

The Epistle of the Apostle Saint Paul to the Romans

Chapter 1

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

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

⁷To all you of Rome, beloved of God and saints by calling.^a Grace be with you, and peace from God our father and from the Lord Jesus Christ.^b

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

¹³I want you to know, brethren, that I have often purposed to go to you (but have been prevented so far) to have some fruit among you, as I have among others of the Gentiles. ¹⁴For I am a debtor* both to the Greeks and to those who are not Greek, to the learned and also to the unlearned.

¹⁵Likewise, as much as is in me, I am ready to preach the gospel to you of Rome also. ¹⁶For I am not ashamed of the gospel of Christ, because it is the power of God for salvation to all who believe, namely to the Jew and also to the Gentile. ¹⁷For by it the righteousness which comes from God is unveiled,^c from faith to faith.^d As it is written: The just shall live by faith.

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

[Debtor: Tyndale> We are indebted to others at their need. Consider Proverbs 3:27]

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

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

similitude of the image of mortal man, and of birds, and four-footed animals, and serpents. ²⁴For this God likewise gave them up to their hearts' lusts, to uncleanness, to defile their own bodies between themselves – ²⁵those who turned his truth to a lie, and venerated and served created things more than the Maker, who is blessed forever. Amen. ²⁶For this cause, God gave them up to shameful passions. For even their women turned from the natural way to the unnatural. ²⁷And likewise also the men left the natural way with a woman, and burned in their lusts for one another. And man with man wrought uncleanness, and received in themselves the reward of their error accordingly.

²⁸And as it did not seem good to them to have knowledge of God, so God gave them up to a debased mind, that they would do those things which were not fitting, ²⁹being full of all unrighteous doing: of fornication, wickedness, covetousness, ill will; full of envy, murder, debate, deceit; evil by disposition; whisperers, ³⁰backbiters, haters of God, doers of wrong, proud, boasters, inventors of cruel things; disobedient to father and mother, ³¹without understanding, covenant breakers, unloving,* truce breakers, and merciless. ³²Which people, though they knew the righteousness of God, that those who do such things are worthy of death, yet not only do the same, but also have pleasure in others who do them.^e

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

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

The Notes

- Saints by calling (1:7) a) *Saints by calling* is as much as to say, called to be saints: called to holiness and holy living. For the custom of scripture is to call those who are alive, saints. It ought to be one and the same thing to call a person a saint and a Christian.
- Grace and Peace (1:7) b) By *grace*, here understand the favour of God with which he freely forgives sins; by *peace*, the tranquillity of conscience proceeding therefrom.
- Righteousness unveiled (1:17) c) Through the preaching of the gospel the imputation of righteousness, whereby God reputes and pronounces us righteous freely through mercy, is clearly declared.
- From faith to faith (1:17) d) That is, from an imperfect faith to a perfect faith, from a weak faith to a stronger, and from one battle of faith to another. For when we have escaped one jeopardy by faith, another invades us through which we must wade by the help of faith also.
- Other people's sins (1:32) e) To have pleasure in another person's sins is greater evil than to sin yourself.

Chapter 2

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

Therefore you are inexcusable, O man, whoever you are who judge.^a For in the same thing you judge another, you condemn yourself. For you who judge do the very same things. ²But we are sure that the judgment of God is according to truth against those who commit such things. ³Do you think, O man, you who judge others who do such things and yet do even

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

the very same, that you will escape the judgment of God? ⁴Or do you disregard the riches of his goodness, patience, and long-suffering? And not remember that the kindness of God leads you to repentance?

⁵But you, after your hard heart that cannot repent, heap together for yourself the treasure of wrath for the day of vengeance, when the righteous judgment of God will be revealed. ⁶He will reward every person according to his deeds;^b ⁷that is to say, praise, honour, and immortality to those who continue in doing good and seek eternal life; ⁸but to those who are rebellious and reject the truth, and follow iniquity, will come indignation and wrath – ⁹tribulation and anguish upon the soul of every person who does ill: of the Jew first, and also of the Gentile. ¹⁰To everyone who does good will come praise, honour, and peace: to the Jew first, and also to the Gentile. ¹¹For there is no partiality with God. ¹²But whoever has sinned without law will perish without law. And as many as have sinned under the law will be judged by the law. ¹³For before God they are not righteous who hear the law, but the doers* of the law will be justified.^c ¹⁴For if the Gentiles who have no law do by nature the things contained in the law, then they, having no law, are a law unto themselves, ¹⁵showing the deeds of the law written in their hearts – while their conscience bears witness to them, and also their thoughts, accusing one another or justifying ¹⁶in the day when God will judge the secrets of men by Jesus Christ according to my gospel.

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

²⁵Circumcision indeed avails if you keep the law.* But if you break the law, your circumcision is made uncircumcision. ²⁶Therefore, if the uncircumcised man keeps the right things contained in the law, shall his uncircumcision not be counted as circumcision? ²⁷And shall not uncircumcision which is by nature (if it keeps the law) judge you, who, being under the letter and circumcision, do transgress the law? ²⁸For he is not a Jew who is a Jew outwardly. Nor is circumcision that which is outward in the flesh. ²⁹But he is a Jew who is hid within. And the circumcision of the heart is the true circumcision, which is in the spirit and not in the letter – whose praise is not from men, but from God.

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

The law of the Ten Commandments: Ex c20, De c5.

Isa 52:5
Eze 36:20-22

Jer 4:4

*Circumcision was a witness of the covenant between the Jews and God, and did not help except as it put them in remembrance to believe in God and keep the law.

The Notes

- Wrongful judgment (2:1-3) a) *To judge* here (as in many other places) means to condemn others and esteem yourself as righteous [which is proud and blind, for we also are sinners (M't 7:5; Lu 6:37; Joh 8:7). But to judge right and wrong and to judge false teaching are required of us (De 13:1-3; Ro 16:17; 1Co 5:12; 2Co 6:17; Eph 5:6; Col 2:8; 1Ti:3,4; 2Ti 2:16; 2Pe c2; 2Jo 7-11, etc.) while avoiding strife (M't 15:14; Ro 14:1; 2Ti 2:14,23).]
- To reward according to deeds (2:6) b) No one may understand this statement as if works justify us before God. That would go against the whole epistle, which labours solely to prove that our sins are forgiven freely through mercy on Christ's account, and not for our merit, deserving, or works. Understand, therefore, that Paul does not here ascribe justification to works, but is describing people who are righteous by the things mentioned [at 2:7], which are the fruits of what they are.
- Not those who hear, but the doers of the law will be justified before God (2:13) c) Those who do the law will be justified; that is, they will be pronounced just and righteous. This is said only to rebuke the Jews who set no small store by themselves as to the law, but did not keep it. Paul explains it this way: It is not enough to hear the law only, and to profess it, and listen to it. But if you would be justified and made righteous in the sight of God by the law in which you glory, then you must keep it, not just hear it. Now this you do not do, but you are guilty of breaking it. Therefore, you need another way to become righteous in the sight of God. That way (as this whole epistle plainly proves) is faith that firmly believes sins to be forgiven freely through Christ – not for our works or deserving: no, not even when we have done the best we can (Luke 13).
- That God will reward every person, etc, means that to the righteous he will give life, and to the unrighteous, pain.
- St. Ambrose [c. 339-397, Bishop of Milan], writing on this text, expounds Paul to the same intent, saying it is not those who hear the law who are righteous, but those who believe in Christ whom the law promised. He affirms plainly that to believe in him is to do the law.

Chapter 3

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

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

Ps 51:4;
116:11.

⁵If our unrighteousness exalts the righteousness of God more evidently, what shall we say? Is God unrighteous to take vengeance? I speak in the manner of men. ⁶God forbid. For how, then, will God judge the world? ⁷If the verity of God appears more excellent through my lie, to

[**Verity:** truth and truthfulness]
[**Lie:** the Gk *pseusma* (5582)]

means a fabrication, ie falsehood: anything not of truth]

his praise, why am I still judged as a sinner? ⁸And why not say rather (as some ill report of us, and as some allege we say), let's do evil so good can come of it? Their judgment is just.

⁹What are we saying then? Are we better than they? No, not in any way. For we have already established that both Jews and Gentiles are all under sin, ¹⁰as it is written: There is none righteous – no, not one. ¹¹There is none that understands; there is none that seeks after God. ¹²They are all gone out of the way; they are all made unprofitable; there is none that does good – no, not one. ¹³Their throat is an open sepulchre. With their tongues they have deceived. The poison of asps is under their lips. ¹⁴Their mouths are full of cursing and bitterness. ¹⁵Their feet are swift to shed blood. ¹⁶Destruction and wretchedness are in their ways, ¹⁷and the way of peace they have not known. ¹⁸There is no fear of God before their eyes.

Ga 3:22
Ro 11:32

Isa 53:6;
59:1-15.
Ps 5:9; 14:1-3;
36:1-4;
53:1-3.

The law justifies no one before God, but reveals sin only.

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

Ga 2:16

²¹But now is plainly declared the righteousness that comes from God without the fulfilling of the law, yet having the witness of the law and of the prophets. ²²Without doubt the righteousness which is good before God comes by the faith of Jesus Christ to all and upon all who believe. There is no difference. ²³For all have sinned and are in want of the praise that is of value before God, ²⁴but are justified freely by his grace through the redemption that is in Christ Jesus. ^a²⁵God has made him a seat of mercy, through faith in his blood, to show the righteousness which is of value before him in that he forgives the sins that are past. These God suffered ²⁶in order to show at this time the righteousness that is conferred by him, so that he may be counted just and a justifier of the person who believes on Jesus.

²⁷Where then is your boasting? It is excluded. By what law? By the law of works? No, but by the law of faith.

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

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

³¹Do we then destroy the law through faith? * God forbid. Rather, we maintain the law.

The Notes

Justified freely by his grace (3:24+)

a) St. Ambrose explains that those who neither do anything, nor return one whit to God, are justified by faith alone, by the gift of God. This word *alone* (though many are unjustly offended by it) is also clearly expressed by Paul himself in these words: *freely, without the law, without works, it is a gift*, and such like. You must mark these words, for they agree with the exposition of Ambrose that by faith alone we are justified. Which means this: we are pronounced righteous only by the belief that the

mercy of God granted in Christ's blood does save us. The word *alone* excludes works – not that you should not do them, for you are bound to do all good works commanded in the scripture, and are called to walk in them, and must earnestly study and endeavour to leave none of them undone. But you should never think that you are justified or made righteous before God by your good deeds.

Chapter 4

Paul shows by the example of Abraham that faith justifies: not the law, nor the works thereof.

What shall we say then that Abraham, our father as to the flesh, did find? ²If Abraham were justified by deeds, then he has something to boast in, but not with God. ³For what does the scripture say? Abraham believed God, and it was counted to him as righteousness. ⁴To him who works, the reward is not reckoned from favour, but as his due. ⁵To him who does not work but believes on him who justifies the ungodly, his faith is counted as righteousness. ⁶It is just as David describes the blessedfulness of the person to whom God ascribes righteousness apart from deeds: ⁷Blessed are those whose unrighteousnesses are forgiven and whose sins are covered. ⁸Blessed is that man to whom the Lord does not attribute sin.

Ge 15:6

Ps 32:1,2

Blessedfulness: what it is.

⁹Did this blessedness come, then, upon the circumcised, or upon the uncircumcised? We say truly that faith was reckoned to Abraham as righteousness. ¹⁰How was it reckoned? In the time of circumcision? Or in the time before he was circumcised? Not in the time of circumcision, but when he was still uncircumcised. ¹¹And he received the sign of circumcision as a seal of the righteousness which is by faith. This faith he had while still uncircumcised in order to be the father of all who believe even though they are not circumcised, so that righteousness may be ascribed to them too, ¹²as well as to be the father of the circumcised – not only because they are circumcised, but because they walk also in the steps of that faith that was in our father Abraham before the time of circumcision.

¹³For the promise that he would be the heir of the world was not given to Abraham or to his seed through the law, but through the righteousness which comes by faith. ¹⁴For if those who are of the law are the heirs, then faith is but vain, and the promise of no effect, ¹⁵because the law causes wrath. But where there is no law, there is no transgression.* ¹⁶Therefore it is by faith that the inheritance is given so that it may come by favour, and so the promise may be sure to all the seed^a – not only to those who are of the law, but also to those who are of the faith of Abraham, who is the father of us all. ¹⁷As it is written: I have made you a father to many nations, before God whom you have believed, who gives life to the dead and calls those things which are not, as if they were.

Ge 17:5

¹⁸Against all hope, Abraham believed in hope that he would be the father of many nations, according to that which was spoken: Thus shall

Ge 15:5

The promise comes by faith.
The law causes wrath.

[No law, no transgression: As dead concerning the law (7:4) and no longer under it (6:15) and set free from it (7:6), etc., we cannot be guilty of transgressing it. Therefore the promise can be effective through faith]

your seed be. ¹⁹And he fainted not in the faith, nor considered his own body (which was now dead inasmuch as he was almost a hundred years old), nor yet that Sarah was past childbearing. ²⁰He staggered not at the promise of God through unbelief, but was made strong in the faith and gave honour to God, ²¹fully certain that he was able to make good what he had promised. ²²And, therefore, it was reckoned to him for righteousness. Ge 15:6

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

Christ justifies us

The Notes

It is by faith...so the promise may be sure to all, etc. (4:16)

a) This means, therefore you are pronounced righteous by faith (by which, understand the mercy of God received through faith), so that the conscience may be certain of the will of God and of the promises of the gospel (remission of sins, reconciliation, or being reputed righteous, and the gift of everlasting life), and so we can be certain that these things will be performed. Certainty would not be possible if the promises depended and hinged upon our works. For then the heart would be unsure, doubting whether we had done enough, whether God would be merciful, or whether the law – which we know we have transgressed – would condemn us, etc.

Now when doubtfulness remains in us, there remains also fearfulness, by which come desperation and death. For as long as the law shows us the anger of God, fear and death cannot be overcome. Therefore we must cleave only to faith in the merciful promises of God, confident that his promises will be fulfilled though our deeds are undeserving. [Ed: In the 16th century, people took seriously the threat of God's wrath for sin. Now there is little such fear. See Tyndale's prophecy on this point in his prologue to 2 Peter.]

Chapter 5

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

Because therefore we are justified by faith, we are at peace with God^a through our Lord Jesus Christ. ²By him we have a way in through faith, to this grace wherein we stand and rejoice in hope of the praise that will be given by God. ³Not only this, but we also rejoice in tribulation. For we know that tribulation brings patience, ⁴patience brings experience, and experience brings hope. ⁵And our hope makes not ashamed,* because the love of God is shed abroad in our hearts by the Holy Spirit given to us. Jas 1:2-4

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

⁶For when we were still weak, according to the time, Christ died for us who were ungodly. ⁷Yet scarcely anyone would die even for a righteous person; perhaps for a good person a man might dare to die. ⁸But God sets out the love he has for us in that while we were still sinners,

Christ died for us. ⁹Much more then now, seeing we are justified in his blood, will we be saved from wrath through him. ¹⁰For if when we were enemies we were reconciled to God by the death of his son, much more, seeing we are reconciled, will we be preserved by his life. ¹¹Not only this, but we also joy in God by the means of our Lord Jesus Christ, by whom we have received reconciliation.

¹² And so it is as sin entered into the world through one man, and death by means of sin. And in this way death went over all people, since all people sinned. ¹³For even to the time of the law, sin was in the world. But sin was not regarded as long as there was no law. ¹⁴Nevertheless, death reigned from Adam to Moses, even over them also who did not sin with such transgression as did Adam, who is the similitude of him who is to come. ¹⁵But the gift is not like the sin. For if through the sin of one man many are dead, much more plenteous upon many was the grace of God and gift by grace, which grace was given by one man: Jesus Christ. ¹⁶And the gift is not only over one sin, like death came through one sin of one man who sinned. For the sentence of condemnation came from one sin.^b But the gift came to justify from many sins. ¹⁷For if by the sin of one, death reigned by the means of one, much more will those who receive the abundance of grace and of the gift of righteousness reign in life by means of one; that is to say, Jesus Christ.

¹⁸Likewise then, just as by the sin of one, condemnation came on all men, so also by the justifying of one does the righteousness that brings life come upon all men. ¹⁹For just as by one man's disobedience many became sinners, so by the obedience of one will many be made righteous. ²⁰But the law in the meantime entered in, so that sin would increase.^c Nevertheless where there was increase of sin, grace was more generous, ²¹so that just as sin had reigned unto death, the same way also grace could reign through righteousness unto eternal life by the help of Jesus Christ.

The Notes

- At peace with God (5:1) a) To be at peace with God is to have tranquillity and rest toward him in our hearts, knowing assuredly that we are accepted by him and do please him. This we find only by faith, which receives forgiveness of sins and the gift of life everlasting by mercy obtained through Christ's blood. Our own works cannot bring such tranquillity.
- Disobedience unto condemnation (5:15+) b) Adam's disobedience damned us before we ourselves worked any evil. And Christ's obedience saves us before we work any good.
- The increase of sin (5:20) c) The law increases sin and makes our natures greedier to do ill because it gives no power or desire to do what is required or to refrain from what is forbidden (Ga c3).

Chapter 6

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

righteousness and of sin.

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

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

[Resurrection refers here to the new life now, in the Spirit.

That Paul is speaking of the present is evident from the context. The born again have passed from death to life to reign over sin and the flesh – a spiritual thing, for Jesus' kingdom is not of this world. We reign now in the power of our Lord's resurrection life. This is the 1st resurrection of Rev 20:5. See 1Jo 5:12 & references to being risen in Christ at Col 2:12⁺; 3:1⁺. The 2nd, or general, resurrection of the bodies of all men, saved and unsaved, is yet to come]

⁷For a person who is dead is justified from sin. ⁸And so if we are dead with Christ, we believe that we are to live with him – ⁹remembering that Christ, once raised from death, dies no more. Death has no more power over him. ¹⁰For concerning that he died, he died as to sin, once. And concerning that he lives, he lives unto God. ¹¹Think of yourselves also in the same way: that you are dead concerning sin,^a but are alive unto God through Jesus Christ our Lord. ¹²Therefore do not let sin reign in your mortal bodies, so that you bow to it in its desires. ¹³Neither give your members as instruments of unrighteousness to sin. But give yourselves to God as people who are alive from death, and give your members as instruments of righteousness unto God. ¹⁴Do not let sin have power over you. For you are not under the law, but under grace.

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

Joh 8:34-36
2Pe 2:19

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

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

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

The Notes

Dead concerning sin (6:11) a) To die to sin is not to submit to the desires and lusts of sin.

Chapter 7

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

Do you not consider, brethren (I am speaking to people who know the law), that the law has jurisdiction over a person as long as it endures? ²For the woman who is under a husband is bound by law to the husband as long as he lives. But if the husband is dead, she is released from the law of the husband. ³So then, if while the husband is alive she couples herself with another man, she will be counted a wedlock breaker. But if the husband is dead, she is free from the law, so she is no wedlock breaker if she couples herself with another man. ⁴In a similar way, my brethren, you are dead concerning the law by the body of Christ^a so that you may be coupled to another (I mean to him who is risen up from death) in order to bring forth fruit unto God. ⁵For when we were in the flesh, the motions of sin which were stirred up by the law reigned in our members to bring forth fruit unto death. ⁶But now we are delivered from the law, and dead to that under which we were in bondage, to serve in a new life of the Spirit, and not in the old life of the letter.

1Co 7:39

1Co 6:17

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

Ex 20:17
De 5:21

1Ti 1:8

¹³Was then that which is good, made death to me? God forbid. No, sin was death to me so that it could be seen that by the means of that which is good, sin had worked death in me; so that sin which is under the commandment could be out of measure sinful. ¹⁴For we know that the law is spiritual. But I am carnal, sold under sin,^b ¹⁵because I know not what I do.* For what I would, I do not; but what I hate, I do. ¹⁶If I do now that which I would not, I grant to the law that it is good. ¹⁷So then now it is not I who do it, but sin that dwells in me. ¹⁸For I know that in me – that is to say, in my flesh – dwells no good thing. To will is present with me, but I find no means to perform that which is good. ¹⁹For I don't do that good thing which I would, but I do the ill that I would not. ²⁰Finally, if I do what I don't want, then it is not I who do it, but sin that dwells in me does it. ²¹I find then, by the law, that when I want to do good, evil is present

Law makes sin to be known.

*Or rather, dislike what I do.

with me. ²²As far as the inner man is concerned, I delight in the law of God. ²³But I see another law in my members, rebelling against the law of my mind and subduing me to the law of sin which is in my members.

²⁴O wretched man that I am! Who is there to deliver me from this body of death? ²⁵I thank God through Jesus Christ our Lord. So then, in my mind I serve the law of God, and in my flesh the law of sin.

The Notes

Dead concerning the law
(7:4)

a) To be dead concerning the law is to be made free from the law and from the burden of it, and to receive the Spirit by which we can do according to the law. This is what it means to be delivered from the law of death. [Ed: We may say that the Lord took Israel as a bride and died to set her free. However we also understand that, unlike the earthly wife, Israel's own 'death' (to the world, sin, and self) is involved, and that her new life is with the departed Lord himself.]

Sold under sin (7:14)

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

Chapter 8

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

There is then no damnation to those who are in Christ Jesus – who walk not after the flesh, but after the Spirit. ²For the law of the Spirit that brings life through Jesus Christ has delivered me from the law of sin and death. ³For what the law could not do inasmuch as it was weak because of the flesh, God has performed. He sent his son in the similitude of sinful flesh, and by sin* punished sin in the flesh ⁴so that the righteousness required by the law may be fulfilled in us, who walk not after the flesh, but after the Spirit.

*Sin is taken here for a sin offering, according to the use of the Hebrew tongue.

Isa 53:5-12
Joh 1:29

⁵For those who are carnal are carnally minded. But those who are spiritual are spiritually minded. ⁶To be spiritually minded is life and peace. But to be carnally minded is death, ⁷because the fleshly mind is enmity against God; for it is not obedient to the law of God, nor can it be. ⁸So then, those who are given to the flesh cannot please God.^a

Christ's spirit is in all his, and the Spirit is life because it consents to the law. And the body that is dead because it consents to sin, the Spirit will quicken at the last: give desire to do the law, not suffering continuance in sin.

⁹But you are not given to the flesh, but to the Spirit, if it be that the spirit of God dwells in you. If any person does not have the spirit of Christ, the same is not one of his. ¹⁰If Christ is in you, the body is dead because of sin, but the Spirit is life for righteousness' sake. ¹¹And so if the spirit of him who raised up Jesus from death dwells in you, he who raised Christ up from death will also quicken your mortal bodies, because his spirit dwells in you.

¹²Therefore, brethren, we are now debtors – but not to the flesh, to live after the flesh. ¹³For if you live after the flesh, you must die. But if you mortify the deeds of the body by the help of the Spirit, you will live. ¹⁴For

Adoption: the inheritance
promised by grace.

as many as are led by the spirit of God are the sons of God. ¹⁵For you have not received the spirit of bondage to fear any more, but you have received the spirit of adoption whereby we cry Abba, Father! ¹⁶The same spirit confirms to our spirit that we are the children of God. ¹⁷If we are children, we are also heirs – the heirs, I mean, of God; and heirs annexed with Christ, if it be that we suffer together, so that we may be glorified together. ^b ¹⁸For I suppose that the afflictions of this life are not worthy of the glory that will be shown upon us.

Ga 4:6

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

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

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

1Pe 1:3
Tit 3:7

²⁶Furthermore, the Spirit also helps in our infirmities. For we know not what to pray as we ought, but the Spirit makes intercession mightily for us, with groanings which cannot be expressed by tongue. ²⁷And he who searches the hearts knows the intent of the Spirit, for he makes intercession for the saints according to the pleasure of God.

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

²⁸For we know that all things work for the best for those who love God, who also are called by design. ²⁹For those whom he knew before he also destined before to be fashioned to the likeness of his son, so that he would be the first begotten son among many brethren. ³⁰Moreover those whom he predestined, them he also called; and those whom he called, them he also justified; and those whom he justified, them he also glorified.

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

Ps 56:11

³⁵Who can separate us from the love of God? Can tribulation? or anguish? or persecution? or hunger? or nakedness? or peril? or sword? ³⁶As it is written: For your sake we are killed all day long, and are counted as sheep appointed to be slain. ³⁷Nevertheless, in all these things we overcome strongly through the help of him who loved us. ³⁸Yea, and I am sure that not death, nor life, nor angels, nor rule, nor power, nor things present, nor things to come, ³⁹nor height, nor depth, nor any other thing, will be able to separate us from the love of God shown in Christ Jesus our

Lord.

The Notes

- Given to the flesh (8:9+) a) To be given to the flesh is to live in the works of the flesh, which are recited at Galatians 5:19-21.
- Suffer with Christ (8:17) b) We must suffer with Christ if we will reign with him in glory.
- Saved by hope (8:24) c) We hope to be delivered out of the corruption of our bodies into the glory that Christ is now in, and therefore we do not faint in our tribulations.

Chapter 9

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

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

Adoption is an inheritance by grace.

⁶I do not say these things as if the words of God had taken no effect. For they are not all Israelites who come from Israel. ⁷Nor are they all children just because they are the seed of Abraham, but: In Isaac shall your seed be called. ⁸That is to say, the children of the flesh are not the children of God, but the children of promise are counted the seed. ⁹For this is a word of promise: About this time I will come, and Sarah shall have a son. ¹⁰Neither was it so with her only, but also when Rebecca was pregnant with twins by one – I mean, by our father Isaac. ¹¹Before the children were born, when they had done neither good nor bad, that the purpose of God which is by election should stand, it was said to her, not by reason of works but by the grace of the caller: ¹²The elder shall serve the younger. ¹³As it is written: Jacob he loved, but Esau he hated.

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

Ge 25:23
Mal 1:2,3

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

Ex 33:19
Ex 9:16

¹⁹You will say to me then, So why does he still blame us? For who can resist his will? ²⁰But, O man, who are you who disputes with God?*

Isa 29:16;

*The fleshly and proud mind

that wants to be as wise as God must be mortified to learn to fear God, and to obey him, and to stop disputing with him.

Shall the work say to the workman, Why have you made me this way? ²¹Does the potter not have power over the clay, to make out of the same lump one vessel unto honour, and another unto dishonour? ²²Accordingly God, intending to show his wrath and to make his power known, suffered with long patience the vessels of wrath ordained to damnation ²³in order to show the riches of his glory on the vessels of mercy which he had prepared for glory – ²⁴that is to say, us, whom he called not from the Jews only, but also from the Gentiles. ²⁵As he says in Hosea: I will call them my people who were not my people, and her beloved who was not beloved. ²⁶And: It will come to pass in the place where it was said to them, You are not my people, that there the children of the living God shall be called.

45:9.
Jer 18:6

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

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

²⁷But Isaiah cries concerning Israel: Though the number of the children of Israel be as the sand of the sea, yet only a remnant shall be saved. ²⁸He carries out the word* to the end, and makes it short in righteousness. For God will make a short word on earth. ²⁹And as Isaiah said before: If the Lord of Sabaoth* had not left us a seed, we would have been made as Sodom, and would have been likened to Gomorrah.

Isa 10:22,
23; 1:9; 8:14;
28:16.

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

Chapter 10

The unfaithfulness of the Jews. Two kinds of righteousness.

Brethren, my heart's desire and prayer to God for Israel is that the people might be saved. ²For I can attest that they have a fervent mind toward God, but not according to knowledge. ³For they are ignorant of the righteousness that is admitted before God, and go about to establish their own righteousness, and therefore are not submitted to the righteousness that is of value before God. ⁴For Christ is the end of the law,^a to justify all who believe.

The law drives to Christ to be justified.

⁵Moses describes the righteousness which comes by the law, that the person who does the things of the law will live therein. ⁶But the righteousness which comes by faith speaks this way: Say not in your heart, who shall ascend into heaven? (which is nothing else than to fetch Christ down), ⁷or, Who shall descend into the deep? (which is nothing else than to fetch up Christ from death). ⁸But what does the scripture say? The word is near you, even in your mouth and in your heart. This word is

Le 18:5
Eze 20:11

De 30:11-14

Isa 28:16

the word of faith that we preach. ⁹For if you acknowledge with your mouth that Jesus is the Lord, and in your heart believe that God raised him up from death, you will be saved.^b ¹⁰For the belief of the heart justifies, and to acknowledge with the mouth shows salvation. ¹¹For the scripture says: Whoever believes on him will not be brought to shame.

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

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

¹⁶But not everyone has hearkened to the gospel. For Isaiah says: Lord, who will believe what we say?

Isa 6:9, 53:1
Ps 19:4
Joh 12:38

¹⁷So then, faith comes by hearing, and hearing comes by the word of God.

¹⁸But, I ask, have they not heard? No doubt. Their sound went out into all lands, and their words into the ends of the world. ¹⁹But I ask whether Israel understood or not? First Moses says, I will provoke you to enmity by those who are not a people, and by a foolish nation I will anger you. ²⁰After that Isaiah comes right out and says, I am found by those who were not watching for me, and have appeared to those who were not asking after me. ²¹And against Israel he says, All day long I have stretched forth my hands to a people that does not believe, but speaks against me.

De 32:21
Isa 65:1,2

The Notes

- Christ is the end of the law (10:4) a) That is, Christ is the fulfilling of the law, so that whoever has him and believes that with the shedding of his blood he has washed away sins, and thereby overcome death and hell and obtained the favour of his father for all who so believe, is counted righteous, though he does not by his own deeds satisfy the law.
- If you acknowledge you will be saved (10:9) b) Though faith justifies from sin, and though Christ merits the reward promised, yet this promise is made on the condition that we embrace Christ's doctrine and confess him in word and deed. So we are justified in order to do good works, and in them to walk to the promised salvation.
- Unless they are sent (10:15) c) That is, unless the word is given to them by God. Unless they are sent: you will ask, by whom would they be sent? Of course, by him who is the owner of the gospel; that is, God. By him are sent the men who preach Christ truly, without desire for glory or profit. In the same way, Christ proves that he was sent by his father: because he spoke to the glory of his father, not of himself (John 7). But those who, under the pretence of preaching the gospel, preach men's traditions by which they seek praise for themselves, are false apostles and sent by Antichrist, not by Christ.

Chapter 11

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

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

1Ki 19:10-18

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

De 29:4
Isa 6:9; 9:10
M't 13:13-16
Mk 4:11-12
Joh 12:39-40
Ac 28:26-27
Ps 69:22,23

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

*Do it with all diligence.

¹⁷Though some of the branches are broken off, and you, being a wild olive tree, are grafted in amongst them and made partaker of the root and sap of the olive tree, ¹⁸do not boast against the branches. For if you boast, remember that you do not bear the root, but the root bears you. ¹⁹You will say then that the branches are broken off so that you can be grafted in. ²⁰Well said. Because of unbelief they are broken off, and you stand steadfast in faith. Do not be proud, but fear, ²¹seeing God spared not the natural branches, lest perhaps he not spare you either.

²²Behold the kindness and severity of God: on those who fell, severity, but towards you, kindness – if you continue in his kindness. Otherwise

you will be hewn off; ²³and they, if they do not continue in unbelief, will be grafted in again. For God is of power to graft them in again. ²⁴For if you were cut out of a natural wild olive tree, and were grafted contrary to nature into a true olive tree, how much more may the natural branches be grafted into their own olive tree again?

²⁵I would not want this secret to be hidden from you my brethren (lest you should be wise in your own thoughts), that blindness has partly happened in Israel until the fullness of the Gentiles has come in, ²⁶and in this way all Israel* will be saved. As it is written: There will come out of Zion he who delivers and will turn away the ungodliness of Jacob. ²⁷And: This is my covenant to them, when I take away their sins.

Isa 59:20,21
Lu 21:24

[All Israel means here spiritual Israel as opposed to ethnic Israel (9:6). It includes Jews who will be saved while the Gentiles are coming in, and in this way 'all Israel' will be saved. Ethnic Israel will not come into favour again. That would go against all that Paul labours to teach: there is no difference Jew and Gentile (3:22; 10:12); there is no partiality with God (2:11); the middle wall of partition has been abolished (Eph 2:14).

²⁸Concerning the gospel they are enemies for your sakes. But as for the chosen ones, these are loved for the fathers' sakes. ²⁹For indeed the gifts and calling of God are such that he cannot change his mind about them. ³⁰For look, just as you in time past have not believed God, yet have now obtained mercy through their unbelief, ³¹in the same way now they have not believed the mercy that has come to you, so that they also may obtain mercy. ³²God has wrapped all nations in unbelief in order that he may have mercy on all.

Ga 3:22

Under the everlasting Abrahamic covenant the elect, the children of the promise from all nations (Ro 9:7,8) come to Zion]

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

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

Chapter 12

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

I beseech you therefore brethren, by the mercifulness of God, to make your bodies a living sacrifice, holy and acceptable to God, which is your reasonable serving of God. ²Do not fashion yourselves to this world, but be transformed by the renewing of your mind so that you may feel just what that good, that acceptable, and perfect will of God is.

Ph'p 4:8,9

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

³For I say by the grace that is given to me, to everyone among you, that nobody should think of himself more than befits him, but should soberly judge of himself, as God has granted to each a measure of faith. ⁴Just as we have many members in one body and all members do not have the same function, ⁵so we, being many, are one body in Christ, and everyone among us one another's members. ⁶Seeing that we have divers gifts according to the grace that is given to us, if one has the gift of prophecy, ^a let him have it that it be consistent with the faith. ⁷Let him who has an office serve in his office. Let him who teaches take heed to his doctrine. ⁸Let him who exhorts attend to his exhortation. If anyone gives,

1Co c12
Eph 4:11-13

let him do it with sincerity. Let him who governs do it with diligence. If anyone shows mercy, let him do it with cheerfulness.

⁹Let love be without dissembling. Hate that which is evil, and cleave to that which is good. ¹⁰Be kind to one another with brotherly love. Honour others before yourselves. ¹¹Don't let the concerns that you have in hand be tedious to you. Be fervent in the spirit. Apply yourselves to the time. ¹²Rejoice in hope. Be patient in tribulation. Continue in prayer. ¹³Give to meet the needs of the saints, and be ready to take people in.

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

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

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

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

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

The Notes

- Prophecy (12:6) a) Here, *prophecy* means the expounding of the scriptures, which in dark places must be expounded to agree to the clear places and general articles of the faith.
- Wrath of God (12:19) b) Here, *wrath* means vengeance. And the meaning is, let God avenge, either by himself or by the officials that act in his place.

Chapter 13

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

[**Power:** Tyndale>understand here the civil rulers and authorities, whoever they may be (*Obedience*)]

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

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

[**Tribute:** payment to a foreign ruler, being in this case Rome]

⁷Give to every man therefore his due: tribute to whom tribute belongs,

custom to whom custom is due, fear to whom fear belongs, honour to whom honour pertains. ⁸Owe nothing to anyone, but to love one another. For he who loves another, fulfils the law. ⁹For the commandments – you shall not commit adultery, you shall not kill, you shall not steal, you shall not bear false witness, you shall not covet, and so forth (if there be any other commandment) – are all comprehended in this saying: Love your neighbour as yourself. ¹⁰Love does no harm to his neighbour. Therefore love is the fulfilling of the law.

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

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

¹²The night has passed and the day has come near. Let us therefore cast away the deeds of darkness, and let us put on the armour of light.^c ¹³Let us walk decently, as in the daylight: not in eating and drinking, nor in sleeping around and wantonness, nor in strife and rivalry. ¹⁴But put on the Lord Jesus Christ, and do not make provision for the flesh, to satisfy its desires.

The Notes

- | | |
|---------------------------------|---|
| Conscience
(13:5) | a) Though you may be able to resist authorities or rulers, you are condemned in your conscience if you so do, because it is against God's commandment. [Tyndale> Those in power will account to God. The saints should not rise up against evil rulers, though they must not perform evil commands. As he so wills, the Lord will raise up others to put down evil powers. See <i>The Obedience of a Christian Man</i> .] |
| Our salvation nearer
(13:11) | b) Christ, who is our salvation, is now nearer than when people sought him in the Old Testament. |
| Armour of light
(13:12) | c) Our armour: faith, hope, love, the fear of God, truth – all that the light of God's word teaches. |

Chapter 14

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

Receive to yourselves him who is weak in the faith^a – not in disputing and troubling his conscience. ²One believes that he may eat all things. Another, who is weak, eats vegetables. ³Do not let him who eats look down on him who doesn't. And do not let him who doesn't, judge one who eats. For God has received him. ⁴Who are you to judge another man's servant? Whether he stands or falls pertains to his master; yea, he will stand, because God is able to make him stand.

Jas 4:12

⁵This man distinguishes between day and day. Another counts all days alike. See to it that no one wavers in his own purpose: ⁶he who observes one day over another does it to please the Lord, and he who does not observe one day over another also does it to please the Lord. He who eats

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

does it to please the Lord, for he gives God thanks. And he who does not eat, abstains to please the Lord at the same time, and gives God thanks.

However weak we may be, we are Christ's, and therefore to be favoured for his sake.

⁷For none of us lives as his own servant. Neither does any of us die his own servant. ⁸If we live, we live to be at the Lord's will, and if we die, we die at the Lord's will. Therefore whether we live or die, we are the Lord's. ⁹It is for this that Christ died and rose up and recovered life, to be lord of both the dead and the quick.*

[Quick: living, alive]

¹⁰But why do you then judge your brother? Or why do you look down on your brother? We will all be brought before the judgment seat of Christ. ¹¹For it is written: As surely as I live, says the Lord, all knees will bow to me, and all tongues will acknowledge God. ¹²So then, everyone of us will give accounts of himself to God. ¹³Therefore let us not judge one another any more. But judge this rather: that no one put a stumbling block or an occasion to fall in his brother's way. ¹⁴For I know and am fully certain in the Lord Jesus that no food is common* in itself. But for him who judges it to be common, to him it is common. ¹⁵If your brother is grieved by your food, now you are not walking charitably. Do not destroy by your food a person for whom Christ died. ¹⁶Give no reason for your treasure* to be spoken ill of. ¹⁷For the kingdom of God is not food and drink, but righteousness, peace, and joy in the Holy Spirit. ¹⁸For whoever serves Christ in these things pleases God well, and is commended by men.

Isa 45:23

*Common means unclean.

Ac 10:15
Tit 1:15
1Co e8

*Our treasure is our knowledge.

¹⁹Let us follow those things that make for peace, and things by which one may build another up. ²⁰Do not undo the work of God for the sake of a little food. All things are pure, but it is wrong for that person who eats with harm to his conscience. ²¹It is good not to eat flesh, nor drink wine, nor do anything by which your brother stumbles or falls or is made weak. ²²Do you have faith? Have it within yourself before God. Happy is he who does not condemn himself by what he allows. ²³For he who doubts is guilty if he eats, because he does not do it from faith. For whatsoever is not of faith, that same is sin.

To go against conscience brings guilt. And all that is not of faith, is sin.

The Notes

The weak (14:1+)

a) A person is weak if he has profited but little in the knowledge and liberty of Christ, understanding little of what Jesus obtained with his blood. A person is strong when he understands Christian liberty – that to the clean, all foods are clean.

Chapter 15

The failings and frailness of the weak ought to be borne with all love and kindness, following the example of Christ.

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

We who are strong ought to bear the frailness of those who are weak, and not stand on our own thoughts. ²Let everyone please his neighbour for his welfare and edifying. ³Christ did not please himself, but, as it is written:

The rebukes of those who rebuked you, fell on me. ⁴The things that were written in time past were written for our instruction so that we, with patience and comfort from the scripture, could have hope. ⁵May the God of patience and consolation grant to every one of you to have such a mind toward one another, following the example of Christ Jesus, ⁶in order that you all, in harmony together, may with one mouth praise God the father of our Lord Jesus. ⁷So then, receive one another as Christ received us, to the praise of God.

Ps 69:9

1Co 1:10

⁸And I declare that Jesus Christ was a servant of the circumcision for the truth of God, to confirm the promises made to the fathers. ⁹And let the Gentiles praise God for his mercy, as it is written: For this cause I will praise you among the Gentiles, and sing in your name. ¹⁰And again he says, Rejoice ye Gentiles with his people! ¹¹And again: Praise the Lord all ye Gentiles; and laud him, all nations! ¹²And in another place Isaiah says, The root of Jesse is to come: he who will arise to reign over the Gentiles. In him will the Gentiles trust.

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

¹³May the God of hope fill you with all joy and peace in believing, so that you may be rich in hope by the power of the Holy Spirit.

¹⁴I am sure of you, my brethren – that you are full of goodness and filled with all knowledge, and are able to exhort one another.

¹⁵Nevertheless, brethren, I have somewhat boldly written to you, as one who puts you in remembrance, through the grace that is given to me by God ¹⁶to be the servant of Jesus Christ among the Gentiles and to minister the glad tidings of God, so that the Gentiles may be an acceptable offering sanctified by the Holy Spirit. ¹⁷I have therefore something I may make claim to, in Christ Jesus – in those things which pertain to God. ¹⁸For I shrink from speaking of anything except what Christ has wrought through me to make the Gentiles obedient, with word and deed, ¹⁹in mighty signs and wonders by the power of the spirit of God, such that from Jerusalem and the coasts round about to Illyricum I have filled all countries with glad tidings of Christ. ²⁰Thus have I exerted myself to preach the gospel – not where Christ was already named, lest I build on another man's foundation, ²¹but as it is written: People never told of him will see, and those who had not heard will understand.

Ph'p 2:17

2Co 10:16
Isa 52:15

²²For this cause I have often been prevented from going to you. ²³But now, seeing I have no more to do in these countries, and also having wanted for many years to go to you, ²⁴when I take my journey into Spain I will go to you. I trust to see you in my journey, and that you will bring me on my way after I have enjoyed being with you.

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

2Co 9:2

abundance of the blessing of the gospel of Christ.

³⁰I ask you brethren, for our Lord Jesus Christ's sake, and for the love of the Spirit, to help me in my concerns with your prayers to God for me: ³¹that I may be delivered from those in Judea who do not believe, and that this, my service to Jerusalem, may be accepted by the saints, ³²so that I may come to you with joy by the will of God, and may be refreshed with you. ³³The God of peace be with you. Amen.

Chapter 16

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

I commend to you our sister Phoebe, who is a servant of the congregation of Cenchrea. ²Receive her in the Lord as it becomes saints, and assist her in whatever work she needs your help. For she has supported many, including me.

Ac 18:2

³Greet Priscilla and Aquila, my helpers in Christ Jesus, ⁴who have for my life laid down their own necks – to whom not only I give thanks, but also the congregation of the Gentiles. ⁵Likewise, greet the congregation that is in their house. Greet my well-beloved Epaenetus, who is the first fruit* among those of Achaia. ⁶Greet Mary, who bestowed much labour upon us.

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

⁷Greet Andronicus and Junia, my cousins, who were prisoners with me also, who are well regarded among the apostles and were in Christ before me. ⁸Greet Amplias, my beloved in the Lord. ⁹Greet Urbanus, our helper in Christ, and Stachys my beloved. ¹⁰Greet Apelles, proven in Christ. Greet those of Aristobulus' household. ¹¹Greet Herodian my kinsman. Greet those of the household of Narcissus who are in the Lord. ¹²Greet Tryphena and Tryphosa, which women did labour in the Lord. Greet the beloved Persis, who laboured much in the Lord. ¹³Greet Rufus, chosen in the Lord, and his mother, also a mother to me. ¹⁴Greet Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren who are with them. ¹⁵Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints who are with them. ¹⁶Greet one another with a holy kiss. The congregations of Christ send greetings to you.

*Paul would have the people learn to judge the prophets [priests, pastors, teachers] and hear them only according to knowledge. For all persons, conformity that is not after true knowledge is disallowed by God.

¹⁷I beseech you, brethren, to mark those who cause division and give occasion to evil contrary to the doctrine you have learned, and avoid them. ¹⁸For such people do not serve the Lord Jesus Christ, but their own bellies, and with sweet preaching and flattering words deceive the hearts of the simple and unlearned. ¹⁹For your duty to listen extends to all men.* I am no doubt pleased with you. But yet I would have you be wise in that which is good, and be innocent concerning evil.

²⁰May the God of peace tread Satan under your feet shortly. The grace

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

²⁵Now to him who is of power to establish you according to my gospel and preaching of Jesus Christ, in revealing the mystery that was kept secret since the world began, ²⁶but is now unveiled by the scriptures of prophecy at the commandment of the everlasting God, and is proclaimed among the nations to stir up obedience to the faith – ²⁷to the same God who alone is wise, be praise through Jesus Christ forever. Amen.

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