tertius.

the glory: honour, praise, adoration, thanksgiving.

for ever: or, 'unto the ages,' an interminable succession of periods of time used to conceive and express the negation of all time limitations. In this doxology Paul brings together many of the thoughts of his Epistle. God is represented as the author of salvation. His eternal purpose is gradually fulfilled, first in the Hebrew, then in the Christian religion. In Christ is the fulfilment of prophecy. The gospel is to be preached to all nations. The condition of salvation is the obedience of faith. The continuance as the commencement of the Christian life is of God. The Apostle is conscious of a Divine commission in his ministry. The issue of the whole process is to manifest and magnify the power and the wisdom of God.

THE INTEGRITY OF THE EPISTLE ; THE AUTHENTICITY OF CHAPTERS XV AND XVI.

THE commentary on the two last chapters having been completed, the question of the authenticity of these, or the integrity of the whole Epistle, can be considered with greater knowledge and clearer understanding.

(1) The textual phenomena of these two chapters first of all need to be stated, and with these we must associate a variation of reading in chap. i. (1) A MS. written both in Greek and Latin omits in both texts the words 'in Rome' in verses 1 and 15 of the first chapter. Standing alone, this variation would be unimportant, but it gains some significance from textual variations in the two last chapters. (2) The final doxology (xvi. 25-27) is found in different places in the MSS. In the most trustworthy it is found at the end of the Epistle. In a few it is found at the end of chap. xiv, and there alone; and this variation may possibly be earlier than the time of Origen at the end of the second century. Some MSS. give the doxology at both places, and others omit it altogether, but the omission can probably be traced to Marcion. (3) There is a good deal of evidence that Marcion, who about the middle of the second century made the first collection (as far as we know) of Pauline letters, left out altogether chaps. xv and xvi. (4) But there are some other indications that there were early MSS. in existence that omitted these chapters. (a) Irenæus, Tertullian, Cyprian (second and third centuries), never quote them, but that may be because they found nothing in them suitable for their purposes to quote. (b) The chapter headings in some MSS. of the Latin version appear to shew that the doxology followed chap. xiv, as there is nothing found among them that could describe the contents of chaps. xv and xvi; but that may be explained by the fact that these chapters, as mainly personal, may have been passed over in the public reading of the Epistle. (5) At the end of chap. xv there is a prayer which might represent the conclusion of the Epistle, but on the other hand no Epistle of Paul's ends in this way, and a prayer of the same kind is found elsewhere in the body of an Epistle. (6) In the Received Text there are two apparent conclusions to the Epistle, at verses 20 and 24; but the explanation of this strange fact seems to be this, that some MSS. which had no

concluding doxology moved the benediction, which stood originally at verse 20, to the end of the Epistle at verse 24; then later MSS., finding the benediction sometimes at verse 20 and sometimes at verse 24, inserted it at both places. This explanation, while it deprives the variation in the Received Text of any significance, yet affords a farther proof of the existence at an early date of MSS. omitting the doxology.

(ii) As these textual phenomena have been explained by denying the authenticity of these chapters in whole or part, it will be necessary, before stating any of the other explanations, to indicate briefly the arguments in favour of the genuineness of the several passages composing them. (1) The first thirteen verses of the fifteenth chapter continue the argument of the fourteenth chapter, and contain no statement that can be justly characterized as non-Pauline in style or content. The words 'Christ hath been made a minister of the circumcision' have been suspected; but Paul expressly says in Galatians (iv. 4; 5) that 'God sent forth his Son, born of a woman, born under the law, that he might redeem them which were under the law,' and as a fact, as has been shewn in the notes, Jesus as far as possible did conform to the law. (2) The next eight verses (14-21) offer Paul's apology for his earnest admonition on the ground of his apostleship to the Gentiles, and his fidelity in preaching the gospel as a pioneer; and all we know of his character and ministry confirms the trustworthiness of this passage. Verses 19-21 have specially been objected to, (a) because Paul had never preached in Jerusalem—but Acts expressly affirms that he did (ix. 28, 29), and Paul here lays no stress on his preaching in Jerusalem, which he mentions only as the Eastern limit of the region in which he laboured; (b) because he never preached in Illyricum—but this has already been explained; (c) because he had not actually preached the gospel everywhere in the region described—but the note on 'fully preached' in verse 19 explains the statement; (d) because, if he was not building on another's foundation, how could he wish to go to Rome?—but no apostle had been in Rome, and he expressly distinguishes his visit to Rome as a brief sojourn by the way not to found a church, but confirm faith. (3) In the remainder of this chapter (22, 33) he unfolds his plans; and the coincidences with Acts, and the allusions to the collections in 1 and 2 Corinthians, prove the correctness of this statement; while the absence of direct evidence for the visit to Spain, and the difference in the mode of the visit to Rome as it actually took place, and as it was intended, forbid the assumption that a later writer inserted this passage, thus ascribing to the Apostle unfulfilled intentions. (4) The commendation of Phœbe in the first two verses of the sixteenth chapter presents no difficulty. There is no inherent improbability in the intention of an evidently wealthy member of

the church in Cenchreæ to visit Rome on business, in which the members of the church there might be useful to her. That Cenchreæ was the seaport of Corinth for travellers to Ephesus rather than Rome does not prove that Phœbe must have been going to Ephesus, and could not have been going to Rome. The passage does not state that she was sailing for Rome from her native town. (5) To the personal greetings in verses 3-16 no suspicion necessarily attaches. Aquila and Priscilla, as has already been shewn, may have moved about freely not only in the interests of their business, but even in the service of the gospel. Another greeting is addressed to Epænetus, the first convert from Asia; but whether he belonged to Ephesus or not we cannot tell. Intercourse with Rome from all parts of the empire was so common that the presence of an Asian convert in Rome at this time need not cause any surprise nor raise any question. These are the only persons mentioned whose residence in Ephesus is at all certain; and so small a number does not justify the assumption that this part of the letter must have been addressed to Ephesus rather than Rome. As regards the other persons named, some bear Latin, some Greek, and a few Jewish names. Most of the names, however, have been found in inscriptions in Rome, as having been borne by members of the imperial household (see the notes for particulars). It would be rash to identify any of the persons named with those mentioned in the inscriptions, but this monumental evidence proves the presence in Rome of numbers of Greeks and Jews. It is very much more likely then, that in Rome a greater number of Paul's friends, converts, or fellow workers would be found at any one time than in any other city. It may be added that, if Paul had been writing a letter to a church he himself had founded, with many of the members of which he had had close personal relations, it would have been unwise for him to select such a list for special mention, whereas in writing to a church, most of the members of which were quite unknown to him, it was only right and fit that he should mention those whom he knew. (6) The warning against false teachers in verses 17-20 comes in as an afterthought, but we have the very same feature in the letter to the Philippians (iii. 1). There is nothing at all in the letter to the Romans to forbid the assumption that either Paul had just heard, when he was closing his letter, of the arrival in Rome of such false teachers, or some tidings from elsewhere had suggested to his mind the possibility of such a danger in Rome. (7) No reasonable exception can be taken to the greetings from Paul's companions in verses 21-23. (8) The final doxology in verses 25-27 reads, it must be acknowledged, as if it were an elaborate composition, into which a number of Pauline phrases, found elsewhere, had been laboriously worked by a later writer. The style at least is unlike that of the rest of Romans, and

presents greater likeness to the language in Ephesians. While it is true there is not only no idea in the doxology inconsistent with the mental standpoint of the whole Epistle, but even its characteristic ideas are reproduced, yet the impression left on the mind is, that if Paul himself wrote the doxology, it was not at the same time as the rest of the Epistle. We may conclude then from the survey of the contents of these two chapters that there is no sufficient reason to doubt or deny their genuineness in whole or part. But the varying position of the doxology, its peculiarities, as well as the absence of these two chapters from some MSS., while not justifying a solution of the problem of so extreme a character, yet calls for explanation.

(iii) Such an explanation is attempted in the theory that Romans was a circular letter which was sent in different forms to at least four churches: to Rome, i-xi, xv; to Ephesus, i-xiv, xvi. 1-20; to Thessalonica, i-xiv, xvi. 21-24; to an unknown church, i-xiv, xvi. 25-27. It is alleged that this theory accounts for (1) the variations in regard to the words 'in Rome' in i. 1 and 15; (2) the four endings of the Epistle at xv. 33, xvi. 20, 24, 25-27; (3) the Ephesian names in xvi. 1-20; (4) the Macedonian names in xvi. 21-24. It has already been shewn that the prayer at the end of chap. xv does not necessarily mark the close of an epistle, that the benedictions at verses 20 and 24 in chap. xvi are explicable by the history of the text, that the Ephesian and Macedonian names can be explained without any such assumption, that chap. xv continues the argument of xiv. While this theory as a whole has received little support, one part of it has found more general acceptance, namely, that in xvi. 1-20 we have part of a letter addressed to Ephesus; but it has already been shewn that it is quite probable that three persons from Ephesus had found their way to Rome, and that Paul knew in Rome about a score of persons. The inscriptions justify our connecting most of the names with Rome.

(iv) English scholars have offered several solutions. (1) Bishop Lightfoot sought to explain the problem presented by the text by assuming that Paul at first wrote the letter as we have it, all except the final doxology; that, after a time, recognizing its fitness to be read among other churches, he cut off xv and xvi as more directly local in interest, and so changed the letter into a circular epistle; that he omitted the words 'in Rome' from the first chapter, and added the doxology. One difficulty, however, this view presents, and it is this, that the argument of chap. xiv is carried on to verse 13 of chap. xv without any distinct break; and it is therefore improbable that Paul himself would have closed the argument in the circular letter at end of chap. xiv, as the personal matter begins only at verse 14 in chap. xv. (2) Dr. Hort suggested that the last two chapters were omitted as

less suitable for public reading, that the doxology was read at the end of chap. xiv, that its omission in some MSS. was due to Marcion, who, however, may not have removed it wilfully, but may have found a copy in which the last part had been lost by some accident. This view still leaves the difficulty of the separation of xv. 1-13 from xiv. (3) The latest critical commentary (Sanday and Headlam) explains this difficulty as follows. Marcion rejected the authority of the O. T. for the Christian Church. These thirteen verses of chap. xv contain a number of quotations from the O. T., and in verse 8 Christ is described as a 'minister of the circumcision for the truth of God.' Accordingly it was natural for Marcion to omit these verses, although concluding the previous argument, as well as the remainder of chap. xv and the whole of xvi; for the personal matter had no special interest for him, as he had a distinctly dogmatic purpose in his collection of Pauline letters. There is reason to believe that he had considerable influence in the formation of the N. T. text, and accordingly the variations needing to be explained are probably to be traced ultimately to the text to which he gave currency. Whether this explanation removes all the difficulties or not, need not be settled; but even should no altogether satisfactory explanation of the textual phenomena be discovered, yet the contents of the chapters warrant the conclusion, that we have the Epistle substantially as it left Paul's hands. That he seems again and again to be drawing to a close in the last chapters, and then adds something more, is very easily explained. The fertility of his thought on the one hand, and the intensity of his feeling on the other, account for his reluctance to write the last words of a letter to which, we have cause to believe, he ascribed so great importance, although as he drew to a close he cannot have realized that he was sending forth into the world a writing which Christianity may reckon as one of its greatest treasures in its exposure of human sin, in its exposition of Divine grace, in its justification of the ways of God to man, in its application of the holiest truths to the humblest duties.

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