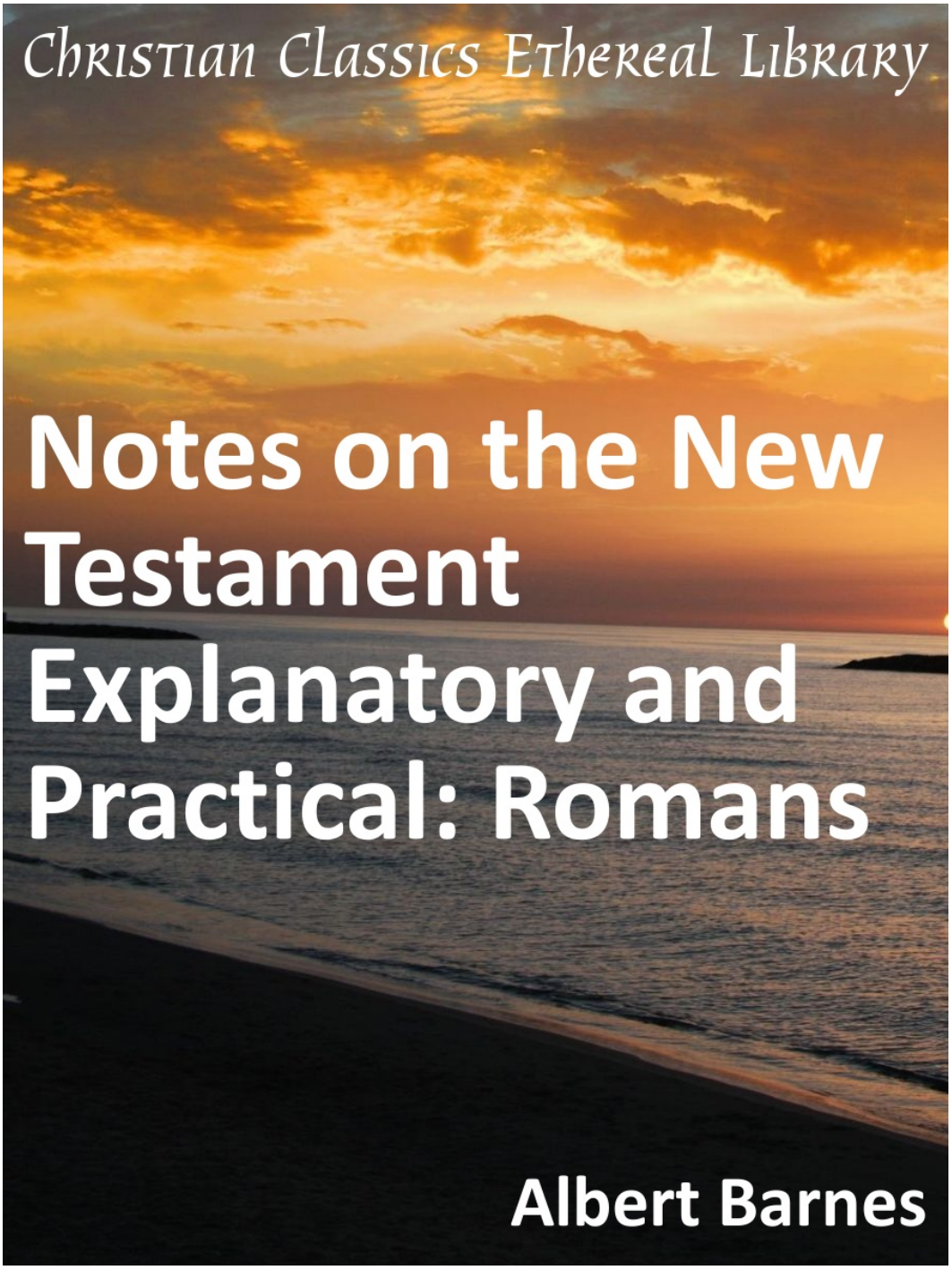

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Notes on the New Testament Explanatory and Practical: Romans
Albert Barnes

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Notes on the New Testament Explanatory and Practical: Romans

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Contents

Title Page 1

Indexes 117

Index of Pages of the Print Edition 118



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i

NOTES

ON THE

NEW TESTAMENT

EXPLANATORY AND PRACTICAL

BY

ALBERT BARNES

ENLARGED TYPE EDITION

EDITED BY

ROBERT FREW, D.D.

WITH NUMEROUS ADDITIONAL NOTES AND A SERIES OF ENGRAVINGS

ROMANS

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ii

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iii

PUBLISHERS' PREFACE.

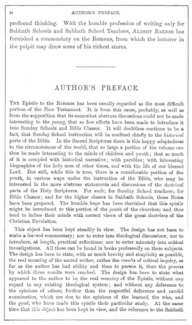
THE republication, in this country, of Barnes' Notes on the Romans, will sustain and extend the author's well-earned reputation. Those who have been delighted with the perspicuity and elegance of his Notes on the Evangelists and Acts of the Apostles, will admire the same excellencies in the present volume. Regarding the meaning of certain passages in the Epistle to the Romans, many, indeed, will differ from our author. Nor is this difference of opinion surprising; The Epistle is confessedly the most difficult in the New Testament, and has given occasion to much theological controversy.

The principal point, in which Barnes is supposed to differ from orthodox divines, in this country, is the doctrine of imputation; which occupies an conspicuous a place in the opening chapters of the Romans, and is argued at great length in the fifth chapter. In some other points also, of less moment, he may be accused of using inaccurate or unguarded language. To remedy these defects, supplementary Notes have been added in several places throughout the volume; these, however, are invariably printed in a smaller type, to distinguish them from those of the author.

But whatever may be said of the author's views on imputation and other points connected with it; the most ardent lovers of orthodoxy will be unable to challenge the accuracy of his Notes on predestination and election. In his illustration of chapters viii. and ix., he maintains unconditional election against the Arminian view, and establishes the Calvinistic doctrine of the saints' perseverance, ch. viii. 29; ix. 11-13, 20.

Moreover, the excellencies of the volume are sufficient, even in the eyes of those who differ from the author, to redeem its faults. It contains a mass of varied, striking, and often original illustration; and presents, in small compass, the results of extensive reading and

iv



iv AUTHOR'S PREFACE.

profound thinking. With the humble profession of writing only for Sabbath Schools and Sabbath School Teachers, ALBERT BARNES has furnished a commentary on the Romans, from which the lecturer in the pulpit may draw some of his richest stores.

AUTHOR'S PREFACE.

THE Epistle to the Romans has been usually regarded as the most difficult portion of the New Testament. It is from this cause, probably, as well as from the supposition that its somewhat abstruse discussions could not be made interesting to the young, that so few efforts have been made to introduce it into Sunday Schools and Bible Classes. It will doubtless continue to be a fact, that Sunday School instruction will be confined chiefly to the Historical parts of the Bible, to the Gospels, and to those portions which, by adaptation to the circumstances of the world, that so large a portion of the Epistles will thus be made interesting to the minds of children and youth; that so much of it is occupied with historical narrative; with parables; with interesting biographies of the holy men of other times, and with the life of our blessed Lord. But still, while this is true, there is a considerable portion of the youth, in various ways under the instruction of the Bible, who may be interested in the more abstruse statements and discussions of the doctrinal parts of the Holy Scriptures. For such, for Sunday School teachers, for Bible Classes, for the family, for the closet, these Notes on the Epistle to the Romans have been prepared. The humble hope has been cherished that this epistle might be introduced to this portion of the youth of the churches; and thus tend to imbue their minds with correct views of the great doctrines of the Christian Revelation.

This object has been kept steadily in view. The design has not been to make a learned commentary; nor to enter into theological discussions; nor to introduce, at length, practical reflections; nor to enter minutely into critical investigations. All these can be found in books professedly on these subjects. The design has been to state, with as much brevity and simplicity as possible, the real meaning of the sacred writer; rather the results of critical inquiry, as to the true sense, than the inquiry itself; and the reasons, in few words, by which these results were reached. The design has been to state what appeared to the author to be the real meaning of the Epistle, without any regard to any existing theological system; and without any deference to the opinions of others, further than the respectful deference and candid examination, which are due to the opinions of the learned, the wise, and the good, who have made this epistle their particular study. At the same time that this object has been kept in view, and the reference to the Sabbath



ADVERTISEMENT. v

School teacher, and the Bible Class, has given character to the work, still it is hoped that the expositions are of such a nature as not to be uninteresting to Christians of every age and of every class. To accomplish a service of no little moment in the cause of the church of God, and of truth, who contributes in any degree to explain the profound argument, the thorough doctrinal discussion, the elevated views, and the vigorous, manly, and masterly reasonings of the Epistle to the Romans.

Of the defects of this work, even for the purpose contemplated, no one will probably be more deeply sensible than the author. Of the time and labour necessary to prepare even such brief Notes as these, few persons, probably, are aware. They have been prepared amidst the pressure of the cares of an unusually pastoral charge. My burdens in the ministry, so far as they may have occasion to consult these Notes, will know how to appreciate the cares and anxieties amidst which they have been prepared. They will be indulgent to the faults of the book; they will not censure harshly what is well-meant for the rising generation: they will be the patrons of every purpose, however, humble, to do good.

It remains only to add, that free use has been made of all the helps within the reach of the author. The language of other writers has not been adopted without particular acknowledgment, but their ideas have been freely used where they were thought to express the sense of the text. In particular, aid has been sought and obtained from the following works: the CRITICI SACRI; GROTIUS' ANNOTATIONES IN NOV. FOEDUS; DODDRIDGE; MACKNIGHT; and the Commentaries of RICHARD WATSON, ADAM CLARKE, and HODGE. Without an imperfect knowledge of the German language could render their aid available. A considerable portion was written before Professor STUART'S Commentary appeared. In the remaining portion, important aid has been freely derived from that work. The aim of this work is substantially the same as that of the "Notes on the Gospels," and on the Acts of the Apostles; and the earnest wish and prayer of the author is, that it may be one among many means of establishing the truth, and of promoting its advancement and ultimate triumph in the world.

ADVERTISEMENT TO THE FIFTH EDITION.

Notwithstanding the difficulty of correcting a work which is stereotyped, the following Notes have undergone a careful revision, and several alterations have been made. The changes refer to a few phrases which did not accurately express my meaning, and to some entire paragraphs. My desire has been to make the work as little exceptionable as possible. Some expressions in the former editions have been misunderstood, some are now seen to have been ambiguous, a few that have given offence have been changed, because, while



vi ADVERTISEMENT.

not abandoning any principle of doctrine or interpretation, I could convey my ideas in language more acceptable, and less fitted to produce offence. The changes have been made with a wish to make the work more useful, and with a desire to do all that can be done, without abandoning principle, to prevent the occasion of stumbling to any. The fact that the Author is a clergyman, as is extensively known to the public, charges of inculcating dangerous doctrines have been aligned against me before the Presbytery of which I am a member. After a fair and full trial the Presbytery acquitted me; and I have taken the opportunity after the trial was passed and I had been acquitted, to make these changes for the sake of peace, and not to appear to have been urged to make them by the dread of a trial.

When the work was first published, it was not anticipated that more than two or three editions would be demanded. The fact that, within less than eight months, a fourth edition should be called for, is a source of gratitude, and an inducement to do all that can be done to make the work as complete as possible, that in any succeeding edition it may be worthy of the favour with which it has been received. Corrections have been made by the suggestions of friends; some by the cry of slaves which has been raised; but, whether from the one or the other, I hold that an author should be grateful for all the suggestions which may go to improve his works, and should amend them accordingly.

ALBERT BARNES.









INTRODUCTION
TO THE
EPISTLE TO THE ROMANS.

THIS Epistle has been, with great uniformity, attributed to the apostle Paul, and received as a part of the sacred canon. It has never in the church been called in question as a genuine, an inspired book, except by a few individuals who doubted its canonical authority, on account of its supposed Ebionitism. But they did not deny that it was written by the apostle Paul. They rejected it because they could not make its doctrines harmonize with their views of other parts of the Scriptures. Their rejecting it, therefore, does not militate against its genuineness. That is a question to be settled indirectly, like the genuineness of any ancient writing, by the weight of the external evidence in its favor. The proof on this subject may be seen at length in Lardner's works. The internal evidence that this was written by Paul is stated in a most ingenious and masterly manner by Dr. Paley in his *Horæ Paulinæ*.

It is agreed by all, that this epistle was written in Greek. Though addressed to a people whose language was the Latin, yet this epistle to them, like those to other churches, was in Greek. On this point also there is no debate. The reasons why Paul wrote in Greek rather than in Latin are obvious. (1.) The first epistle was designed doubtless to be read by other churches as well as the Roman; comp. Col. iv. 16. Yet the Greek language, being generally known and spoken, was more adapted to this design than the Latin. (2.) The Greek language was then understood at Rome, and extensively spoken. It was a part of polite education to learn it. The Roman youth were taught it, and it was the fashion of the times to study it, even so much so as to make it matter of ridicule among the Romans. Many of the Jews at Rome spoke Greek. Hence Cicero (Pro Archi.) says, *The Greek language is spoken in almost all nations; the Latin is confined to our comparatively narrow borders.* Tacitus (Dialog 20) says, *An inferior here was is connected to a Greek nurse.* Juvenal (vi. 185) speaks of the being considered as an indispensable part of polite education, to be acquainted with the Greek. (3.) The Jews at Rome, and the Christians, had not yet established a separate colony, even better acquainted with the Greek than the Latin. They had a Greek, but no Latin translation of the Scriptures, and it is very possible that they used the language in which they were accustomed to read their Scriptures, and which was extensively spoken by their brethren throughout the world. (4.) Paul was a native of Tarsus, where the Greek was used more than the Latin. He was a native of Cilicia, where the Greek was doubtless spoken, and he not unfrequently quotes the Greek poets in his addresses and epistles. Acts xxi. 37; xvii. 28; Titus i. 12; 1 Cor. xv. 33.

This epistle is placed *first among* Paul's epistles, not because it was the first written, but because of the length and importance of the epistle itself, and the importance of the church in the imperial city. It has uniformly had this place in the sacred canon, though there is reason to believe that the Epistle to the



Galatians, the first to the Corinthians, and perhaps the two to the Thessalonians, were written before this. Of the time when it was written, there can be little doubt. About the year 52 or 54 the Emperor Claudius banished all Jews from Rome. In Acts xviii. 2, we have an account of the *first* acquaintance of Paul with Aquila and Priscilla. They were Jews, and had recently come from Italy on this occasion. This acquaintance was formed in Corinth; and we are told that Paul abode with them, and worked at the same occupation; Acts xviii. 3. In Romans xvi. 3, 4, he directs the church to greet Priscilla and Aquila, who had for his life laid down their own necks. This service which they rendered him was probably during the residence of Paul at Corinthus; and of course the epistle must have been written after the year 52.

In Acts xviii. 18, we are told that he left Aquila and Priscilla at Ephesus. Paul made a journey through the neighboring regions, and then returned to Ephesus; Acts xix. 1. Paul remained at Ephesus at least two years (Acts xix. 8, 9, 10), and while here probably wrote the first Epistle to the Corinthians. In that epistle (xvi. 19) he sends the salutation of Priscilla and Aquila, who were then at Ephesus. Of course, the Epistle to the Romans, which was written to send his salutation to Aquila and Priscilla, as being then at Rome, could not be written until they had left Ephesus and returned to Rome; that is, until three years at least after the decree of Claudius in 52 or 54.

Still further. When Paul wrote this epistle, he was about to depart for Jerusalem to convey a collection which had been made for the poor saints there, by the churches in Macedonia and Achaia; Rom. xv. 25, 26. When he had done this, he says he will go by Rome to Spain; Rom. xv. 28. From the Acts of the Apostles, we can determine when this occurred. At this time he sent Timotheus and Erastus before him into Macedonia, while he remained in Asia for a season; Acts xix. 22. After this (Acts xx. 1, 2), Paul himself went into Macedonia, passed through Greece, and remained about three months there, probably in the winter of the year 57 and 58. He then returned by the way of Asia, at which time it is supposed this epistle was written. From this place he set sail for Jerusalem, where he was made a prisoner, and after remaining a prisoner two years (Acts xxiv. 27), he was sent to Rome about A.D. 60. Allowing for the time of his travelling and his imprisonment, it must have been about the year 58 that he finished the epistle (Rom. xv. 25-28) to the time when he reached Rome, and thus the epistle must have been written about A.D. 57.

It is clear also, that the epistle was written from Corinth. In chap. xvi. 1, Phebe, a member of the church at Cenchrea, is commended to the Romans. She probably had charge of the epistle, or accompanied those who had it. Cenchrea was the port of the city of Corinth, about seven or eight miles from the city. See Acts xviii. 18. Gaius (Rom. xvi. 23; 1 Cor. i. 14) with whom the hospitality Paul partook, but three was baptized by Paul at Corinth, and Corinth was manifestly his place of residence; 1 Cor. i. 14. Erastus is also mentioned as the chamberlain of the city where the epistle was written; but this Erastus is mentioned as having his abode at Corinth; 2 Tim. iv. 20. From all this it is certain that the Epistle was written from Corinth about A.D. 57.

Of the state of the church at Rome when it is not easy to form a precise opinion. From this epistle it is evident that it was composed of Jews and Gentiles; and that one design of writing it was to reconcile their jarring opinions, particularly about the obligation of the Jewish law; the advantage of



the Jew; and the way of justification. It is probable that the two parties in the church were endeavoring to defend each their peculiar opinions, and that the apostle wrote this epistle to reconcile them, and to show them the nature of the great doctrines of Christianity, and the relation of the law of Moses to the Christian system. The epistle itself is full proof that the church to whom it was addressed was composed of Jews and Gentiles. No small part of it is an argument expressly with the Jews; chap. ii. iii. iv. ix. x. xi. And no small part of the epistle also is designed to state the true doctrine about the character of the Gentiles and the way in which they could be justified before God.

At this time there was a large number of Jews at Rome. When Pompey the Great overran Judea, he sent a large number of Jews prisoners to Rome, to be sold as slaves. Many of these were set free, and became Roman citizens, and zealously in adhering to the rites of their nation; in keeping the Sabbath, &c. So that the Romans chose at last to give them their freedom, and assigned them a place in the vicinity of the city across the Tiber. Here a town was built, which was principally inhabited by Jews. Josephus mentions that 8000 Jews were present at the funeral of Archelaus; Ant. xvii. 11. 1. Many of these were probably those who were unwilling to become soldiers; Ant. xviii. chap. 3. § 5. Philo (Legat. ad Caium) says, that many of the Jews at Rome had obtained their freedom; for, says he, being *made captive in war, and brought into Italy, they were set at liberty by their masters, neither were they compelled to change the rites of their fathers*; see also *Josephus, Ant.* xvii. chap. 3. § 1; Suetonius' Life of Tiberius, 36, and Notes on Acts vi. 9. From that large number of Jews, and from the fact that many of the Jews from the provinces at Rome was collected, and it is easy to see that in that church there would be a great diversity of sentiment, and, no doubt, warm discussions about the authority of the Mosaic law.

At what time, or by whom, the gospel was first preached at Rome has been a matter of controversy. The Roman Catholic church have maintained that it was founded by Peter, and have thrown down an argument for their high claims to infallibility, on the fact that Peter was the founder of the church at Rome. The following evidence to be derived from this epistle itself, and from the Acts, that *Paul* did not regard Peter as having any such primacy and ownership in the Roman church as are claimed for him by the Papists. (1.) In this whole epistle there is no mention of Peter at all. It is not suggested that he was the founder of the church, or that the church was under any debt to him, founded by him, it is incredible that Paul did not make mention of that fact. This is the more striking, as it was done in other cases where churches had been founded by other men; see 1 Cor. i. 12-15. Especially in *Peter*, or Cephas, mentioned repeatedly by the apostle Paul in his other epistles; 1 Cor. iii. 22; ix. 5; xv. 5; Gal. i. 18; ii. 9, 11, 14. Yet in this epistle, though he was familiar with the churches at Corinth and Galatia, yet never there on appealing to his authority, but in regard to the latter, expressly calling it in question. Now, it is incredible that if Peter had been then at Rome, and had founded the church there, and was regarded as invested with any peculiar authority over it, that Paul should never once have even suggested his name. (2.) It is clear that Peter was not there when Paul wrote this epistle. If he had been, Paul could not have failed to have sent his salutations to many members that he salutes in the xvith chapter. (3.) In the Acts of the Apostles there is no mention of Peter's having been at Rome, but the presumption from



x INTRODUCTION.

that history is almost conclusive that he had not been. In Acts xii. 2, 3, we have an account of his execution by command of king Herod Agrippa near the end of his reign (comp. v. 23). This occurred about the third or fourth year of the reign of Claudius, who began to reign a.d. 41. It is altogether improbable that he had been at Rome before this. Claudius had not enjoyed more than three years, and all the testimony that the fathers give is, that Peter came to Rome in the latter part of his reign, or in the beginning of the reign of his successor Nero (reign of Claudius, Acts xv. 6, &c. For is there any mention made there of his having been at Rome. (b.) Paul went to Rome about a.d. 61. There is no mention made there of Peter's being with him or being there. If he had been, it would hardly have failed of being recorded. Especially is this remarkable when Paul's meeting with the brethren is expressly mentioned (Acts xxviii. 14, 15), and when it is recorded that he met the Jews, and abode with them, and preached to them the kingdom of God (vv. 17, 23). Such a fact as this never would not fail to have been recorded or alluded to, either in the Acts or the Epistle to the Romans. (6.) The Epistles to the Ephesians, Philippians, Colossians, to Philemon, and the second Epistle to Timothy (Lardner, vi. 350) were written from Rome during the residence of Paul as a prisoner; and the Epistle to the Hebrews was written from Italy (Heb. xiii. 24). Now in not one of these epistles is there any hint that Peter was then or had been at Rome; a fact that cannot be accounted for if he was regarded as the founder of that church, and especially if he was then in that city. Yet in those epistles there are the salutations of a number to those churches. In particular, Epaphras, Luke the beloved physician, Aristarchus, Mark, Jesus called Justus, Demas, and Onesimus are mentioned; Phil. iv. 21. In 2 Tim. iv. 11, Paul expressly affirms that Luke only was with him, a declaration utterly irreconcilable with the supposition that *Peter* was then at Rome. (7.) If Peter was ever at Rome, therefore, of which indeed there is no reason to doubt, he must have come there after Paul; at what time is unknown. That he was there cannot be doubted without calling in question the truth of all history.

When, or by whom, the gospel was preached first at Rome, it is not easy, perhaps not possible, to determine. In the account of the day of Pentecost (Acts ii. 10), it is said that there were "strangers of Rome" present at Jerusalem, and it is not improbable that they carried back the knowledge of Jesus Christ, and became the founders of the Roman church. One design and effect of that miracle was doubtless to spread the knowledge of the Saviour among all nations; see Notes on Acts ii. In the list of persons who are mentioned in Rom. xvi. as having been converted to the Christian religion before Paul, it is likely that Luke intended to show honour to their early conversion and zeal in the cause of Christianity. Thus, xvi. 7, he designates Andronicus and Junia his kinsmen and fellow-prisoners, who were distinguished *among the apostles*, and who had been converted before himself, i.e. before a.d. 34, at least eight years before it is supposed Paul was converted. Of course, they were among those apostles who so distinguished, and it is not improbable that they were the early founders of the church at Rome, chap. xvi. 12, 13, &c.

That the church at Rome was founded early is evident from the celebrity which it had acquired. At the time when Paul wrote this epistle (a.d. 57), their faith was spoken of throughout the world, chap. i. 8. The character of the church at Rome cannot be clearly ascertained. Yet it is clear that it was not made up merely of the lower classes of the community. In Phil. iv. 22, it



INTRODUCTION. xi

appears that the gospel had made its way to the family of Cæsar, and that a part of his household had been converted to the Christian faith. Some of the fathers affirm that Peter in the beginning of his reign was favourably disposed in regard to Christianity; and it is possible that this might have been through the influence of Pilate's wife, Claudia (2 Tim. iv. 21; Lardner, vi. 350, 351). While it is probable that the great mass of believers in all the early churches was of obscure and plebeian origin, it is also certain that some who were rich, and noble, and learned, became members of the church of Christ; see 1 Tim. ii. 9; 1 Pet. iii. 3; 1 Tim. vi. 20; Col. ii. 8; 1 Cor. i. 26; Acts xvii. 34.

This epistle has been usually deemed the most difficult of interpretation of any part of the New Testament; and no small part of the controversies in the Christian church have grown out of discussions about its meaning. Early in the history of the church, even before the death of the apostles, we learn from 2 Pet. iii. 16, that there were those who "wrested" the writings of Paul, as they had also the other Scriptures, to their own destruction. It is probable that Peter has reference here to the high and mysterious doctrines about justification and the sovereignty of God, and the doctrines of election and decrees. From the epistle of James, it would seem that even in his time (a.d. 60) the doctrine of Paul on the subject of faith and good works were unnecessary; and here was the beginning of the shocking and withering system of Antinomianism—that which a more destructive or pestilential heresy never found its way into the Christian church. Several reasons might be assigned for the controversies which have grown out of this epistle. (1.) The very structure of the argument, and the peculiarity of the apostle's manner of writing. He often lays down a proposition, and, instead of following a new thought, leaving the regular subject, and returning again after a considerable interval. Hence his writings abound with parentheses and with complicated paragraphs. (2.) Objections are often introduced, so that it requires close attention to determine their precise bearing. Though he employs the objections of the Jews, yet many of the objections which he answers are not even formally introduced or mentioned. (3.) His expressions and phrases are many of them liable to be misunderstood, and capable of perversion. Of this class are such expressions as the righteousness of faith, the righteousness of God, &c. (4.) The doctrines themselves are high and mysterious. They are doctrines which the human mind could not have found out, and which are above its ratio. On them there has been, and always will be a difference of opinion. Even with the most honest intentions that men ever have, they find it difficult or impossible to approach the investigation of them without the bias of early education, or the prejudice of previous opinion. In this world it is not given to men fully to understand these great doctrines. And it is not wonderful that the discussion of them has given rise to endless controversies: and that they who have

> Reasoned high
> Of Providence, foreknowledge, will, and fate,
> Fixed fate, free will, foreknowledge absolute,
> Have found no end, in wandering mazes lost.

(5.) It cannot be denied that one reason why the epistles of Paul have been regarded as so difficult has been an unwillingness to admit the truth of the plain doctrines which he teaches. The heart is by nature opposed to them; and excuse



xii INTRODUCTION.

to believe them with great ease there. This feeling will account for no small part of the difficulties felt in regard to this epistle. There is one great maxim which should be remembered in the study of this epistle, viz. that if men can never understand these aright, until they are willing to suffer them to speak out their fair and proper meaning. When men are determined not to find certain doctrines in the Bible, nothing is more natural than that they should find difficulties in it, and complain much of its great obscurity and mystery. I add, (6.) that the apostle has himself in this epistle, as in others, left us in doubt when we are unwilling to stop where the apostle does. Men have desired to advance further, and penetrate the mysteries which the Spirit of inspiration has not disclosed. Where Paul states a simple *fact*, men often advance a theory. The *fact* may be clear and plain; their theory is obscure, involved, mysterious, or absurd. By dogmas they have to unite the fact and the theory;—they regard their explanation as the only possible one; and as the *fact* in question lies the foundation of their theory, they are unwilling to admit that the fact is stated in the same light; and he that calls in question their speculation about the cause, or the mode, is set down as heretical, and as denying the doctrine of the apostle. A melancholy instance of this we have in the account which the apostle gives (chap. v.) about the effect of the sin of Adam. The simple *fact* he stated that the consequence of his sin was the introduction of death. This is the whole explanation of the *fact*. Its truth is undeniable; and as not demanding an explanation in his argument—perhaps as not admitting it. This is the whole of his doctrine on that subject. Yet men have not been satisfied with that. They have sought for a theory to account for it. And many suppose they have found it in the doctrine that Adam was the federal head, or that it was by an arbitrary arrangement to bring otherwise innocent, and that they are held to be responsible for a deed committed by a man thousands of years before they were born. This is the theory, and men insensibly forget that it is mere theory, and they blend that and the *fact* which the apostle states together; and deem the denial of the one, heresy as much as the denial of the other, i.e. they make it an impious to call in question *their philosophy*, as to doubt the *facts* stated in the inspired volume. Now, in the case of the epistle to the Romans, and of Paul, and overall difficulties, they should be willing to leave it where he does; and this single rule would have made useless whole years and whole tomes of controversy.

Perhaps, on the whole, there is no book of the New Testament that more demands the spirit of docility and prayer than the epistle to the Romans and this epistle. Its profound doctrines; its elaborate logistics; and the opposition of many of those doctrines to the views of the unrenewed and unsubdued heart of man, make a spirit of docility and prayer peculiarly needful in its investigation. No man ever yet understood the meanings and views of the apostle Paul who did not bring the mind to be taught; who did not bring the heart to the doctrines meek, and diffusive vanish, who did not bring the mind to an humble frame to receive all that has been revealed; and that, in a spirit of humble prayer, did not prepare by safe all bias, and open the heart to the full influence of the elevated truths which he inculcates. Where there is a different state of mind, the apostle will be misunderstood, and his views in its general character early understood. Where this is wanting, it will appear full of mystery and perplexity; the mind will be embarrassed, and the heart dissatisfied with its doctrines; and the unbiassed spirit will rise from its study only confused, irritated, perplexed, and dissatisfied.

xiii



ANALYSIS OF THE EPISTLE TO THE ROMANS.

SHOWING THE DIVISION AND ARGUMENT OF THE EPISTLE.







17



THE
EPISTLE TO THE ROMANS.

CHAPTER I.

PAUL, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,

2 (Which he had promised afore

CHAPTER I.

1. *Paul.* The original name of the author of this epistle was *Saul*, Acts vi. 58; vii. 1, 58; viii. 1, &c. This was changed to Paul (see Note, Acts xiii. 9), by which name he is generally known in the New Testament. The reason why he assumed this name is not certainly known. He was, however, in succession to the Jewish custom, called by two names, Acts xiii. 9. The name *Saul* was Hebrew; the name *Paul* was Roman. In addressing the Romans, it was natural that he would naturally make use of the name to which they were accustomed, and which could excite no prejudice among them. The ancient custom was for persons to have two names. Thus Luther, as Grimm to Varro, &c. Hi record the name at the end. It may be observed, however, that Paul uses in the sense of the writer at the beginning of an epistle was always done, and is still, when the letter was one of authority, or when it conferred any favour, as in the case of the proconsulation of Cyrus (Ezra i. 2), "Thus saith Cyrus, king of Persia," &c.; see Dan. vi. 25, "Darius the king, unto all people, nations, and languages, that dwell in all the earth, peace be multiplied unto you," &c.; Dan. iv. 1. The commencement of this epistle is remarkable, and the whole work in this manner was peculiarly proper as indicating authority. ¶ *A servant.* This name was that which the Lord Jesus himself directed his disciples to assume, Matt. xxiii. 11; Luke xxii. 26; Mark x. 43, 44. And it was the customary name which was assumed by the apostles, Jas. i. 1; 2 Pet. i. 1; Jude 1; Acts iv. 29; Tit. i. 1; Jam. i. 1. The *proper* meaning of this word *servant*, δοῦλος, is one who is entirely at the disposal of another, or who is at the control of another. It is often, however, applied to overseers, or the officers that serve under a king. In this sense it denotes somewhat the relation of an absolute king to his creation corresponded with the relation of a servant to his master. Thus the word is a mark of dignity, and honour, and the servants of a king denote officers of a high rank and station. It is applied to the prophets as denoting the office which they held, and peculiarly intended by him with office, Deut. xxxiv. 5; Josh. i. 1; Jer. xxv. 4. The term is also given to the Messiah, Isa. xlii. 1, and almost any servant of God, Ps. xxxvi. 17; cxvi. 16; Isa. liii. 11, "Shall my righteous servant justify many." The apostle uses it here evidently to denote his relation to the Lord Jesus Christ as his master, as indicating his dignity, as peculiarly appointed by him to his great work; and as showing that in this epistle he laboured not to promote his own views, but simply to declare the will of his master and theirs. ¶ *Called to be an apostle.* Rom. i. 6, "Called to be saints," have not merely to be invited, but has the sense of *appointed*. It indicates that he was not an apostle by his own choice, but that he was set apart to it by the authority of Christ himself. It was important for Paul to state this, (1) Because the other apostles had been called to the office by the Lord Jesus, Luke vi. 13; Mat. x. 1; John vi. 70; and (2) Because Paul was not one of the twelve, and therefore, as he had become apostle by his own choice, it would become him to affirm that he had not taken this high office to himself, but that he had been called to it by the authority of Jesus Christ. His appointment to this office he not unfrequently mentions, 1 Cor. i. 1; 2 Cor. i. 1; Gal. i. 15-24; 1 Cor. xii. 12; 1 Tim. ii. 7; 2 Tim. i. 11. ¶ *An apostle.* The word means *one sent*, and denotes a messenger. It is applied because the apostles were sent out by Jesus Christ to preach his gospel, and to establish his church; Matt. x. 5; Mark iii. 14; Luke vi. 13. The word translated *separated unto*, ἀφορίζω, means to designate, to mark off by bounds, to appoint, to set apart, &c. It denotes those who are appointed, or called out from the common mass, Acts xiii. 2; 2 Cor. vi. 17. The meaning here does not materially differ from that translated *called*. Paul was an apostle, except that perhaps this includes the notion of the *purpose* or *design* for which he was called. Thus Paul uses the same word in speaking himself, Gal. i. 15, "God, who separated me from my mother's womb, and called me by his grace," that is, *appointed me to preach*, or *designed* that I should be an apostle from my infancy. In the same way Jeremiah speaks of himself as a prophet, Jer. i. 5. ¶ *Unto the gospel of God.* Designated or designed by God that I should make it my business to preach the gospel. Set apart to the office of preaching the gospel, as my life; as having no other object for which I should live. For the meaning of the word *gospel*, see Matt. iv. 23. It is called *the gospel of God* because it is his appointment; it has been originated by him, and is under his control. The office of an apostle was to preach the gospel. Paul regarded himself as appointed to this work. It was not to live in splendour, wealth, and ease, but to endure toil, and hardship, and danger of proclaiming good news, that God was reconciled to men in his Son. This was the business of all ministers of religion.

2. *Which he had promised afore.* Which gospel, or which doctrine, he had before announced. ¶ *By the prophets.* Hence he appeals here so often

18

by his prophets in the holy scriptures,]

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3 Concerning his Son Jesus Christ our Lord, which was made

prophets. The word *prophets* here is used to include those who wrote as well as those who spoke. It included all who were under the influence of inspiration generally. ¶ *In the holy scriptures.* In the writings of the Old Testament. The Jews believed that these books were inspired of the Holy Ghost, and were regarded as *separated* from all other writings, and worthy of all reverence. The apostle here declares that the gospel was in accordance with these writings. His doctrines were in accordance with the acknowledged oracles of God. Though they were new in some respect, yet he regarded the gospel as entirely consistent with all that had been declared in the Jewish dispensation; and not only consistent, but as the true explanation of them. He appeals, therefore, (1) That all this was promised, and no small part of the epistle is occupied in showing that it was so; (2) It was confirmed by the authority of holy and inspired men. (3) That it is founded on its facts and resurrection, but was recorded, so that men might examine it for themselves. This was why the apostle was so anxious to show that his doctrine coincided with the Old Testament, and why the church at Rome was made up in part of Jews. He wished to show them, and the remainder of his countrymen, that the Christian religion was built on the foundation of their own prophets and their acknowledged writings. By doing, he would disarm their prejudices, and show the excellency of their religion. It was a constant position with the apostle that he addressed those who had the highest regard for the law and holiest men of the nation, Acts xxvi. 22, 23, "Saying none other things than those which the prophets and Moses did say should come; that the Christ should suffer," &c. This was a reason here for his appealing so much to the Old Testament. He had chosen Rome as the place where he therefore personally a stranger, and it was proper for him then especially to show his regard for the doctrines of the prophets. Hence he appeals here so often

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70 ROMANS [A.D. 60.

judge ¶ the secrets of men, by Jesus Christ, ¹according to my gospel.

¹ Rom. 2. 17.

Secrets, &c. Its meaning here may be expressed by the word reflections. Would the secrets of men be judged? Would the secondary motives or plans be seen? It differs from *conscience*, inasmuch as the decisions of conscience are *instantaneous*, and without any process of reasoning; but it implies subsequent reflection, and it means that such reflections would only deepen the condemnation of the wicked. ¶ *The men while.* Margin, "*be twixt themselves.*" The rendering in the margin is more in accordance with the Greek. The expression means *at the same time*, or *between*, or *at the same time*; and sometimes *afterward*, or *subsequently*. The Syriac and Latin Vulgate render this sentence, "they seem to have vehemently accused, or to have excused them among themselves, by their writings, accused or acquitted one another." ¶ *Accusing.* That is, if their actions were bad. ¶ *Or else excusing.* That is, if their actions were good. ¶ *One another.* The margin renders this expression in connection with the adverb, "*between themselves.*" Or, "*between themselves.*" This view is also taken by many commentators, and it is a correct rendering. It means, it denotes the fact that in their reflections, or their *reasonings*, or discussions, they accused each other of crimes, or acquitted one another, as they were guilty or not guilty, and they acted on the supposition that they had. To show this was the design of the apostle in this statement, the connection of it readily shows that which he here addressed. (1) They had a *conscience*, a moral sense of right and wrong. (2) Their *reasonings*, *based on this supposition of some such common and acknowledged standard* of morality or acquitting, supposed the same thing. (3) They had a sense of guilt, or were acquitted themselves; if, in those reasonings and reflections, they proceeded on the supposition that they had a rule of right and wrong, then the proposition of the apostle was made out, that it was right for God to judge them, and to destroy them, ver. 8-13.

16. *In the day.* This verse is doubtless to be connected with verse 13, and the intermediate verses are a parenthesis, and it implies that the heathen world, as well as the Jews, will be judged at the day of the last week. At that time God will judge all in righteousness, the Jew by the law which he had, and the Gentile by the law which he had. ¶ *When God shall judge.* God is often represented as the Judge of mankind, Deut. xxxii. 36; Ps. l. 4; 1 Sam. ii. 10; Eccl. iii. 17; Acts x. 42; xvii. 31. The fact that this does not militate against the fact that he will do it by Jesus Christ. God has appointed his Son to administer judgment; and it will be not by his own personal agency, but by the one it will be administered. ¶ *The secrets of men.* See Luke viii. 17; Eccl. xii. 14. ¶ *By Jesus Christ.* Margin, "*into judgment, with every secret thing.*" See Mal. x. 10; 1 Cor. iv. 5. The expression denotes the hidden desires, lusts, passion, and motives of men; and the fact that they will be seen in the outward actions of the life. It will be a characteristic of the day of judgment that the secrets of men will be laid out, and receive their appropriate reward. The propriety of this is apparent. (1) It is by these that the character is formed. (2) These are the motive and principle of a man, constitute his character, and to judge him impartially, these must be known. (3) They are not fully developed in this life. The external conduct only can be seen by men, and of course it is only that which can be rewarded here. (4) Men of pure motives and pure hearts are often here basely suspected and calumniated. They are persecuted, trodden, and often overwhelmed with calamity. It is proper that the secret motives of their conduct should be brought out and approved. (5) Men of corrupt motives, of secret vices of unprincipled characters, and who are corrupt at the heart, are often lauded, flattered, and exalted into pub-

71

17 Behold, ¹thou art called a Jew, and ²restest in the

¹ ver. 28.

lic estimation. It is proper that their secret principles should be detected, and that they should take their proper place in the government of God. In this verse, and the following, Paul remarks, (1) That the fact that all secret thoughts and purposes will be brought into the day of judgment will an awful character. Who should not tremble at the idea that the secret plans and desires of his soul, which he has so long and so studiously concealed, are to be brought out into open day in the judgment? All his artifices of concealment shall be unavailing, and all the plans of practice disguise no longer. He will be seen as he is, and he will receive the doom he deserves. There will be *one* place, at least, where the closet and the disguise will be of no use. To exercise this judgment implies the power of searching the heart; of knowing the motives of men; of weighing and unfolding all the purposes and plans of the soul. Yet this is intrusted to Jesus Christ, and the fact that he will exercise this, shows that he is God. (2) That Jesus Christ is either the Jew or Gentile, infidel or Christian. The day of judgment, therefore, will be a day of the full and perfect development of all the plans and purposes that have ever been entertained in this world. ¶ *By Jesus Christ.* The fact that Jesus Christ is appointed to judge the world is frequently declared in the Bible. Acts x. 42; xvii. 31; 2 Tim. iv. 1; 1 Pet. iv. 5; John v. 22, 27; 1 Cor. iv. 5; Matt. xxv. 31, 32. ¶ *According to my gospel.* According to the gospel which I *preach*; comp. Acts xvi. 31; 2 Tim. iv. 8. This does not mean that the gospel which he preached was the only rule by which God would judge all mankind, for he had just said that the heathen would be judged by a different rule, ver. 14. But it means that he was intrusted with the gospel to make it known, and that one of the great and prime articles of the gospel was, that God would judge his world by Jesus Christ. To make this known he was appointed; and it could be called his gospel only as being a part of the important message with which he was intrusted.

17. *Behold.* Having thus stated the *general principles* on which God will judge mankind, the apostle shows how they condemned the Gentiles; and having removed all objections to them, he now proceeds to confine part of his argument, to show how they condemned the Jews. ¶ *Thou.* As the word *behold*, he calls their attention to it, as to an important subject; and as the word *thou*, he proceeds to state their privileges, before he shows them how those privileges might enhance their condemnation. He admits all their claims to pre-eminence in privileges, and then proceeds in the following proceeds to show how, if abused, these might deepen their final condemnation. ¶ *Art called a Jew.* It is however, that the word rendered *behold* is in many MSS. written in two words, *ei ki*, instead of *ide*. If this, as is probable, is the correct reading it should be rendered, "if thou art called thou art," &c. Thus the Syriac, Latin, and Arabic read it. ¶ *Thou art called.* That is, thou dost bear the name, or pretendest to bear it. This was one of very high honour. This is the *first* thing mentioned on which the Jew would be likely to pride himself. ¶ *A Jew.* The name Jew was given to the Hebrews were at that time generally known; and it is clear that they regarded it as a name of honour, and called themselves much on it, see Gal. ii. 15; Rev. ii. 9. Its origin is not certainly known. They were called the children of Israel until the time of Jeroboam, 1 Kings xii. 19. The tribes were carried into captivity, but two remained, the tribes of Judah and Benjamin. The name Jew was probably given to denote those of the tribe of Judah. The reason why the name of Benjamin was lost in that of Judah was probably, (1) because the tribe of Benjamin was small, and

72

18 And ¹knowest *his* will, and ²approvest the things that are

¹ Ps. 147. 19, 20.
² Or, allowest the things that differ. ² Phil. 1. 10.

comparatively without influence or importance. (2) The Messiah was to be of the tribe of Judah (Gen. xlix. 10), and the fact that he was to spring from it would therefore be one that would suggest the facts that they were descended from him, and that they had received remarkably the promises of God, and that the Messiah would be one of their own tribe. It is not wonderful that they should regard it as a special favour to be a Jew, and particularly when they added to this the idea of all the other favours conferred upon them as the peculiar people of God. The name *Jew* came thus to denote all the peculiarities of the Jewish nation and religion. ¶ *And restest in the law.* The word *rest* here is evidently used in the sense of *trusting to*, or *leaning upon*. The Jew *leaned on*, or relied on the law, as a ground of hope, and on the fact that he had the law, and on his obedience to it. It does not mean that he rested in the law as the end for that was true, but that he leaned on the *fact* that he had the law, and was thus distinguished above others. The Jew here means the entire Mosaic economy, and the fact that they had those which Moses had given. Perhaps also it includes, as it sometimes does, the whole Old Testament. ¶ *Makest thy boast in God.* Thou dost boast, or glory, that thou hast the knowledge of the true God, while other nations are in darkness. On this account the Jews felt that they were raised above all other people, and despised them. It was true that they had the knowledge of the true God, and that he had declared himself to be their God (Deut. iv. 7; Ps. cxlvii. 19, 20), but this was not to be a matter of boasting, but for gratitude. This passage shows us that it is much more common to boast of privileges than to be thankful for them, and that it is no

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82 ROMANS. [A.D. 60.

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

of an objector. It implies a degree of reverence for the character of God, and a seeming unwillingness to state an objection which seemed to be opposed to his character. It is as if the Shalum pressed itself so strong on the mind as to appear irresistible. No objection could be made which would have been more artful or impressive.

6. God forbid. Note, ver. 4. ¶ *For then.* If it be admitted that it would be right in God to punish the sinner, *how shall God judge.* How will it be right or consistent for him to judge the world. ¶ *Judge.* To judge implies the power of punishing, or the use of condemning the guilty; for if it were not right to condemn them, judgment would be a farce. This does not mean that God would condemn the Jews, but merely that the idea of *judging* men implied the possibility and propriety of condemning those who sin. It is not to be supposed that the apostle does not attempt to explain *how* it could be that God could take occasion from the sins of men to promote his glory. It may be remarked, however, that God will not sanction or approve of sin in overruling it, but from the nature of the virtue for it. The question is not, what good God may bring out of it, but what does the virtue itself require? Shall the character of the offender be treated as that of the innocent? It is not what God may do in overruling the offence when it is committed, The just punishment of the murderer is not prevented by the good that may be by his own desert, and not from any stipulation for integrity and upright-ness in the whole moral system. Even his trial, or those measures which may accrue to the police for detecting him; or any security which may result to the commonwealth from his punishment, are not the reasons why he is justly to be put to death, but because he has committed murder. Nor should any of these facts or advantages which may result from his execution, be pleaded in favour of the murderer, or be set in the scales with the sinner under the divine administration. It is indeed a truth (Ps. lxxvi. 10) that the wrath of man shall praise God, and that he will take occasion from man's wickedness to glorify himself; but this is not the moral ground of acquittal for the sinner.

7. For if &c. This is an objection similar to the former. It is indeed but a different statement of the *truth of God.* His truth or faithfulness in *adhering* to his threatenings. His veracity in executing his threats. By their guilt he will take occasion to show his own truth, or their crime will furnish occasion for such an exhibition. ¶ *Hath more abounded.* How can it be right for God to punish me? His truth will be shown by the fulfilment of all his promises to his people, and by his faithfulness to his word. He also is shown by fulfilling his threatenings on the guilty. It will, therefore, be seen that in the very execution, that is, their condemnation will furnish new and striking instances of his truth. Every lost sinner will be, therefore, an eternal monument of the truth of God. ¶ *Unto his glory.* By means of my lie, or as one of the results of my falsehood. The word *lie* here

83

A.D. 60.] CHAPTER III. 83

unto his glory, why yet am I also judged as a sinner?

means falsehood, deceitfulness, unfaithfulness. If by the unfaithfulness of the Jewish people to the covenant, God has taken occasion to glorify himself, how could they be condemned for it? ¶ *Unto his glory.* To his praise, or so as to show his character in such a way as to excite the emotions of gratitude, love, and profound awe. ¶ *Why yet am I, &c.* How can that act be regarded as evil, which has been overruled to the glory of God? The fault in the reasoning of the objector is this, that he takes for granted that the *direct* tendency of his conduct is to promote God's glory, and that the sole reason why he is not by God's mercy that tendency, or overruling it, that he obtains his end. The apostle replies, that the way to honour the law, or to promote the security of society, but just the reverse. Still, his execution shall avert the direct tendency of his crime, and do more to honour the law, and to promote the peace and security of the community by restraining others.

8 *And not rather.* This is the answer of the apostle. He meets the objection by showing its tendency if *carried out*, and if it were made a principle of conduct. The meaning is, that this is not the way in which it is stated by sin, and if a man is not therefore to be condemned, or held back from sin, by the fear of punishment from crime, why not carry the doctrine *out, and make it a principle of conduct, and sin, that* THE MORE WE LIE, *the more we do to promote his glory.* This was the real meaning of the objection. And yet this was a result so shocking and monstrous, that all that was necessary to show the falsehood of the objection was merely to state this consequence. Every man's moral feelings would recoil at the doctrine; every man would know that it could not be true; and every man would see the folly of the objection was not valid. ¶ *As we be slanderously reported.* Greek, *as we are blasphemed.* This is the legitimate and proper use of the word rendered *slander.* It is to speak in a prejudicial and calumnious manner. ¶ *As some affirm, &c.* Doubtless there was a class of persons, who, it is not known. It was doubtless, however, some perversion of the doctrines that the apostles preached. The doctrines which were thus misrepresented are those which Paul and the other apostles taught that the *sins* of men were the occasion of promoting God's glory in the plan of salvation. That "where sin abounded, grace did much more abound" (Rom. v. 20); that God, in the salvation of men, would be glorified just in proportion to the number of those whose sins he forgave. This was true; but how easy was it to misrepresent this as teaching that men ought to sin in order to promote God's glory! and how easy was it to draw inferences which were drew from the doctrine, to state it as what the apostles actually taught! This is the common manner in which charges are brought against others. Men draw an inference themselves, or suppose that the doctrine leads to such an inference, and then charge the inference as what is actually held and taught. There is one maxim which should never be departed from: *Every man is to be held responsible for the inferences which he may draw from his doctrine, and that is never to be represented as holding any tenet which he rejects, and which he considers as unfavourable only for what he avows.* ¶ *Let us do evil.* That is, close sinning, or sin in order to promote it, as much as truth or possible. ¶ *That good may come.* That God may take occasion by it to promote his glory. ¶ *Whose damnation is just.* Whose condemnation is right. See Gen. xix. 24. This does not necessarily refer to future punishment, but it seems that the apostle regarded the condemnation as already pervaded the doctrines of the Christian religion, and

84

84 ROMANS. [A.D. 60.

affirm that we say,) Let us do evil, that good may come? whose damnation is just.

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

account the apostles of teaching this doctrine, was deserving of condemnation or punishment. This he expressly disowns, in strong language, as what he abhorred. ¶ *Whose damnation is just.* Thus he silences the objection. And this he teaches, as a great fundamental truth, that the sinner is to be held responsible for the proof resulting from. This is a universal rule. And this is in no case to be departed from. Whatever is *evil* is not to be done under any pretence, however much good we may think will result from it; any advantage to ourselves or to our cause; or even any benefit to the cause of God, will not sanction or justify the deed. Strict, unswerving, undeviating integrity and honesty is to be the maxim of our lives; and in such a course we are to leave the issues, as to the blessing of God.

9 *What then?* This is another objection which was made to the doctrine of his epistle. "What follows?" or are we to infer that we are better than others?" ¶ *Are we better than they?* Are we Jews better than the Gentiles? Have we any advantage over them? Any advantage as to character and prospects, over the Gentiles? These questions are designed to lead the apostle to debate, to sift, above justification before God. The apostle had admitted that the Jews had had many peculiar advantages in some respects, but he now affirms that those advantages did not make a difference between them and the Gentiles about justification. ¶ *No, in no wise.* By no means. That is, the Jews have no preference or advantage over the Gentiles in regard to the way in which they are justified by God. They have failed to keep the law; they are sinners; and if they are justified, it must be in the same way in which the Gentiles are justified, that is, before proof, &c. Chap. i. 21–32; chap. ii. ¶ *Under sin.* Under the power and dominion of sin. I

we have before proved both Jews and Gentiles, that they are all under sin:

10 As it is written, There is none righteous, no, not one:

10. *As it is written.* The apostle is reasoning with Jews; and he proceeds to show from their own Scriptures, that what he had affirmed was true. That is, that they, as well as the Jews, in the matter of justification, had no advantage or preference over the Gentiles, for they had all failed to keep the law which had been given *him*, as the Gentile had failed to keep the law which had been given Jews; and that both, therefore, were exposed alike to the wrath of God, incapable of being justified and saved by their works. To show this, he appeals to the Jews to show what was *the character of the Jewish people*; or to show that according to their own Scriptures, they were sinners no less than the Gentiles. The object is not to show the character of the Jews, not that of universal depravity. The interpretation should be kept in view in regard to the passages on the Jews, and the quotations should not be adduced as directly proving the doctrine of universal depravity. In a certain sense, which will be explained, they may be considered as bearing on that subject. But their direct reference is to the Jews. ¶ *As it is written.* The words in this, are taken from various parts of the Old Testament. The design of the apostle in bringing together this list of sin was not confined to any particular period of the Jewish history, but pertained to them as a people; that it had characterized them as a nation, and individuals among them. Most of the passages are quoted in the language of the Septuagint. The first part of ver. 10, is from Ps. xiv. 1–3; and from Ps. lii. 1–3. The 12th Psalm is the same as the 14th, with some slight variations.

(Yet if we search Ps. xiv. and lii., from which the principal part of these verses are taken, we shall be constrained to admit that their original application is nothing short of

85









88 ROMANS. [A.D. 60.

things soever the law saith, it saith to them who are under the law; that *every mouth may be* — ch. iii. 19.

become *guilty before God*. He needed, as much as the Gentile, the benefit of some other plan of salvation. (2) These passages show us how to use the Old Testament in the Christian dispensation. They are to be adduced not as showing directly what the character of man is, but to show what God's method of dealing with man, what man is when under the most favourable circumstances, in different situations, and at different periods of his history. They are adduced as facts which show what the race is. And as past facts are uniform; as man was, in the most favourable circumstances, has been aided, if followed, by God, so is he now, independently of man everywhere. It is settled by the *facts* of the world, just as any other question is settled in a court of law by the uniform concurrence of facts in all circumstances and times. Ancient facts, and quotations of Scripture, therefore, are to be adduced as proofs of what man is in every department of action, and as it is lawful for us to use them. (3) It may be observed, also, that this passage has given a view of human depravity which is very striking. He does not represent it as existing in one part, or in one set of actions; he specifies each member and each faculty as being perverse, and inclined to evil. The depravity extends to all the departments of our nature. The throat, the mouth, the feet, the lips are all involved in it; all are perverted, and all are employed in the service of sin. The *entire* man is corrupt; and the painful description applies to every department of action. (4) If such was the character of the Jews, favoured as they were in many respects, what must have been the character of the heathen? We are prepared to see the truth of the picture in chap. i, and elsewhere, of the sad state of the pagan world. (5) What a melancholy view we have then of human nature! From whatever quarter we contemplate it, we come to the same conclusion. Whatever record we examine; whatever history we read; whatever country we visit; in cottage, palace, or city, we find the same facts, and are forced to the same conclusion. All are involved in sin, and are polluted, perverted, and ruined. Our only hope, under such circumstances, is to look away, and lift our eyes with gratitude to the God of mercy, that he has pitied us, and has devised, in the gospel, a plan by which "those ruins may be built again," and lost, fallen man be raised up to forfeited "glory, honour, and immortality." ¶ *Every mouth.* See Note on ch. iii. 19. We all admit. It is a somewhat plain point. ¶ *That every mouth.* Whether given as prediction or history, it is equally certain. Whatever things are found in the law. ¶ *The law saith.* This means here evidently the Old Testament. From that the apostle had been drawing his proofs, and he has a right to suppose we have to understand the whole of the Old Testament by this. ¶ *It saith to them who are under the law.* That it speaks only to those to whom it is expressly given. ¶ *It saith to them.* To the Jews, and to them for whom it was expressly intended; to them for whom the law was made. The apostle makes this remark in order to prevent the Jew from evading the force of the argument, by saying that the proofs from their own acknowledged laws, from writings given expressly to them, from their own records of their own history, and which they admitted to be divinely inspired. These proofs, therefore, they could not evade. ¶ *That every mouth may be stopped.* That it, all may be silenced. See Notes on Matt. v. 22; Ps. cvii. 42. It denotes that they would be thoroughly convinced; that they would have nothing to say; or else that they would have nothing to reply; that all objections would be silenced. Here it denotes that the

of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.

argument for the depravity of the Jews from the Old Testament was so clear and satisfactory, that nothing could be alleged in reply. This may be regarded as the design of the apostle in this argument, and the expressions may refer not to the Jews only, but to all the world. In removing such, perhaps, is their argument. ¶ *The Gentiles are all under sin.* They are all represented as by a violation of the laws of nature. *They sin* against their own consciences; and they are all guilty before God. See Notes before chap. i. 18. The Jews have also been shown to be guilty; all their objections have been silenced by an independent train of remark; by appeals from their own laws, and proofs drawn from the authority which they admit. Thus the mouths of both are stopped, and all the world are shown to be guilty before God. ¶ *I regard,* therefore, the word "that" here (for as referring, not particularly to the argument from the law of the Jews, but to the whole argument, as now expressed, embracing both Jews and Gentiles. His conclusion is thus expressed in a manner which would be equally adapted to the two great divisions of mankind. ¶ *And all the world.* Both Jews and Gentiles, for so the strain of the argument shows. That is, all who are not justified by faith in Christ; all who are not pardoned. All are guilty where there is not some plan of justification, or some method by which is not applied to justify them. The apostle in all this argument speaks of what man is, and ever would be, without some plan of justification provided by God. ¶ *May become guilty.* May be. They are not made *guilty* by the law; but the argument *from* the law is, that they are proved that they are guilty. ¶ *Guilty before God* (*written up God*). Margin, *subject to the judgment of God.* The phrase is taken from courts of justice. It is used of a criminal who is arraigned or defended himself; against whom, therefore, the charge or the indictment is found true; and who is to be consequence subject to punishment. The idea is that of subjection to punishment; but always because the man personally deserves it, and because, therefore, he is justly subject to what he ought to be punished. It is never used to denote simply an obligation to punishment, but with reference to the fact that the punishment is personally deserved. The word *guilty* (ὑπόδικος) is not elsewhere used in the New Testament, nor is it found in the Septuagint. ¶ *That every mouth may be stopped.* See above, (1) That in order to guilt, there must be a law, either that of nature or by revelation (chap. i. 5, 32; ii. 12); and, (2) That in order to guilt, there must be a violation of that law, which may be charged on them as individuals, and for which they are to be held responsible to God.

20. *By the deeds of the law.* By works; or by such deeds as the law requires. The word *law* has, in the Scriptures, a great variety of significations. It is used to denote anything in a rule of conduct prescribed by superior authority. The course of reasoning in these chapters shows the sense in which the apostle uses it here. He had shown (chap. i.) that to those rules or laws by which the Jews and Gentiles pretended to frame their lives, they had not conformed, and could be justified by no conformity to those laws. He had shown (chap. i. 18—32) that even the entire Gentile world had violated the laws of nature, the rules of conduct which were dictated by reason, tradition, and conscience. He had shown the same (chap. ii. 1—iii. 8) of the Jews, that they had themselves failed in rendering obedience to their law. In both these cases the apostle has referred to their own revealed laws, but to the moral law; whether that law was made known by reason or by revelation. The apostle had not here discussing the question whether the Jews had been obedient to their ceremonial law, but whether they had been found holy, i.e. whether they had obeyed



90 ROMANS. [A.D. 60.

21 But now the righteousness of God without the law is manifested,

the moral law. The conclusion was, that they had not been holy, and that therefore they could not be justified by that law. That the apostle had been endeavoring to show, that justification could not be had by any law of Jew or Gentile, and that it must be accomplished in some other way. ¶ *Being witnessed.* Being borne witness to. It was not a new thing that it was to be done. The Old Testament. The apostle makes this observation with special reference to the Jews, the first books of Moses. And the apostle means to say that this doctrine was found in these books, as well as in the law, the commandments, or in the law, strictly so called. It is not a part of law to be found in ceremonies, or in rites and modes of worship. That it was found in those books, the apostle





92



93



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100



100 ROMANS. [A.D. 60.

CHAPTER IV.

WHAT shall we say, then, that Abraham, *our* father as pertaining to the flesh, hath found?

first, from the fact that Abraham was so justified, ver. 1-5; secondly, from the fact that the same thing is declared by David, ver. 6-8.

1. What shall we say then? he asked, whether this justification was not in consequence of their being circumcised, and of their having been under the law? Abraham was justified by faith before he was circumcised, and that even his circumcision was a subsequent thing and a public seal or attestation of that fact.

2 For if Abraham were justified by works, he hath *whereof* to glory; but not before God.

3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.

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

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

6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,

7 Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered.

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

2. For what saith the scripture? The inspired answer of Abraham's faith, recorded Gen. xv. 6, is cited and was to settle the question. This answer is found in Gen. xv. 6. ¶ Abraham believed. Literally, "And he Abraham believed Jehovah." The sense is substantially the same, as the expressed terms in the act of believing. The faith which Abraham exercised was the belief of a promise. It was the state of heaven to consider. This promise was made to him when he had no child, and when there was no prospect of such a posterity. See the strength and nature of this faith further illustrated in ver. 18-21. The

101



A.D. 60.] CHAPTER IV. 101

circumcision, all legal observances are useless to justification: what is the advantage of circumcision? What benefit did Abraham derive from it? Why was it appointed? And why is it mentioned so frequently in the history of his life?" A similar question was asked in chap. iii. 1. ¶ *Hath found.* Has received from God. What advantage has Abraham derived from his faith? This is the question. ¶ This is the answer of the apostle. If Abraham was justified on the ground of his faith, he had no ground of boasting, or to claim praise. He might regard himself as the author of it, and take the praise to himself; see ver. 4. The inquiry, therefore, was, whether Abraham was justified by his works. Abraham, there was to be found any such statement of a reason for self-approbation and boasting. ¶ *Not before God.* In the sight of God. That is, in his recorded judgment, he had no ground of boasting on account of works. To show this, the apostle proceeds to the case of Abraham, to show that there was no such record as that Abraham could boast that he was justified by his own works. In the sight of all men, so it follows that Abraham had no just ground of boasting, and of course that he was not justified by his own works. The sense is clearly given in the paraphrase of Calvin. "If Abraham was justified by his works, he might boast of his own righteousness, but he has no ground of boasting before God. Therefore he was not justified by works."

3. *For what saith the scripture?* The inspired answer of Abraham's faith, recorded Gen. xv. 6, is cited and was to settle the question. This answer is found in Gen. xv. 6. ¶ *Abraham believed.* Literally, "And he Abraham believed Jehovah." The sense is substantially the same, as the expressed terms in the act of believing. The faith which Abraham exercised was the belief of a promise. It was the state of heaven to consider. This promise was made to him when he had no child, and when there was no prospect of such a posterity. See the strength and nature of this faith further illustrated in ver. 18-21. The

102



102 ROMANS. [A.D. 60.

therefore, is not counted or righteousness, or accepted in any way instead of it; but is counted only *unto*, i.e. in order to the exercising of righteousness, or to the end of being our righteousness, that justifies, the apostle repeatedly tells us, that it is "counted for righteousness." It is not the act of faith indeed to carry the instrument of imputation, and use therefore no more be said to be imputed for righteousness than the beggar's hand with the money that relieves his indigence, or the note that saves his credit. Gen. l. 17, 18, 20; Phil. iv. 8, 9.

Faith is uniformly an act of the mind. It is not a created essence which is placed within the mind. It is the mind itself exercising the ordinary of the soul, and placed within it by almighty power. It is not a principle of holiness, or a principle of *faith* is so interesting as a principle of joy, or a principle of sorrow, or a principle of reverence. God promises the man believes, and this is faith. See Rom. i. 17.

A principle is the "element or original cause," out of which certain consequences flow. Thus the principle of gravitation is that law or act of the mind by which bodies tend to the earth. In this sense it is a principle. But faith is not a principle in this sense, but is imputed *for* or instead of righteousness. See the Notes above.]

While the word *faith* is sometimes used to denote religious doctrine, or the system of truth which we believe, (Acts vi. 7; Rom. i. 5, x. 8, xvi. 26; Eph. iv. 13, &c.; 1 Tim. ii. 7, &c.), yet, when it is used to denote the exercise of the mind of man, it always denotes an *action* of the mind exercised in relation to some object, or some promise, or threatening, or declaration of some other kind. The word which in Heb. xi. 1 is translated by the word *hope*, (ὑπόστασις) means literally, to stand, to extend, to support, and then to support, to sustain, to depend, i.e. to impute by a man to himself. Rom. iv. 3, 5, 6, 8, 9, 11, 22, 23, to be imputed to him. It occurs only in the following places: 2 Sam. xxiii. 5; Est. viii. 7; iv. 24, 25; Isa. xxxiii. 5; Jer. xlix. 20; l. 45; Lam. ii. 8; Ezek. xxi. 14; Jer. xlix. 30; Gen. l. 20; Ps. xxxiii. 10; Isa. xlvii. 10; Jer. xxix. 11; Jer. xxxii. 8; Ps. xxi. 11; xxi. 3; Jer. xl. 10; xlviii. 2; Amos vi. 1; Ps. v. 7; Isa. lii. 7, 8; Jer. xxvi. 7; Mic. ii. 7; Neh. i. 11; Jer. xviii. 20; Isa. xxxvi. 15; Jer. xxxvi. 25; Neh. i. 11; xxvi. 2; Isa. x. 7; Job xii. 11; xxxiii. 10; Gen. xvi. 6; xxvii. 13; 1 Sam. i. 16; Ps. xxxvii. 7; Isa. xxxvi. 7; Job xl. 10; Job xl. 8; xlv. 16; Isa. xlii. 17; 1 Kings x. 21; Num. xxii. 37, 38; Prov. xvii. 6; Isa. xl. 11; Lam. iv. 3; Isa. xl. 15; Gen. xxxi. 16. I have examined these places with care, and I think that my examination have come to the conclusion, that there is not one in which the word can be rendered as denoting the act of imputing, assisted to the benefit of this, it is also existed in the book of God's reconciliation, and forgiveness, and blessedness, as one particular, and, as it is, not retracted, as if we ourselves had not perfectly innocent and obedient.

The word *faith* is sometimes used to denote the form of the proposition or tenets to which it is applied. Thus the sense is been such persons, or persons, and in Scripture, clearly to denote the act of the mind in believing. See also "true faith," Titus i. 4; 1 Tim. i. 2; "sound faith," Titus i. 13; "pure faith," 1 Tim. i. 5; "unfeigned faith," 2 Tim. i. 5; "faith of God's elect," Titus i. 1; "faith of the operation of God," Col. ii. 12; "faith of the gospel," Phil. i. 27; "common faith," Jude 3; "holy faith," Jude 20; "precious faith," 2 Pet. i. 1; "faith once delivered to the saints," Jude 3; "faith which was once delivered unto the saints," Jude 3; "faith which was once delivered unto the saints," Jude 3; "faith which was once delivered unto



104



105



106



106 ROMANS. [A.D. 60.

7 *Saying, Blessed are they* whose iniquities are forgiven, and whose sins are covered.

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

9 Cometh this blessedness then

and admitted to his favour, and who is to be treated henceforward as though he had not sinned. That is, his justification. ¶ *Blessed are they*, &c. Happy are they; they are highly favoured; see Note, Matt. v. 3. ¶ *Whose sins are covered.* Are concealed, or hidden from the view. Or, which God will no more look, and which he will not punish. Compare "By those words," says Calvin (in loco), "we are taught that justification is nothing else than the forgiveness of sin." The word here has not reference to the atonement, but is expressive of *hiding*, or *concealing*, or of *forgiving* sin.

8 *Blessed is the* man, &c. On whom the Lord will not charge his sins; or who shall not be *reckoned* or regarded as righteous. The meaning is that the apostle meant by imputing faith without works. It is to pardon sin, and to treat with favour; not to reckon or charge a man's sin to him; but to treat him as if he had not sinned. Nothing need urgently (ver. 3), as though the sin had not been committed. The word *impute* is used here in its most natural and appropriate sense, as denoting to charge on man that which properly belongs to him. See the Note on ver. 3.

9 *Cometh*, &c. The apostle has now prepared the way for an examination of the inquiry whether this happiness pertains to the circumcision? or whether it was extended also to the law? Having shown that the doctrine which he had taught is unanimous with the doctrine which he was defending, the only remaining inquiry was whether it was after he was circumcised or before; whether in consequence of his circumcision or of



A.D. 60.] CHAPTER IV. 107

uncircumcision? Not in circumcision, but in uncircumcision.

11 And[1] he received the sign of circumcision, a seal of the righteousness of the faith which he had, *yet* being uncircumcised, that he

by faith after he was circumcised, the Jew might pretend that it was in virtue of his circumcision; that even his faith was acceptable, because he was circumcised. But if it was *before* he was circumcised, the whole ground was cut off; and the argument of the apostle was confirmed by the case of Abraham, the great father and model of the Jewish people, that circumcision was not the ground of his claim to justification; and that as Abraham was justified without those rites, the Jews, and all his children and heathen, therefore, might be admitted to similar privileges. ¶ *Not in circumcision.* Not being circumcised, or after he was circumcised, but before. See Gen. xii. 1–3; xv. 6; see Note, Gen. xv. 6; comp. Gen. xvii. 10.

11 *And he received the sign*, &c. A sign, or a token, of something else shown, or represented. And circumcision was placed there was a covenant between Abraham and God, Gen. xvii. 1–10. It became the public mark by which the descendants of Abraham belonged to God. ¶ *A seal.* See Note, John iii. 33. A *seal* is that mark of any kind which is impressed, or is attached to an instrument of writing, as a deed, &c., to confirm, ratify it, or to make it binding. Sometimes instruments were sealed, or made authentic, by impressing the name, or some device, which had been engraved on silver, or on precious stone. The seal was often worn by the person on a ring; Jer. xxii. 24. ¶ *Who* seal *in the eyes*, &c. Who imitate his example; who imitate his spirit; who have his faith. ¶ *Being yet uncircumcised.* Before he was circumcised. Comp. Gen. xv. 6, with Gen. xvii.

13 *For the promise*, &c. To show that the promise, or the covenant of his justification, depended, was not by the law, the apostle proceeds to show that the promise concerning which his faith was so remarkably evinced was made to him before the law was, or, then it was an additional important consideration in opposition to the Jews, that the promise connected with God depended on faith, and not on works. ¶ *That he should be heir of the world.* An *heir* is one who succeeds, or is to succeed, to an estate. ¶ *Or his seed.* His posterity. The word *seed*, is regarded as the *stock* to which reference is made, and the promise was, that Abraham and his seed should succeed to that, or should possess it as their inheritance. The promise expressly here said, "*heir of the world*" is not found in the previous promises to Abraham. All the promises was, that God would make of him a great nation (Gen. xii. 2); that his seed, or his posterity, as a nation, should be blessed (ver. 3); that his posterity should be as the stars for



106 ROMANS. [A.D. 60.

cision only, but also walk in the steps of the faith of our father Abraham, which *he had*, being yet uncircumcised.

13 For the promise, *that he* should be heir of the world,

especial sense the father of the Jewish people. In this the apostle intimates that Abraham was not to be regarded as he was, yet the Jews had a special *proprietorship* in Abraham; and that they could not be excluded from the fact that he was their ancestor. ¶ *Not of the circumcision only.* Who are not merely circumcised, but who possess his spirit and his faith. ¶ *But who also walk*, &c. Who not only are circumcision concurred with faith like his, showed that they were possessed of his spirit. Comp. Gal. v. 25. ¶ *Who walk in the steps*, &c. Who imitate his example; who possess his spirit; who have his faith. ¶ *Being yet uncircumcised.* Before he was circumcised. Comp. Gen. xv. 6, with Gen. xvii.

13 *For the promise*, &c. To show that the promise, or the covenant of his justification depended, was not by the law, the apostle proceeds to show that the promise concerning which his faith was so remarkably evinced was made to him before the law was, or, then it was an additional important consideration in opposition to the Jews, that the promise connected with God depended on faith, and not on works. ¶ *That he should be heir of the world.* An *heir* is one who succeeds, or is to succeed, to an estate. ¶ *Or his seed.* His posterity. The word *seed*, is regarded as the *stock* to which reference is made, and the promise was, that Abraham and his seed should succeed to that, or should possess it as their inheritance. The promise expressly here said, "*heir of the world*" is not found in the previous promises to Abraham. All the promises was, that God would make of him a great nation (Gen. xii. 2); that his seed, or his posterity, as a nation, should be blessed (ver. 3); that his posterity should be as the stars for

108 ROMANS. [A.D. 60.

ness not to Abraham, or to his seed, through the law, but through the righteousness of faith.

14 For[2] if they which are of the law be heirs, faith is made void, and the promise made of none effect:

multitude (Gen. xv. 5); and that he should be a father of many nations (Gen. xvii. 4). The meaning of this is one to which the apostle particularly refers (see ver. 17), is probably this: that he should be the father, not merely, as he had, of the Israelites, or his immediate natural descendants, and to their possessing the land of Canaan. But it is also regarded in the New Testament as meaning that he should be the father, by his seed his descendant, and to all his followers as the spiritual seed of the faithful. In this sense, the word *seed* the apostle calls him "the heir of the world," he sums up in this comprehensive expression all the promises made to Abraham, intimating that his spiritual descendants, all who should imitate his faith, shall yet be so numerous as to possess all lands. ¶ *Or to his seed.* To his posterity. ¶ *Through the law.* By the observance of the law; or made in consequence of observing the law; or depending on the condition that he should observe the law. ¶ *Through the righteousness of faith.* Before the law of circumcision was given, and long before the law of Moses was given, and in order to show the independence of both. ¶ *For through*, &c. In consequence of or in connection with the strong confidence which he showed in the promises of God, and in his faith.

14 *For if they which are of the law.* Who seek for justification and salvation by the law. ¶ *Faith is made void.* Faith would have no place to the scheme; and consequently the strong commendations bestowed on the faith of Abraham, would be unmeaning. ¶ *The promise made of none effect.* If men are justified by the law, they cannot be by faith, and faith would be unnecessary, and the promise be made void. &c. A promise looks to the future. Its design and tendency is to



110



111



112



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114



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118



118 ROMANS. [A.D. 60.

6 But God commendeth his love towards us, in that, *while we were yet sinners, Christ died for us.

7 Much more then, being now

might be expected to occur. ¶ *For a good man.* That is, not merely a man who is mildly just; but a man whose character is one of high moral establishment, tenderness. It is evident that the case of such a man would be much more likely to appeal to our feelings, than that of one who was a sinner. Scarcely for a righteous man is susceptible of tender friendship; and probably the apostle intended to put the case of a man for whom we would be willing to expose life for a kind, tender, faithful friend. ¶ *Some would even dare to die.* Some would have courage to give his life, if by that means his friend could be saved, have rescued. The affecting case of Damon and Pythias is cited by the ancients as an example. Condemned by the tyrant Dionysius of Sicily, and obtained leave to go and settle his domestic affairs on promise of returning at a stated hour to the place of execution, Pythias actually returned to undergo the punishment; if Damon should not return in time, he would suffer in his room. Struck with admiration of the tyrant, Damon returned at the appointed moment, just as the sentence was about to be executed on Pythias; and Dionysius was so affected with the fidelity of the friends, that he remitted their punishment, and entreated them to permit him to be admitted a third friend. Max. 4. 7. This case stands almost alone. Our Saviour says that it is the highest expression of love among friends, that one would be willing to die for his friend. *John xv.* 13. The friendship of David and Jonathan was of this character, that one would have been willing to lay down his life for the other.

8 *But God commendeth, &c.* God has exhibited or showed his love in this unusual and remarkable manner.

justified by his blood, we shall be *saved from wrath through him.

10 For if, when we were enemies, we were reconciled to God

¶ *His love.* His kind feeling; his beneficence; his willingness to submit to sacrifice to do good to others. ¶ *Commendeth.* Greek, *Setteth forth, or causes to commend.* In this, his love surpasses all that has ever been manifested among men. ¶ *Christ died for us.* In our stead; to save us from dying. He has suffered in our room, dying himself on the cross, saved us from dying eternally in hell.

9 *Much more then.* This is much more reasonable to expect it. There are fewer obstacles in the way. If, when we were enemies, he overcame all that was in the way of our salvation, much more may we reasonably expect that he will afford us protection now that we are his friends. ¶ *Being now justified.* Being now accepted as his friends. ¶ *By his blood.* By his death; Note, chap. iii. 25. The fact that we are pardoned, accepted, and sanctified by it, receives as sacred in the eye of God; bestows a value on the blood of Christ, and places it at the gates of our redemption, and is a pledge that he will keep that which has been so dearly bought. ¶ *Saved from wrath.* From hell; from the punishment due to sin; Note, chap. i. 8.

10 *For if.* The idea in this verse is substantially expressed in the preceding part of the verse. 9. The apostle dwells on the thought, and places it in a new light, in order to show the unreasonableness of the position. ¶ *When we were enemies.* The work was undertaken while we were enemies. From being enemies we were reconciled. ¶ *We were reconciled.* Thus it was commenced by God; its foundation was laid while we were enemies. ¶ *By the death of his Son.* By a determined purpose on the part of God to perform it; and he has thus given a pledge that it shall

by the death of his Son, much more, being reconciled, *we shall be saved by his life.

11 And not only so, but we *joy in God, through our Lord Jesus Christ, by whom we

by parhaps. ¶ *We were reconciled.* Were made friends. Were brought to our duty. In this sense *Christ died and arose.* We became his friends, laid aside our opposition, and consented him as our friend and portion. See Note, chap. iii. 25. Comp. Note, 2 Cor. v. 19; Col. i. 21; Eph. ii. 16. It may be proper to remark, however, that in both these texts a reconciliation is said that there have been removed by the death of Christ; and that a union has thus been effected. This has been done, not by any change in the mind on the part of God—by reconciling the banner of his love; showing his hatred of sin; upholding his justice, and maintaining his truth, at the same time that he saved the sinner. Note, iii. 26. And on the part of man, by removing his unwillingness to be reconciled to God, by changing and sanctifying his heart; by renouncing his hatred of God, and of his law; and bringing him into submission to the government of God. So that the sinner, who was before unwilling to be in his friend, he is pleased with his law, his character, and his plan of salvation. This is the reconciliation accomplished by the sacrifice of the Lord Jesus as an offering in our place. ¶ *Much more.* It is much more to be expected; there are still stronger reasons for the exercise of confidence to show it. ¶ *By his life.* We were reconciled by his death, when he was a bleeding victim, lifeless, and suffering condition. Death has the appearance of great feebleness; the death of Christ had the appearance of the defeat of his cause. His enemies seemed to have triumphed over him on the cross, and in the tomb. Yet the effect of this death, when apparently so powerful, was to reconcile us to God. If in this state, when humble, despised, dying, *dead*, he had power to accomplish so great a work as to reconcile us to God, how much more may we expect

that he will be able to keep us now that we are his friends, and that we are his exalted Redeemer. If his lifeless body possess so great power as to reconcile us, how much more shall his full, vigorous powers as an exalted Saviour be employed to keep and to save us. This argument is but an expansion of what the Saviour himself has said, John xiv. 19, "Because I live, ye shall live also."

11 *And not only so.* The apostle states another effect of justification. ¶ *We also joy in God.* In ver. 2, he had said that we rejoiced in the hope, and in hope of the glory of God. But he here adds that we rejoice in God *himself*, in his existence; his attributes; his justice, holiness, mercy, truth, and love. We are not merely glad that God is such a being as he is; and glories that the universe is under his government, but we rejoice supremely in him; he finds no pleasure in him; he fears or hates him; and deems him unqualified for universal empire. But it is the characteristic of true piety, that the heart is reconciled to God; reconciled to God, that we rejoice in him as he is; and find pleasure in the contemplation of his perfections as they are seen and set forth in the Scriptures. ¶ *Through our Lord Jesus Christ.* The Author of our Lord Jesus, who has revealed the true character of God, and who has thus reconciled the sinner to him. ¶ *The atonement.* Margin, or reconciliation. This is the only place where this word occurs, though we used the word *atonement* in the New Testament. The word frequently occurs in the Old, Ex. xxix. 33, 36, 37; xxx. 10, 15, 16, &c. As it is rendered in the margin, *reconciliation* or *ransom*, or the sacrifice by means of which reconciliation is effected between God and man. The word in the New Testament has a different sense. It means the reconciliation itself between God and man; not the means by which reconciliation is effected. It denotes, not that we have received a

ransom, or an offering by which reconciliation might be effected, but that in fact *we have become reconciled* to God. This is the proper and usual meaning of the English word *atonement*—AT ONE ment—*being at one, or reconciled.*

It seeks to make atonement
Between God and sinners reconciliation.
SHAKSPEARE.

The Greek word which denotes the reconciliation itself, or that which constitutes it effected, is different from the one here; see Note, chap. iii. 25. The word here used is that which is never used to denote such an offering, but denotes the reconciliation itself.

12–21. This passage has been usually regarded as the most difficult part of the Epistle to the Romans. It is the design of these Notes to enter into a minute criticism of contested points in the Epistle; but in the general discussion of the passage, may find it to the professedly critical commentaries; and especially to the commentaries of Tholuck and of Professor Stuart. The difficulty in the understanding of the passage is, in general bearing, is not difficult; and probably the whole passage would have been found *far less difficult* if it had not been for the attempt to find out some new and the subject of man's sin, and if a strenuous and indefatigable effort had not been made to find out what it was and what it was never designed to teach. The plain and obvious design of the passage is this, *to show one of the benefits of the death of Jesus Christ.* That that doctrine produced peace, ver. 1. (2) That it produces joy in the prospect of future glory, ver. 2. (3) That it sustained the soul in afflictions, (a) by the regular tendency of afflictions to produce these effects, ver. 3, and (b) by the fact that the Holy Ghost was imparted to the believer. (4) That this doctrine rendered it certain that we should be saved, because if God loved us when we were enemies, this was the highest expression of love, ver. 7, 8; and because, if we were reconciled when we were alienated, we should be saved now that we are the friends of God, ver. 9, 10. (5) That it led us to rejoice in God *himself*; produced joy in his presence, and in all his attributes, ver. 11. (6) That it was the only remedy on that great mass of evil which had been introduced into the world by sin, and to prove that, the benefits of the atonement were far greater than the evils which had been introduced by the acknowledged efforts of the sin of Adam. "The design is to exalt our views of the benefits of the death and the plan of justification through him, by comparing them with the evil consequences of the sin of our first father, and by showing that the blessings in the one case greatly overbalance the evil of those evils, but far beyond this, so that the grace of the gospel has reigned through all the abounding sin." (Prof. Stuart). In doing this, the apostle admits, as an undoubted and well-understood fact—

1. That sin came into the world by one man, and death as the consequence, ver. 12.

2. That death had passed on all; that it reigned from Adam to the time of revelation, and the express commands of God, ver. 13, 14.

3. That Adam was the figure, the type of him that was to come; that there was a resemblance, and also a resemblance between the results of his act and the results of the work of Christ. The resemblance consisted in the fact that the effects of his doings did not terminate on himself, but extended to numberless other persons, and that it was thus with the work of Christ, ver. 15–17.

4. That there were very material and important differences in the two cases. The effects of the work of Christ were far more than simply to counteract the evil introduced by the sin of Adam. The evil introduced by the effect of his act and the work of Christ are these: (1) The sin of Adam led to condemnation. The work of Christ led to justification, ver. 16. (2) The condemnation which came from the sin of Adam was the reign of death, ver. 17. The work of Christ was to deliver from sin and offences, ver. 16. (3) The work of



122



123



124



125



126



127



128



129



130



130 ROMANS. [A.D. 60.

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

PARAPHRASE.

the law. ¶ Sin was in the world. Men sinned. They did that which was sin. But sin is not imputed, i.e. they were not charged with it, not held guilty of it where there is no law. This is a self-evident proposition, that there can be no sin, if there is no law, there can be no wrong. Assuming this as a self-evident proposition, the connection is that there must have been a law of some kind, "in the world," "in the hearts," where sin was in the world, and men could not be charged with sin, if they had not violated that moral or other law. The passage here states a great and important principle, that men will not be held to be guilty unless there is a law which binds them to the duty or obligation which they have voluntarily transgressed; see Note, chap. iv. 15. This verse, therefore, proves that a law of some kind had existed from what had been said in chap. iv. 15. The apostle had affirmed that "where no law is there is no transgression." He here stated that sin was in the world, i.e. that men did so during this long period of time they had no law, they could not be charged with sin, or held to be guilty. men were then *in fact* sinners, and were treated as such, which showed that there must have been a law.

14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the

14. *Nevertheless.* Notwithstanding the fact that there was no law, no law yet death reigned. ¶ *Death reigned.* Men died; they were under the dominion of death. They were undoubtedly sufferers. The expression "death reigned" is one that is very striking, and is highly descriptive of death as a monarch, having dominion over all that period, and over all those generations. Under his dark and withering reign men sank down to the grave. It is a beautiful expression when we represent death as "the king of terrors." It is a sickening reign. It is a reign of misery. (2) His reign is absolute. He strikes down whom he pleases, and when he pleases. (3) There is no escape



A.D. 60.] CHAPTER V. 131

likeness of Adam's transgression, who is "the figure of him that was to come.

PARAPHRASE.

All must bow to his sceptre, and be humbled beneath his hand. (3) It is universal. Old and young alike are its victims. (4) It is unrelenting. (5) It would be an eternal reign if it were not for the gospel. It would reign forever and ever. (6) It is the silent tread of this terrible king would produce only desolation and tears for ever. ¶ *From Adam to Moses.* From the time when God gave the law to Adam, to the time when another revealed law was given to Moses. This was a period of about two thousand years in the division of the history of the world. Whether men were regarded and treated as sinners then, was a very material inquiry in the argument of the apostle. To prove that they were sinners was to him as full proof that they were also sons; and that sin had therefore scattered calamity and appalling woes among men. ¶ *Even over them.* Over those who had not sinned. The true explanation of the remark here is, that it reigned over those that had sinned in the same manner as the transgression of Adam. This was that which rendered it so remarkable; and which showed that the withering curse of sin had been felt in all dispensations, and in all ages. (1) The expression "after the similitude, &c." is ambiguous. It may mean, or as. The difference between their sins and that of Adam was, that they had not had a positive law. They had only the law of nature, or of conscience. The giving of a law to Adam, and again to the world by Moses, showed that the sins of men in the time



134



135



136



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153



154



155



156



157



158



159



160



160 ROMANS. [A.D. 60.

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

a Gal.iv.9.

those connections and relations which make her binding in life. It is a simple illustration; and if this had been all, we should have been spared much of the perplexity which has been felt by many commentators, and much of their wild vagaries in endeavouring to show that "men are dead to the law by the body of Christ, and Christ the new one;" or that "the old man is the wife, sinful desires the husband, and the law the adulterer" (Rue Bloom). Such expositions are sufficient to humble us, and to make us mourn over the puerile and fanciful interpretations which even wise men have given of the Word of God. ¶ *So heard by the law, &c.* See the same sentiment in 1 Cor. vii. 39. ¶ *To another man.* Literally, *to a husband*, and so under his authority as the head of the household. To him is particularly committed the humility of the family, and the wife is subject to him. See Eph. v. 22; Col. iii. 18. ¶ *She is loosed, &c.* The husband has no more authority. The connexion upon which obligation resulted is dissolved.

3 *So then if, &c.* Comp. Matt. v. 32; xix. 9; Luke xvi. 18; 1 Cor. vii. 39. The word used here (γενηται) is often used to denote being called by an oracle or by divine revelation. But it is here employed in the simple sense of being ordinarily called, or of being so regarded.

4 *Wherefore.* This verse contains the application of the illustration in the two preceding. The idea there is, that death *dissolves a connexion from which obligation resulted.* This is the single point of the illustration. Inquiring whether by the wife the apostle meant to denote the old man, or the Christian, &c. The meaning

CHAP.

is, as death dissolves the connexion between a wife and her husband, and of course the obligation of the law which binds her to him, so the death of the Christian to the law dissolves that connexion, so far as the scope of the argument here is concerned, and prepares the way for another union, or for his being united to which a new and more efficient obligation results. The design is to show that the Christian is under a far more efficient and more important efforts than the old. ¶ *Ye also are become dead to the law.* Notes, chap. vi. 2, 6, 8. The connexion between us and the law is dissolved, so far as the scope of the apostle's argument is concerned. He does not say that we are dead to it, or released from it, in the sense that it, or as a matter of obligation to obey it, for there neither is, nor can be, any such release; but we are dead to it as a way of justification and salvation. We have died, and in order to acceptance with God, we have ceased to rely on the law, having become dead to it by the body of Christ, in another place. ¶ *By the body of Christ.* That is, by his body crucified, or by his death. See the same phrase in Heb. x. 10, "Having sanctified to *by* death the sanctity," &c., i.e. by his death; Col. i. 22, "in the body of his flesh through death," &c.; 1 Pet. ii. 24, "who his own self bare our sins in his *body on the tree.*" The sense is, therefore, that by the death of Christ we are released from the law, as a way for us to that which would be sufficient to meet the demands of the law, by his taking the curse, &c. ¶ *That we should be married, &c.* Instead of remaining as we were, freed or free from the penalty, and saved by them, the curse. This released, we are at liberty to be united to the law of him who has thus bought

161



A.D. 60.] CHAPTER VII. 161

to him who is raised from the dead, that we should bring forth fruit unto God.

5 For when we were in the flesh, the motions of sins, which

STRATH. CRAIG. Passions.

so with his blood. ¶ *That ye should be married to another.* That you might be united to another, and come under his authority. The illustration in ver. 2, 3, As the woman that is freed from the law of her husband by his death, when married again comes under the authority of another, so we are made free from the law and its curse by the death of Christ, are brought under the authority of another, and chosen to him with whom we are thus united. The union of Christ and his people is not unfrequently illustrated by the most tender of all earthly connexions, that of husband and wife. Eph. v. 25–30; Rev. xxi. 9. ¶ *I will show* thee the bride, the Lamb's wife," &c. ¶ *Even to him who is raised, &c.* See the force of this explained, chap. vi. 8. ¶ *That we should bring forth fruit unto God.* That we should live a holy life. This is the point to which the whole tends. The new connexion is such as will make us holy. It is also implied that the former connexion did not tend to bring forth fruit unto death (ver. 5), and that the tendency of the gospel is to make man holy and pure; comp. Gal. v. 24, 25.

5 *For when, &c.* The illustration in this verse and the following is designed to show more at length the difference between the state of things ever applied, whether in a state of nature or of grace. It was always the same. It was the occasion of agitation and conflict in a man's own mind. It was a state in which he was under restriction; and it was true when a man was a Christian. In all circumstances the law was opposed to the corrupt mind of man, it produced the agitation and conflict. Even in the Christian's mind it produced this agitation (ver. 14–24), as he had what he would do in the mind

CHAP. Yet, being dead to that.

were by the law, did work in our members, to bring forth fruit unto death.

6 But now we are delivered from the law, that being dead

of a sinner under conviction (ver. 7–13), and consequently there was no hope of release but in the delivering power of the gospel; see chap. iii. 20, and ver. 21, chap. iii. 1–3. ¶ *In the flesh.* Unsanctified; subject to the controlling passions and propensities of a corrupt nature; comp. chap. viii. 8, 9. ¶ *Motions of sins.* Sinful affections; the same be the meaning here, and the design of this illustration is to show that we are not in this state when we are converted (ver. 4–12). This is the obvious meaning, and all the laws of interpretation require us so to understand it. ¶ *The motions of sins* (τα παθηματα των αμαρτιων) literally, the sufferings. The expression "motions of sins" conveys no idea. The original word (πάθημα) means, not *motions*, but *affections, the wrongful desires*; see the margin. The expression *passions of forth fruit* unto death. To produce crime, agitation, conflict, distress, and misery. The end to which it brought under the dominion of death; and the consequences of the indulgence of the sinful propensities would be fatal; comp. 2 Cor. vii. 10.

6 *But now.* Under the gospel. This verse states the consequences of the gospel, in distinction from the effects of the law. The way in which

162



162 ROMANS. [A.D. 60.

wherein we were held; that we should serve in newness of spirit,

and not in the oldness of the letter.

this is accomplished the apostle illustrates more at length in chap. vii., with which this verse is properly connected. The connexion is this: he is occupied in illustrating the statement in ver. 5, of the effects of the law, and after having shown that its tendency was to produce sin, guilt, and distress, he is prepared to show, vii. to take up the proposition in this verse, and to show the superiority of the gospel in this respect. ¶ *But now we are delivered.* We who are Christians. Delivered from it as a means of justification, and as a means of sanctification, both of which we were supposed, and which tended to produce pain and death. It does not mean that Christians are freed from it as a rule of duty.

[Bulwer: "are delivered from the law" is a strong expression, but it is true that the Ordinances they are "are made to be so thoroughly justified or condemned." The means of grace are not themselves the object of the grace. To say that Christians are delivered from the law "as a means of sanctification" is to say that they are not Christians in this sense, otherwise there could be no deliverance in the case. But when or to whom are the Ordinances not means of grace and sanctification? The rule of sanctification is always but here, the supreme curse. This sentiment is expressed by Dr. Owen, "Believers, who confess, "we longer placing our reliance on it as a means of obtaining and sanctifying grace," and Dr. Crisp, "I do not say that I justly preach, that "we come to rely on the law for such a purpose was not in any sense a means of sanctification." The law was supposed such a thing, and therefore to cease to look for such an effect is not a deliverance from the law."]

¶ *That being dead.* Margin, "being dead." The Greek is, "having died" (αποθανοντες). Some read it, as in the text, as if the *law* was dead; others, as if *we* had died to the law. The majority is in favour of the reading as in the margin; and the context, requires us to understand it so. So the Vulgate, Syriac, Ethiopic, the Arabic, the Vulgate, Erasmus, Calvin, Beza, Grotius, Rosenmüller, Koppe, Flatt, Tholuck, Stuart, Hodge, and others. The sentiment here, that we are dead to the law, is that which

is expressed in ver. 4. ¶ *Wherein we were held.* That is, as captives, or as slaves. We were held in bondage. ¶ *That we should serve.* That we may now serve or obey *God.* ¶ *In newness of spirit.* In a new spirit, or in a new and spiritual manner, in contrast with the former mode of applying. ¶ *The oldness of the letter.* Under the gospel we are to be of a spiritual nature, as distinguished from that practised by the Jews under the law. John iv. 24; Rom. ii. 29. The worship required under the gospel is uniformly described as that of the spirit and the heart, rather than that of form and ceremony; John iv. 24, "God is a spirit: and they that worship him must worship him in spirit and in truth;" Phil. iii. 3, "For we are the circumcision, which worship God in the spirit." Love to God is implied here in this, (1) That the form of worship here described pertained to an *old* dispensation that had passed away; and (2) That the love was a worship that was in the letter. To understand this, it is necessary to remember that the law which prescribed the worship of the Jews was regarded by the apostle as destitute of that efficacy and power in renewing the heart which the gospel was. It was a law which was a service consisting in external forms and ceremonies; in the offering of sacrifices, &c. The worship was confined to the literal requirements of the law, rather than the sincere offering of the heart, 2 Cor. iii. 6, "The letter killeth, the spirit giveth life;" John iv. 24, "God is a spirit," &c. It is not to be denied that there were many holy persons under the law, and that the spirit of true religion was sometimes presented, but it is at the same time true that the great mass of the people rested in the mere form, and that the worship was confined to the letter of the law, and not of the heart. The main idea is, that the service under the gospel are purely

163



164



165



166



166 ROMANS. [A.D. 60.

10 And the commandment, which
1 Sec Ch. 4. 15.
was ordained to life, I found to be
unto death.

he refers here must be doubtless that to which he himself elsewhere alludes, as having been under the law in his own person, depending on his own works, and esteeming himself to be blameless, Phil. iii. 6-9; Acts xxiii. 1; xxvi. 6, 7. It ceases that he was then free from sin, or that he was not conscious of it; he afterwards experienced when he was brought under conviction for sin. But he was then ignorant of its nature, and was attempting to clear it, yet he was unacquainted with its spiritual and holy nature. He stood at external conformity. He claims on the ground of his obedience. ¶ In the delusion of every self-confident sinner, and of every one who is unenlightened by the Spirit of God, Paul, as he was once easily without the law that is, without the law of Moses; but he means before the law was applied to his heart in its spiritual meaning, and before he saw it in its true light as a *merciful curse*. When it was applied to the heart and conscience. This is the state of the unconverted sinner, and may, for it cannot refer to the time when the law was given. When this was, the apostle does not say. But the expression denotes whenever it was, that the law came to him with power and efficacy on his conscience, to control, restrain, and humble him, and to show him his sin. We are unacquainted with the early operations of his mind, and with his struggles against conscience and duty. We know enough of him before conversion to know that his conscience, as he was proud, impetuous, and unwilling to be restrained; see Acts viii. 3, xxvi. 10, 11; Gal. i. 13, 14; and from his keenness and impetuosity of feeling, we may easily suppose that the holy law of God, entering his heart, and against the passions, to humble the heart, and to subdue pride, would produce only irritation, and impatience of restraint, and revolt. ¶ *His revival.* Sin, which was, as to its power over him, before dormant (ver. 9), but was now quickened into new life. The word is usually applied to a renewal of life (Rom. xiv. 9; Luke xv. 24, 32), but here it means substantially the same as the preceding word. ¶ *Sin wrought by me all manner of concupiscence.* The power of sin, which was before dormant, became quickened and active. ¶ *I died.* That is, I felt myself to be dead in trespasses and sins. It stands opposed to "I was alive," and must mean the same as the phrase "I died." The plain sense is, that the effect of the commandment was to bring him under what he calls death (comp. chap. v. 14, 15, 21), that is, sin reigned, and regard, and obedience to God ceased. Its deceiving efforts; it led to aggravated guilt and misery. It may also include the idea that he felt himself to be under condition and sentence, but that by the commandment he was stricken down and humbled, his self-confidence was blasted, and his hopes were prostrated in the dust. The whole passage would better express the humble, subdued, melancholy, and helpless state of a penitent sinner than the self-confident phrase "I died." The essential idea here is, that the law did not answer the purpose which the Jew would claim for it, to sanctify the soul and to lead to holiness, but that the corruption in the heart was to produce aggravated, unpardoned guilt and woe.

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

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

13 Was then that which is good
made death unto me? God forbid.

¶ Which was ordained to life. Which was intended to produce life, or happiness. All laws were enacted originally with this design. See Deut. xxxii. 46, 47; John iii. 36. When the apostle says that it was ordained to life, he does not mean to contradict the numerous passages in the Old Testament which speak of the law in connection with death. See Deut. xxx. 19; Ezek. xx. 11, 13, 21; xviii. 9, 21. The meaning of these passages, in the connection in which they occur, Paul, may be thus expressed: (1) The law is good; it has no evil, and is itself fitted to produce no evil. (2) leading them farther and farther from happiness, and involving them, before they are aware, in crime and death, (3) Man is to blame rather than the law, which has shown in the indulgence of evil passions. The description of Solomon in a particular case will apply to all, Prov. vii. 21-23.

¶ *By it.* By the law, ver. 8. ¶ *Slew me.* Meaning the same as "I died," ver. 9.

13, Elsewhere. So that. The conclusion to which we come is, that the law is not to be blamed, though these are its effects under existing circumstances. The cause of all this is not the law, but the corrupt nature of man. The law is good; and yet the position of the apostle is true, that it is not adapted to purify the heart of fallen man. It is adapted to show the depraved guilt, conflict, alarm, and despair. This verse contains an answer to the objection, "Is then the law sin?" ¶ *Is holy.* It not only comp. ver. 7. It goes in its nature. ¶ *And the commandment.* The word commandment is here synonymous with law, and refers to the same thing which is required. ¶ *Holy.* Pure. ¶ *Just.* Righteous in its claims and requirements. ¶ *Good.* Benevolent. ¶ *Good.* In itself good, and in its own nature tending to produce happiness. The sin and death which it produces arise not from the fault of the law. If perfectly obeyed, it would thus happiness everywhere. See a most beautiful description of the law in Psa. xix. 7-11.

167



A.D. 60.] CHAPTER VII. 167

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

12 Wherefore the law is holy, 1 Or, is

If man was perfect it was obeyed perfectly, it would produce life and happiness only. On those who have obeyed it in heaven, it has produced only happiness. (2) For this it was ordained. It was fitted to this end when perfectly obeyed, it produces no other effect. But, (3) Man is a sinner; he has corrupted his own nature, and the commandment, which is to oppose the inclination of man, and instead of producing peace and life, as it would on a being perfectly holy, it produces sin and death. The best law of a parent may be good, and may be appointed to promote the happiness of his family, and yet if a member of the family should be disobedient, and rebellious, and stubborn child, resolved to indulge his evil passions, and the law would be the occasion of calling out his spirit. The commandment, which was ordained for the good of the family, and which would be adapted to promote their welfare, is alone, of all the family, displeasing to the child. ¶ *I died.* It was to me. It produced this effect. ¶ *I slew death.* Produced aggravated guilt and condemnation, ver. 9.

11. *For sin.* This verse is a repetition, with a little variation of the sentiment in ver. 9. ¶ *Deceived me.* The word deceive usually means to lead astray or seduce from the right way; and then to destroy, utterly to slay, cause to perish, 2 Cor. xi. 3; Eph. v. 6; Col. ii. 8; 1 Tim. ii. 14; 1 Cor. iii. 18; 2 Cor. xi. 3. ¶ The serpent deceived Eve through his subtilty. The meaning here seems to be, that the wicked and rebellious propensities, excited by the law, led him astray; caused him more and more to sin, and thus, as it were, deceived him, or led him by saying him on headlong, and without deliberation, into aggravated transgression, and thus the fruits of love are deserted. Thus, sinners urge them on, deluding them, and

168



188 ROMANS. [A.D. 60.

But sin, that it might appear sin, working death in me by that which is good; that sin by the command-
ment might become exceeding sinful.

14 For we know that the law

and pure, should be changed into evil? Shall that which is holy, be the cause of death to a sinner? To answer to this, the apostle repeats that the fault was not in the law, but was in himself, and in his sinful propensities. ¶ *Made death.* Is the cause of death. See Note, chap. iii. 4. ¶ *But sin.* This is a personification of sin as in ver. 8, 9. It is represented as a living thing, as might develop its true nature, and no longer be dormant in the mind. The law of God is often applied to a man's conscience, that he may see how deep and deceitful his heart is, and that the man knows his own heart until the law thus crosses his path, and shows him what is in it, he does not understand. Note, ver. 8. ¶ *Might become exceeding sinful.* In the original this is a very strong expression, and is one of those used by Paul to express strong emotions, and which are often called by hyperbolic. In an accurate degree, to the utmost possible extent, Eph. i. 19; iii. 20; 1 Thess. iii. 10; 1 Tim. i. 7; Gal. i. 13. The phrase occurs in each of these places. The sense here is, that by the giving of the command, and its application to the mind, sin was developed, awakened, and was excited, inflamed, aggravated, and showed to be excessively malignant and sinful. This is a strong and overwhelming principle; but it was perfectly opposed to God and his law. Calvin has well expressed the sense: "It was proper that the enormity of sin should break forth by some occasion, and sometimes six should break forth by some dreadful and enormous excess (as they call it), that it might be known to be sin. This excess exhibits itself the more violently, while it turns life into death, and employs the law, which is to it that the tendency of the law is to excite the dormant sin of the bosom into active existence, and to reveal its true nature. It is desirable that the law should be holy, and that all that the law accomplishes, it is not adapted to sanctify the soul. To show that this was the design of the apostle, he immediately adds, that the law is seen to be true nature, because, (1) Man should be acquainted with his true character. He should not deceive himself. (2) Because it is one part of the law to show to man the secret feelings of the heart, and to show to all creatures what they are. (3) Because it is the design of the law to the sinner be induced to take a remedy, and strive to be saved. God often thus suffers men to plunge into sin; to set out their nature, that they may be brought to feel their danger, or the consequences of their own crimes.

¶ The remainder of this chapter has been the subject of no small degree of controversy. The question has been whether it describes the state of Paul before his conversion, or after it. It is not my design to enter into these Notes to enter into controversy, or into extended discussion. But after all that has been written, it seems to me impossible to give to this passage, I repeat it as describing the state of a man under the gospel, as description of the operations of the mind of Paul subsequently to his conversion. The interpretation is adopted for the following reasons: (1) Because it seems to me the most natural sense of the words which will strike plain men as being the natural meaning—men who have not a theory to support, and who understand language in its usual sense, and in accordance with the design of the apostle, which is to show that the law is not adapted to produce holiness in the heart. (2) It is true as it does in regard to a man before he was converted. If this relates to the man before conversion, it is a mere statement of a point already discussed. If it relates to that period also, then there is a large field of action, including the whole period after a man's conversion, in which the law, in its spiritual meaning, might still be resisted, whether the law there might not be adapted to

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196 ROMANS. [A.D. 60.

28 And we know that all things work together for good to them that

Parallel Passages

and blind; we are the creatures of a day, and are cradled before the tomb. But in the midst of our feebleness we may look to God for the aid of his Spirit, and rejoice in his presence, and lean upon his strength, and be led by his hand, and to guide us in our wanderings.

28. *And we know.* This verse introduces a new topic of consolation and support, drawn from the fact that all things are under the direction of an infinitely wise Being, who has purposed the salvation of the Christian, and who has the power to control all that they shall contribute to it. ¶ *All things.* All our afflictions and trials; all the circumstances of life through which we are required. Though they are numerous and long-continued, yet they are among the means that are appointed for our welfare. ¶ *Work together.* They do not work alone; they shall mutually contribute to our good. They take off our affections from the world; they wean us, they break about our lack, heartlessly, and dying emblems; they lead us to look to God for support, and to heaven for a final home; and they produce a softness, a tenderness, a sympathy, a humble and kind disposition. This has been the experience of all saints; and they have found that it was a blessing to say it was good for them to be afflicted. Ps. cxix. 67, 71; Jer. xxxi. 18, 19; Heb. xii. 11. ¶ *For good.* For our real welfare; for the promotion of our holiness, and the salvation of our hearts. ¶ *To them that love God.* This is a characteristic of true piety. To others, they often prove otherwise. On others they are sent as chastisements for their sins; to produce penitence instead of peace; rebellion, instead of submission; and anger, impatience, and hatred, instead of calmness, patience, and love. The Christian, is made a partaker of the divine nature, that they should be sanctified, and by doing that they should accomplish the purpose for which they are sent; the

love God, to them who are the called according to his purpose.

Parallel Passages

sinner is made more than blessed by sanctification. The word *love* here denotes the divine intention and design. ¶ *To them who are the called.* Christians are often represented as called of God. The word (κλητοὶ) is sometimes used to denote merely the fact of the offer, or calling, Mat. xx. 16; xxii. 14. But excepting in three places, it is used in the N. T. to denote those only who had accepted the call, and were true Christians, Rom. i. 6, 7; 1 Cor. i. 2, 24; Rev. xvii. 14. It is evidently used in this sense here.—to denote those who were true believers. The connection as well as the usual meaning of the word requires us thus to understand it. The purpose of God was to be called because God has invited them to be saved, and has sent into their heart such an influence as to make the call effectual to their salvation. Those who are called are those who be inclined entirely to God. ¶ *According to his purpose.* The word here (πρόθεσις) denotes not a previous purpose merely, a preparation, or a laying down anything in view of others; and is thus applied to the bread that was laid on the table of shew-bread, Mat. xii. 4; Heb. ix. 2; 1 Sam. xxi. 6. But when it means, when applied to the mind, a plan or purpose of mind. It implies that the thing is fixed, settled, determined, to regard to all who become Christians. They are not saved by chance or lap-hazard. God does not succeed now without design; and his plan is, that all who are to be saved, What he does, he always meant to do. What it is right for him to do, it was right for him to purpose to do. What God always meant to do, is his purpose or plan. That he has such a purpose is frequently affirmed, Rom. ix. 11; Eph. i. 11; iii. 11; 2 Tim. i. 9; Jer. li. 29. This purpose of saving his people is, (1) One over which a creature can have no control. It is the purpose on account of his own will, Eph. i. 11. (2) It is without any merit on the part of the sinner—a purpose to save him



A.D. 60.] CHAPTER VIII. 197

29 For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son,

Parallel Passages

by grace, 2 Tim. i. 9. (3) It is eternal, Eph. iii. 11. (4) It is such as God proposes to carry into effect in those who have been influenced by the grace of God to accept the offers of eternal life. They owe it to the mere mercy of God, and they should acknowledge it as the only source of all their hopes of heaven.

29. *For whom he did foreknow.* The word used here (προέγνω) has been the subject of almost endless disputes in the Christian church. ¶ *Did foreknow.* The literal meaning of the word cannot be a matter of dispute. It denotes simply to know before, or to be acquainted with future events. But whether it means here simply to know that certain persons would become Christians; or to ordain, and necessitate that they should become so, and be saved, has been a subject of almost endless discussion. Without entering into the full discussion of the meaning of the word, perhaps the following remarks may throw light on it. (1) It does not here have reference to all the human family; for all are not, and have not been, the objects of the favour of his love. It has reference, therefore, only to those who would become Christians, and who would be saved by certain knowledge. It was certainly foreseen, in some way, that they would believe, and be saved. There is nothing, therefore, to expect in these that is unworthy of the character of the Divine Mind, since it was certainly foreknown. (2) The event which was foreknown was certain. That is, it was seen, certain and *fixed*, since no uncertain event could not be possibly foreknown. To talk of a foreseeing a contingent event, that is, of seeing that which is not certain, which may or may not exist, is an absurdity. (a) In what way such an event was foreknown, is not revealed by the use of this word. But it must have been somehow in connection with a divine appointment or arrangement,

stone in no other way can it be conceived to be certain. While the word used here, therefore, does not of necessity refer to the divine purpose, and the phrase is an explanation of what the apostle had just said, that it was according to the purpose of God that they were called, Rom. viii. 28, it does not affirm why, or how, or on what grounds God foreknew that some of the human family would be saved. It simply affirms the fact; and the reason why this fact was so, or the grounds designated, must be determined from other sources. This passage simply affirms that those in whom God saw was fixed on them; that he regarded them as to be conformed to his Son; and that, thus knowing them, he designated them to eternal life. ¶ *He also did predestinate.* Connected with this interpretation. ¶ And from the beginning he knew them, and ended them to be saved. (b) Others, as Arminians, have understood this word to denote that they were not foreknown on account of any faith which they would exercise, or any obedience which they would themselves perform, but according to the purpose or plan which he had formed in his own mind. See the meaning of the original of this word explained in Notes on Matt. i. 1; see also Note on Acts iv. 28; and 1 Cor. ii. 7. In these places it is used to denote the divine determination, purpose, or decree beforehand; and it must have this meaning here, if it be made to correspond with the proper meaning of the word, or be intelligible. It is clear, also, that it does not refer to external privileges, but to real conversion and salvation; for it is said that they were predestinated was not the external privilege of the gospel, but conformity to the Son of God. Nothing could be more unapt than such a phrase to express stronger language that it was God's purpose to save those who will be saved.



198 ROMANS. [A.D. 60.

destinate, them he also *called*: and whom he called, them he also justified: and whom he justified, them he also *glorified*.

Parallel Passages

Eph. i. 5. *Having predestinated us unto the adoption of children by Jesus Christ unto himself.*" ver. 11, "Being predestinated according to the purpose of him who worketh all things after the counsel of his own will." ¶ *To be conformed to the image of his Son.* To resemble his Son; to be of the form with the image of his Son. We are predestinated, or God has not determine to save men, whatever their character may be. The decree has respect to their character, whether they be sinful or holy. But it has primary respect to their character. It is that they *should be holy*; and, as a consequence of this, that they should be saved. It is to the purchase which we can have that we are the subjects of his gracious purpose in the salvation of sinners by the Lord Jesus Christ. For this was the design of the decree. This is the only satisfactory proof of piety; and by this alone can we determine that we are predestinated to be saved. ¶ *That he might be the first-born.* The *first-born* among the Hebrews had many peculiar privileges. The idea here is, (1) That Christ might be pre-eminent as the model and exemplar; that he might be clothed with peculiar honours, and be regarded as the first in rank. (2) That he might still sustain a fraternal relation to them; that he might be regarded as a brother, Heb. ii. 11, where all are sons; comp. Heb. ii. 12—14. ¶ *Many brethren.* Not a few. The whole family of God, every one of the human family shall be saved.

30. *Moreover, he.* In this verse, in order to show to Christians the true consolation to be derived from the fact that they were predestinated, the apostle states the connection between that predestination and their certain salvation. ¶ *Whom he did predestinate.* All whom he did predestinate. ¶ *Them*

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

32 He that spared not his own

Parallel Passages

he also called. Called by his Spirit to become Christians. Called, not merely by an *external* invitation, but in such a way as that they in fact were led to obey the gospel. This is not an external call of the gospel, since those who are here said to be called are said also to be justified and glorified. The meaning is, that there is a certain connection between predestination and the call, which will be manifested in due time. The connection is so certain that the one may be inferred from the other. ¶ *He justified.* See Note, chap. iii. 24. Not that he justified their sins, for this was not true; and if it were, it would also follow that he would be a sinner, which would be an absurdity. It means that there is a regular sequence of events in the salvation of sinners; that he secures the calling; and the calling precedes and secures the justification. The one is connected in the purpose of God with the other; and the one, in fact, follows the other in the case of all. The purpose was to elevate. The calling and justifying in time, Rom. viii. 28, secure the glorifying probably to heaven. It means that there is a connection between justification and glory. The one does not exist without the other in its own person, and no one ever has been glorified without the act of justification. This proves, therefore, the doctrine of the perseverance of the saints, that there is a connection infallible and ever existing between the predestination and the glorifying. ¶ *He also glorified.* The subjects of this are not partakers of the other. That this is the sense is clear. (1) Because it is the natural and obvious meaning of the passage. (2) Because it is in accordance with the design of the argument of the apostle. For how would it be a source of consolation to the Christian to know that he was foreknown, predestinated, and whom he predestinated he called, and whom

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226 ROMANS. [A.D. 60.

CHAPTER X.

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

In the case of the Jews as an established principle of the divine government, and is therefore true. (2) It argues great want of proper feeling to be ignorant of God's method, that is, to say, in other words, that we have not confidence in God; or that we do not believe that he is competent to order the affairs of his own universe as well as we. (4) The doctrine of election is brought to break down all the existing distinctions of his nation, and make way for the introduction of the gospel to all nations, unless he knew that the gospel system was true. Yet the doctrine of election is not inconsistent with the perfidiousness of the Jewish people. (6) The interests of Christians are not to be affected by the unbelief or disappointment. God will keep them, and bring them to his kingdom. (7) Men still are offended at the cross of Christ. They continue and despise him. He is a rock of offence, a stone of *stumbling*, and *they* reject him, and fall into *ruin*. This is the cause why the Jews were rejected. (8) This is true as the ancient Jews brought ruin on themselves and their country, so Christ is a rock of offence, and men bring on their souls, and on the anticipated judgments and crucifixion of the Lord Jesus predicted, so will all those who work iniquity and despise him now.

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

3 For they *being ignorant of*

CHAPTER X.

1. *Brethren.* This expression seems intended particularly for the Jews, his kinsmen, Rom. ix. 3, who were strangers and foreigners, but who had embraced the Christian faith. It is an expression of tenderness and affection, showing his deep interest in their welfare. ¶ *My heart's desire.* The word "desire" (εὐδοκία) means benevolence, and the expression, *my heart's desire, and prayer to God,* means *I pray to God.* ¶ *Prayer to God.* He not only cherished this feeling, but he expressed it in prayer to God. (2) The reason why that his kinsmen should be destroyed, no pleasure in the appalling doctrine which he had been defending. He still wished their welfare; and would do all he could to promote their return to God. Ministers have no pleasure in proclaiming the truth that sinners will be lost, but they must declare the truths of the Bible that some will be lost; when they are constrained by the unbelief and wickedness of men to proclaim it of them, they will still pray that they may seek their salvation. ¶ *For Israel.* For the Jewish nation. ¶ *That they might be saved.* That they might be led to salvation from the sin of unbelief, and the consequences of sin in hell. They were exposed to the destruction of Jerusalem which were coming upon them, but to preservation from the eternal anger of God; comp. chap. xi. 26; 1 Tim. ii. 4. The reason why the Jews were not saved, was in the following manner are the following. (1) Because he had stated and defended the truth that the Gentiles were admitted to the same privileges that could be preached to a Jew; and he was desirous to show them that it was their own fault that they were not saved. (2) That he was ready to be by the prayers of truth. (3) He was rejected by them as an apostate. He had abandoned them when bearing their commission, and while on his way



A.D. 60.] CHAPTER X. 227

to execute their favourite purposes, and had preached the doctrines which were just like to destroy them. Acts ix. He had opposed them everywhere, had proclaimed their pride, their sins, their rejection of the long-promised Messiah; had forsaken all that they valued; their pomp of worship, their city, and their temple; and had gone to other lands to bear the message which they hated, and which they despised. He was willing to show them that this proceeded from no want of affection for them, but from a sincere ordained towards them the feelings of a Jew, and could give them credit for much that they valued themselves on, viz. 2. (3) He was aware of the fate which the Jewish nation deserved, was coming on them. In view of that he expressed his tender regard for them, and his desire that they might be led to God for their salvation. And we see here the proper feelings of a minister of the gospel when declaring the most terrible of the truths of the Bible (that is, the truths of the most alarming kind) overturning by cool arguments, and not harshly lamenting; stating the appalling truth, and not triumphing in it; and showing that he felt that he would have the happiness of God. So should the awful doctrines of religion be preached by all the ambassadors of God.

2. *For I bear them record.* To bear record means to be a witness; to give evidence. This Paul was well qualified to do. He had been a Jew (Phil. iii. 5), and he well knew the extraordinary exertions which they made to support their religion (Gal. i. 14). ¶ *A zeal of God.* A zeal for God. This John ii. 17, "The zeal of thine house hath eaten me up," is the earnest desire for the honour of the sanctuary has wholly absorbed my attention; comp. Ps. lxix. 9, Acts xxi. 20. "Thou seest, brother, how many thousands of Jews there are which believe, and they are all zealous of the law; xxii. 3, "And was zealous toward God, as ye all are this day." Zeal for God here means passionate ardour in the things pertaining to God or in the things of religion.

In this they were, doubtless, sincere. Many others, but sincerity does not constitute true piety, John xvi. 2, "The time cometh that whosoever killeth you will think that he doeth God service." Paul was an instance of extraordinary zeal, and in this they would be sincere, but persecution to death of apostles cannot be true religion; see also Mat. xxiii. 15; Luke ix. 54, 55; John xvi. 2; *that I ought to do,* &c. So many persons suppose that, provided they are sincere, they will be safe, and will become be accepted of God. But the zeal which is acceptable is that which arise at the glory of God, and which is founded on true benevolence to the souls of men. The zeal of the Jews was mostly to establish a system of self-righteousness, as did the Jew, or to show their attachment to the rites of their fathers. We may remark here, that Paul was not honorable to what the Jews did, and was not unwilling to give them credit for it. A minister of the gospel should be willing to do justice to the amiable qualities of men or to their zeal, and should be willing to speak of it tenderly, even when he is proclaiming the doctrine of depravity or divorce. ¶ *But not according to knowledge.* ¶ *Not according to knowledge.* Not an enlightened, discerning, and intelligent zeal. They had not correct and extensive views of God and of religious truth. Such zeal is enthusiasm, and often becomes persecuting. Knowledge without zeal becomes cold, lifeless, and inefficient. Both should be possessed by Christ as well as men. It is the union of the two—the zeal of knowledge—that makes us most effect by just views of truth and by right *feeling*—that constitutes true religion, and is the end of the dispensation and of the apostles.

3. *For they being ignorant.* The ignorance of the Jews was voluntary, and therefore criminal. The apostle does not mean that they were ignorant that they have known what the plan of God was, for he says (ver. 16 (1) that they had the Scriptures, and (2) that the attentive study of their own Scriptures would have led them to the true knowledge of the Messiah and his righteous-



228 ROMANS. [A.D. 60.

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

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

5 For Moses describeth the right-

ness; see John v. 39; comp. Isa. liii., &c. Yet the fact that they were ignorant, though not an excuse, is introduced here, doubtless, as a mild and mitigating circumstance that should be taken into account in the case. It appears to them to be saying, 1 Tim. i. 13, "But I obtained mercy because I did it ignorantly in unbelief." Luke xxiii. 34, "Father, forgive them, for they know not what they do," Acts vii. 60. Involuntary ignorance excuses from guilt; but ignorance that is voluntary, or that arises from indolence is no excuse for crime. ¶ *Of God's righteousness.* Not of the personal righteousness of God, but the plan of justifying men *by faith* through sins *redeemed by faith in his Son*; see Note, chap. i. 17. Here God's plan stands opposed to their efforts to establish a righteousness of their own works. ¶ *And seeking to establish,* &c. Endeavouring to confirm or make valid their own righteousness; to render it such as to constitute a claim to the favour of God, and to secure or to make good their own claims to eternal life by their merits. This was the great error of the Jewish system, or to God's plan. And *that* must ever be opposed. This was the principle which led them to reject that which they supposed they had somewhere; see Paul's experience in Phil. iii. 4–6; Acts xxvi. 5. Instances of their belief on this subject occur in all the gospels. They had the most confident notions of their own righteousness. See particularly their views of the Sabbath, Matt. xii. 2; Luke vi. 2; comp. Mat. v. 17, &c.; vi. 1–5. It was this which mainly opposed the Lord Jesus and his apostles; and it is this which still stands in the way of the progress of the gospel among men. ¶ *Have not submitted themselves.* Have not yielded their hearts to it; they have not yielded their hearts to a plan which requires them to come

reckoning that they have no merit, and to be saved by the mercy of another. No obstacle to salvation by grace is so great as the self-righteousness of men. It is the main thing that opposes the plan or scheme of justifying men. 4. *For Christ.* This expression implies faith in Christ. This is the reason why the obstacle to salvation by justification cannot be removed by our own righteousness, but by faith in Christ. As no direct benefit results to God from our obedience, but all comes on him, faith in him is implied where the word occurs in this connection. ¶ *The end of the law.* The word here translated "end" means that which completes a thing or renders it perfect; also the boundary, bass, or termination of anything, as the end of a race, Heb. xii. 2; the end of life, John xxi. 1; Luke xxii. 37. It also means the design or object which is had in view, the principal purpose for which it was established. Thus in 1 Tim. i. 5, "Now the end of the commandment is charity"—the main design or purpose of the command is to produce love. So 1 Pet. i. 9, "Receiving the end of your faith"—the salvation of your souls—the main design or purpose of faith is to secure salvation. So Rom. x. 4, "For Christ *is* the end of the law"—for this design or purpose. This is doubtless its meaning here. *The main design or object which the perfect obedience of the law would secure is to be accomplished by faith in Christ.* That is, perfect obedience to the law would secure the favour of God, and secure his favour and eternal life. The same end is now accomplished by faith in Christ. The great design of both is the same. But the same end is not and is finally gained. This was the subject of discussion between the apostle and the Jews; and this is all that is meant by the expression in the case. Some have supposed that the word *end* refers to the ceremonial law;



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274



874 ROMANS. [A.D. 60.

death to every man "the measure of faith."

For as we have many members in one body, and all

ΚΑΘΑ. ΠΡΟΣΩΠΟΝ

though they may be unadorned by any of the graces of the Spirit, and may even promote pride and faithlessness among us.

For. This word here denotes a further illustration or proof of what he had just before said. The duty to which he was exhorting the Romans was, not to be unduly exalted or elevated in their own estimation, but to cultivate a prudent humility, to shrink from that God has appointed certain duties to be performed by Christians, and all are useful in their proper place; that we should seek to discharge our duty in our appropriate sphere; and that due subordination and order in the church would be secured by the introduction a beautiful comparison drawn from the human body. The eye and the hand are both of them important, all useful and honourable in their proper place, and designed to promote the order, and beauty, and harmony of the whole. So the church is one body, composed of many members, and each is fitted to be useful and comely in its proper place. The same comparison is employed by the apostle Paul in 1 Cor. xii. 4-27; also Eph. iv. 15; v. 30. In that chapter the comparison is carried out in more detail, and with much the same object as here. ¶ *Many members.* Lloyd, τα μερη; Sept. ἐκαστον μελος, Rec., 1 Cor. xii. 14, 15. ¶ *In one body.* Compacted together, and forming one whole, and making one person. Essential to the existence, beauty, and happiness of the body, that the members be in a state of union. The same one or design not all appointed for the same thing; one is to see, another to hear, a third to walk with, &c., 1 Cor. xii. 14-26. ¶ *And every member.* All who are Christians, and who are numerous as individuals. ¶ *Are one body.* Are united together in a common society, by two people, mutually dependent, and having the same great

members have not the same office:

5 So we, *being* many, *are* one body in Christ, and every one members one of another.

ΕΝ ΣΩΜΑ.

interests at heart, though to be promoted by us according to our peculiar talents and opportunities. As the members of the body are united in one nature by the same [ψυχη] or soul, so another by the spirit, &c.; as the welfare of the body of Christ is to be promoted by discharging our duties in our appropriate spheres, so is that of the church in. ¶ *In Christ.* One body, joined to Christ, or connected with him as the head of the body. Eph. i. 22, 23. Also to him be kind over all things to the church, which is his body," comp. John xv. 1-7. This does not mean that there is any *physical or literal* union with Christ, or any personal identity, or anything particularly mysterious or unintelligible. Christians are united to Christ as the head of their kingdom; their counsellor, guide, and Redeemer. They are bound to him by peculiarly tender ties of affection, gratitude, and friendship; they are united to him in the work of helping him as their common Lord and Saviour. Any other union than this is not taught in the Bible, nor was it ever intended that expressions like these should be explained as if there was any mysterious union of Christ to the most tender and interesting of any in this world, but no more mysterious than that which binds friend to friend, children to parents, or the soul to God. ¶ *And members.* Rph. v. 29-32. ¶ *And every one members one of another.* Comp. 1 Cor. xii. 12-27. That is, they are united as to be mutually dependent; each one is of service to the other; and the utilization and office of the one is necessary to the usefulness of the other. In this sense only they can be said to be members one of another; as the foot could not, for example, perform their functions or be

by hypocrisy; how on resp. vii.

275



A.D. 60.] CHAPTER XII. 875

6 Having then ^gifts differing, according to the grace that is

ΚΑΤΑ ΤΗΝ ΧΑΡΙΝ.

of use if it were not, for the eye, the ear, the hand, the teeth, &c., would be useless if it were not for the other members, which go to make up the human system. So in the church every individual is not only necessary to his place as an individual, but is also to the harmony and beauty and union of the whole. And we may learn here, (1) That no member of the church of Christ should esteem himself to be of no importance. It is as much his duty to perform the consequences as the man of learning, wealth, and talent may be in his. (2) There is no reason to complain of the differences of endowments of talents and of grace in the church; just as it was useful that there should be differences in the members of the human body. (3) No one should despise or lightly esteem another. All are necessary. We can no more spare the humble and the poor than the rich, though the latter may be more conspicuous and striking as a proof of divine skill. We do not despise the hand or the foot any more than we do the eye. (4) We should carefully acknowledge the goodness and wisdom of God, in the things enrolled out in 1 Cor. xii.

6 *Having then gifts.* All the endowments which Christians have are regarded by the apostle as gifts. God has conferred them; and the fact that they are gifts should greatly lessen our thinking of ourselves above rightly than we ought to think, ver. 3. ¶ *Differing.* Are various, or diverse. Comp. ver. 4, 11; 1 Cor. xii. 4, 6, 11, 28; 1 Cor. vii. 7; xii. 4, 6, 28, &c. It may refer to natural endowments as well as to the bestows of grace; though in this place it is probable that the apostle has those conferred on Christians in the churches. ¶ *Differing.* It was never designed that all Christians should be equal. God designed that men should have different endowments. The very nature of society supposes this. There never was a state of perfect equality in anything; and it would

given to us, whether prophecy, let us prophesy according to the proportion of faith;

ΚΑΤΑ ΤΗΝ ΑΝΑΛΟΓΙΑΝ ΤΗΣ ΠΙΣΤΕΩΣ.

be impossible that there should be, and yet preserve society. In this, God exercises a sovereignty, and bestows his favours as he pleases, and as may be best for promoting favours on others; and holding us responsible for the manner in which the favours that he may bestow are conferred on my neighbour. ¶ *According to the grace.* That is, the favour, the mercy that is bestowed on us. As all that we have is of grace, and as we have no claim to it from pride; and it should make us willing to occupy our appropriate place in the church, and to be contented with not in splendid endowments, or great wealth and office. It consists in rightly discharging the duties which God requires of us in our appropriate sphere, and in not envying others the gifts of God. If all would feel and occupy in society the place for which they are fitted, there would be no envy, no small part of the uneasiness, the restlessness, the ambition, and misery of the world. ¶ *Whether prophesy.* The apostle now proceeds to specify some of the gifts which were bestowed on saints which Christians have, and to exhort them to discharge aright the duties pertaining to the each or office which they hold in the church. The first is *prophesy.* This word commonly means to *predict future events*, but it also means to declare the divine will, or to explain and enforce truth, or to make known in any way the truth of God, which is designed to influence the heart and life. It does not always or *foretell* future events, but as those who did this were messengers of God, and as they commonly connected with such professions instructions and exhortations suited to the times, their dangers, and duties of men, the word came to denote any who warned, or taught, or spoke in the name and declared the will of God, and even those who uttered devotional sentiments or praise. The name in the New Testament is commonly connected with teachers, Acts xiii. 1, "There were in the

276



876 ROMANS. [A.D. 60.

churches at Antioch certain *prophets* and *teachers*, as Barnabas," &c.; xv. 32, "And Judas and Silas, being *prophets* also themselves," &c. "Agabus, a certain *prophet* named Agabus." 2 Pet. i. 20, 21, *prophets* are mentioned as a class of teachers immediately after apostles, "And God hath set some in the church, first apostles, secondarily *prophets*, thirdly teachers," &c. The same class of persons is again mentioned in Eph. iv. 11. From all this place they are spoken of as being under the influence of revelation, "Let the prophets speak two or three, and let the other judge. If anything be revealed to another that sitteth by, let the first hold his peace. And the spirits of the prophets are subject to the prophets," 1 Cor. xiv. 29-32. "Despise not prophesyings, but prove all things; hold fast that which is good; abstain from all appearance of evil." In this place enthusiasts are mentioned under the name of prophets evidently in advance even of the time of the apostles, and it is clear that all these were to be subject to the authority of the apostles, 1 Cor. xiv. 37, 38. Eph. ii. 20, "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." "And he gave some apostles; and some prophets; and some evangelists; and some pastors, and teachers," &c. From these passages it would seem that they were next in relation to this class of persons. (1) They were an order of men in the church. (2) They were set over it, and were to them in authority and rank. (3) They were under the influence of revelation, and were subject in a certain sense. (4) They had power of controlling themselves, and of speaking or keeping silence as they chose. They had the power of using the ordinary faculties of our minds, and of exercising or sharing them also. This does not seem to be true of those who had the power of speaking with tongues, 1 Cor. xiv. 5, 6, 7, 13, &c. (5) They were subject to the apostles. (6) They were superior to the other class mentioned in this verse, viz. (7) The office or the endowment was *temporary*, designed for the settlement of the church, and when the office in them, like the apostolic office, having accomplished its purpose, to be cleared,

and to cease. From these extracts, also, will be seen the propriety of explaining this office by apostolic prophets, or those who, as they came from him, the successor which which this gift was to be exercised. ¶ *According to the proportion.* This word (ἀναλογιαν) is nowhere else used in the New Testament. It is a word properly applies to mathematics (Schleusner), and means ratio or proportion which one thing has to another, or comparison or magnitude with another. In a large sense, therefore, as applied to other subjects, it denotes the measure of anything. With us it means exactness, or that which is found when one is discovered between one thing and another, as we say there is an analogy between the principles of nature and those taught by reason and revelation. (See Butler's *Analogy.*) But this is not its meaning here. It means the measure, the amount of faith bestowed on us by God. The meaning of the verse is, "think soberly, according as God hath dealt to every man the measure of faith." The sense is plain and obvious evidently, not the truths of the Bible elsewhere revealed, nor their confidence in God, nor their personal piety, but the extraordinary endowments which they had in the gift of prophecy. They were to confine themselves strictly to that; they were not to go beyond it; they were not even to attempt to exercise their peculiar office; but they were to confine themselves to the exercise of their peculiar office according to the measure of their faith, i.e. the extraordinary endowment conferred on them. The word *faith* is thus used often to denote the miraculous endowments of the Holy Ghost which attended the working of miracles, &c., Mat. xvii. 20; xxi. 21; Luke xvii. 5, 6; 1 Cor. xiii. 2. If this is the meaning of the passage, then it is clear that the interpretation which applies it to system of theology, and which demands that we should interpret the "faith" here as meaning the Christian faith, is one that is wholly unwarranted. It is to be referred solely to this class of gifts, and has no reference whatever to any system of doctrine, or to anything which had been revealed to any

277



278



279



280



280 ROMANS. [A.D. 60.

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

1 Pet. 1. 22. | which.

Christian church. The account of it all is, that we should discharge with fidelity the duties which belong to us in the station in which we are placed, and not despise the each which God has assigned us, not to think of ourselves more highly than we ought; but to act well our part, whatever it may be, in the station we are placed, and the talents with which we are endowed. If this were done, it would lead to the most perfect subordination, and stedily, and would produce the blessings of universal peace and order.

9 *Let love.* The apostle proceeds to specify some of the duties in general, that they might secure the beauty and order of the church. The duties which he specifies in this verse have evidently refere to benevolence, or to good will toward all mankind. In ver. 10 he specifies the duty of brotherly love; and there can be no doubt that he intended to include benevolence which we ought to cherish towards all men. A similar distinction is made in 2 Pet. 1. 7, where "brotherly kindness and charity," i.e. benevolence, or good will, and kind feelings to others. ¶ *Without dissimulation.* Without *hypocrisy.* Let your love be sincere. Let it not consist in words or professions only, but let it be manifested in acts of kindness. See Notes, Rom. xii. 17; comp. 1 Pet. 1. 22. Genuine benevolence is not that which is merely professed, but that which is evinced by acts of kindness and affection. ¶ *Abhor that which is evil.* The word *abhor* means to hate; to turn from; to avoid. The word denotes strong aversion or detestation; rather than to *will* in general. The apostle is exhorting to the exercise of love, and gives the direction to love all men, and the particular direction about brotherly love, he places this general direction to abhor that which is evil, that which is evil in relation to the subject under

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

Rom. xii. 17. | 1 Chron.

discussion, that is, *malice* or *unkindness.* The word *evil* is not unfrequently used in the Scriptures to denote some particular or special evil. Mat. v. 37, 39, &c.; comp. Ps. xxxiv. 14. 2 Tim. ii. 22; Ps. xxvii. 10; 1 Thes. v. 22. ¶ *Cleave to that which is good.* The word *cleave* is used here to denote properly the act of gluing, or uniting firmly by glue. It is then used to denote the act of attaching to an object, to be firmly united to it. Here it means that Christians should be *firmly* attached to that which is good, and not *separate or part* from it. The word *good* denotes that moral quality that which pertains to benevolence—to all men, and especially to the brethren. It is not to be occasional only, or irregular, but it should be constant, active, decided.

10 *Be kindly affectioned.* The word here used means workers *like* those of a mother. It is used to denote tender affection, such as that which subsists between parents and children. See 1 Thes. ii. 7. "Even so we should have similar feelings towards each other, as belonging to the same family, and as united in the same principles and interests. The word *brotherly* refers to the duties of brethren, and love one another;" comp. 1 Pet. ii. 17. ¶ *With brotherly love.* This is the same as *kindly affectioned.* The word denotes the affection which subsists between brothers. The duty here enjoined is frequently urged in the New Testament, and which our Saviour intended should be regarded as a badge of discipleship; see Note, John xiii. 34, 35. "By this shall all men know that ye are my disciples, if ye have love one to another;" John, iv. 19, 21; Eph. v. 2; 1 Thes. iv. 9; Heb. xiii. 1; 1 Pet. i. 22; 1 John, ii. 10, 11; iii. 10, 11, 23; iv. 20, 21. The apostle Paul in this place manifests his peculiar manner of writing. He does not simply enjoin brotherly love, but he adds that it should be *kindly affectioned.*



A.D. 60.] CHAPTER XII. 281

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

ρ 1 Cor. 16. 22. | q Col. 4. 17. | r Ex. 35. 2.

It should be with the tenderness which characterizes the most endearing natural relationship. This he expresses by a word which is made for the occasion (φιλαδελφίᾳ), blending love with the affection of brotherhood. This is to be manifest in your intercourse with one another. ¶ *In honour.* In showing honour to one another. The word means, Not by unduly honour, or striving after respect, but in showing it to one another. ¶ *Preferring* one another. The word *preferring* means going before, leading the way, or showing. Thus in showing mutual respect and honour, they were to strive to excel; not to see which could attain most honour, but which could confer most; see Notes, Phil. ii. 3; comp. 1 Pet. i. 7; Eph. v. 21. Thus they were to be studious to show to each other the honour which is due to him in the various relations of life; children to show proper respect to parents, parents to children, servants to their masters, &c.; and to strive to excel in this, and not to strive for the throne of the Christian community. How different this from the spirit of the world! How different from the spirit to confer honour, but to obtain it; which aims, not to diffuse respect, but to attract all others to give honour to us. If this single direction were followed, it would put an end at once to the greater part of the envy, and ambition, and heart-burnings which distract the world. It would produce contentment, harmony, love, and order in the church. It would secure the progress of virtue, and annihilate the spirit of strife, and discord, and malice. And especially, it would give order and beauty to the church. It would banish the spirit of Diotrephes, love to have the pre-eminence (3 John 9), and make every one willing to occupy the place for which God has designed him, and rejoice that his brethren may be

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

r Heb. 6. 11. | s Ps. 55. 1. | t Ps. 119. 148.

exalted to higher posts of responsibility and honour.

11 *Not slothful.* The word rendered *slothful* refers to those who are slow, idle, destitute of promptness of mind. See Notes, Rom. xii. 8; Heb. vi. 12. ¶ *In business* (τῇ σπουδῇ). This is the same word which in ver. 8 is rendered *diligence*, and denotes *earnestness, intensity, ardour of mind*, and hence also it denotes *industry, labour.* The direction means that we should be diligently occupied in our proper employments. The word is not used in particular occupation, but is used in a *general* sense to denote all the labour which we are to perform, as it is therefore to be habitual and industrious in the discharge of all the Christian duties; comp. Eccl. ix. 10. The tendency of the Christian religion is to promote industry in every calling. ¶ *Fervent in spirit.* (1) Persons sometimes are most important things to be done. (2) It inclines men to be eccentric, to neglect ordinary duties, and to run from one thing to another. (3) It withdraws the mind from those pleasures and pursuits which promote and promote industry. (4) The Christian religion is chiefly employed in filling up the great duties of the life, and the effect of his religion has been to promote industry wherever it has spread both among individuals and nations. The spirit and soul of a Christian are names which do not harmonize. Every Christian has a work to do, and he should do it well, and he whose life is spent in vain and in doing nothing, should doubt altogether his religion. God has assigned to each his work to accomplish; and he will be unfaithful to his trust, and unworthy the confidence of his master, unless he is diligently engaged in the duties of his station. (5) Many of the most important duties of life, and virtues, and worthies, who have grown into other and useful men, would be to give to them the spirit of the Christian religion; see the example of Paul; Acts xx. 24, 35; 2 Corinth. This word



282 ROMANS. [A.D. 60.

is usually applied to water, or to metals as found in a bubble, or boil. It hence is used to denote *ardour, intensity, fervour of mind*, as in the burning intense zeal, Acts xviii. 25. ¶ *In spirit.* In your mind or heart. Let your mind be fervent, or let your mind filled with intense ardour in whatever it is engaged. It is supposed that Christians would first find appropriate objects for their labours, and then engage in them with intense ardour and zeal. ¶ *Serving.* Regarding yourselves as the servants of the Lord. The word here is not connected with the preceding, and as growing out of it. They were to be diligent and fervid, and in doing so were to regard themselves as servants of the Lord, and to be obedient to the command of God, and to promote his glory. The propriety of this direction is obvious. (1) There is a tendency of worldly employments to take off the affections from God. (2) Men are prone to forget God when deeply engaged in their worldly employments, and to withdraw their affections to him. (3) The right discharge of our duties to the various relations of life is a principal part of serving God. He has arranged the order of things in this life to promote employment. He has made industry essential to happiness and success; and he has made it a duty, and has required it to be so regarded as acceptable service of God. (4) He has *enjoined* it as a duty, and has connected it with our usefulness, rather than to *will* in general. The apostle is exhorting to the exercise of love, and gives the direction to love all men, and the particular direction about brotherly love, he places this general direction to abhor that which is evil, that which is evil in relation to the subject under

future glory; of being admitted to that world where there shall be no more death, and where all tears shall be wiped away; see Notes, Rom. viii. 18; vi. 17; comp. Jam. i. 4. See the influence of *hope* in sustaining us in the trials of affliction, in Notes on chap. viii. 18–28. ¶ *Continuing instant in prayer.* That is, by perseverig in prayer; see Col. iv. 2; see Notes, Luke xviii. 1. The duty of prayer is indispensable in order to discharge aright the duties of the Christian life, and especially is it necessary in order that we may be sustained in the midst of affliction. It is necessary to cherish a spirit of prayer, and to live near to God. How often a Christian should pray, the Bible has not expressly told us. That we are told that he prayed seven times a day (Ps. cxix. 164); of Daniel, that he prayed three times a day (Dan. vi. 10); of our Saviour we have repeated instances of his praying mentioned; and the same of the apostles. The following rules, however, may be useful. (1) Every Christian should have some *time* allotted for this service, and none should suffer a day to pass without it to God. (2) It is not, then, perhaps impossible, to maintain a life of piety without *regular* habits of secret devotion. (3) The morning, when we have been refreshed by the repose of sleep, when the mind is fresh, and the thoughts are as yet clear and unconfused by the business of the day, and by the duties, trials, and temptations of the day; and the evening, when we have again experienced his goodness, and are about to commit ourselves to his care, are the seasons when we should be particularly mercy for the errors and follies of the day, seem to be times which God has appointed as the most appropriate seasons for private devotion. (4) Every person will also find that there are particular times when he can be most useful, and when he will be inclined to it. In affliction, in perplexity, in moments of despondency, in despair, and want, and disquietedness, and in the hour of temptation, we have the propriety of drawing near to God, and of pouring out the heart before



284



285



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298



299



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304



304 ROMANS. [A.D. 60.

eyes him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

priests of his acquaintance who "enjoyed the privilege of eating" what Daniel obtained from meat because it might have been offered to idols. It is expressly declared of Daniel when in Babylon, that he lived on pulse and water, and refused to be "defiled" with the portion of the king's meat, nay with the wine which he drank. Dan. i. 8.

3. *Let not him that eateth.* That is, he who has no scruples about eating meat, &c., who is not restrained by the law of the Jews respecting the meats which they deemed unclean, or meat may have been offered to idols. ¶ *Despise him.* Hold him in contempt, as being unreasonably scrupulous, &c. The word *despise* here has a strong sense. The Gentile would be very likely to despise the Jew as being restrained by foolish scruples and laws unworthy of regard, and to treat him with contempt. ¶ *Him that eateth not.* Him that is restrained by scruples of conscience, and who will not eat meat. 4. ¶ *Who art thou, &c.* Paul's argument here is addressed to the Jew. ¶ *Judge him.* To judge here has the force of condemn. This word also is very happily chosen. The Jew would be very likely to despise the Gentile for what he did as to judge or condemn him. He would regard him as unworthy of esteem for contempt. He would regard it as a violation of the law of God, and would be likely to assume the right of judging his brother, and pronouncing him worthless. The apostle has very happily met the whole case in all disputes about rites, and dress, and scruples, by showing that they are not essential. One party commonly despises the other as being needlessly scrupulous, and the other party the other makes it a matter of conscience, too serious for ridicule and contempt, and a matter to neglect which is to

4. *Who? art thou that judgest another man's servant?* As his own master he standeth or falleth.

their view, deserving of condemnation. The true direction to be given in such a case is, to endeavor to remove from the scruples of the other with decision and contempt, but with tenderness and love. This is the only right and safe way to do. If he can be reasoned out of it, it is well; but to attempt to laugh him out of it is unkind, and will tend only to confirm him in his error. In the same manner the Gentile might be said they have no right to judge or condemn another. If I cannot see that the Jew is required to observe the Sabbath-day, or renders it a matter of conscience to observe a particular festival, he has no right to judge me harshly, or to suppose that I am to be rejected and condemned for it. I may be right in my opinion; and, while I do not despise him, he has no right to judge me. Paul's argument is, that in matters of this simple rule had been followed, how much strife, and even bloodshed, would it have spared to the church! Most of the contentions which have existed have been in regard to this nature. Agreeing substantially in the doctrines of the Bible, and in the great duties of life, men have seized on some subjects just about as important as those which the apostle discusses in this chapter. ¶ *For God hath received him.* This is the same word that is rendered "receive" in ver. 1. The reason here that God hath received him kindly, or has acknowledged him as a child, is that he is a true Christian. These scruples, on the one side or the other, are not inconsistent with true piety. They do not, in the case of this or of his, vitiate the character of the Christian. Other decisions, on some subjects, may give evidence that they are recognized by God as true Christians. In these matters we should neither despise nor judge them.

4. *Who art thou, &c.* That is, why



A.D. 60.] CHAPTER XIV. 305

ath. Yea, he shall be holden up: for God is able to make him stand.

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

gave you this right to sit in judgment on others? comp. Luke xii. 14. These questions are designed to show the Jew, who, on account of his ancient privileges, and because he had the law of God, would assume the prerogative of judging in the case, and insist on the observance of his rites, that he had no right to do it. The doctrine of this epistle is uniformly, that the Jew had no such privileges, and that the law of God was to him as the same level with the Gentile. ¶ *That judgest, &c.* Comp. Jam. iv. 12. This is a principle of common sense and common justice. It is not right for one to sit in judgment on the servant of another man. He has the control over him; and if he chooses to do a thing, or to allow him to do anything, it pertains to his affairs not ours. To attempt to control him, is to interfere impropriously, and to become a busybody in other men's matters. See 1 Pet. iv. 15. Thus Christians are the servants of God; they are accountable to him; and it is not for us to usurp his place, and to act as if we were "lords over his heritage." 1 Pet. v. 3. ¶ *To his own master.* The servant is responsible to his master for his conduct, and not to others in regard to God. ¶ *He standeth or falleth.* He shall be approved or condemned. If he is faithful, and pleases his master, he shall be approved; if not, he will be condemned. ¶ *Yea, he shall be holden up.* This is spoken of the Christian only. In regard to him, he shall be approved, or not fail; he might be approved or condemned. The master had no power to uphold him, but he was disposed enough, by the hope of reward, or the fear of punishment. But it was not so with regard to the Christian. The Jew was disposed to condemn the Gentile might say, that he was violating the general principle which the apostle had stated about the servant; that it was not for him, or what he was saying, that

be might *fall*, and be condemned. But no, says the apostle, this does not follow. God is able to make him stand. He shall not fall. God has power to make him stand; to hold him; to keep him from error, and from condemnation, and he shall be holden up, that he shall not fall into error and condemnation, for it is the purpose of God to keep him; comp. Ps. i. 5, 6; xxxvii. 24; Jude 24. This is the most striking evidence that the apostle believed that all Christians should be kept by the power of God through faith unto salvation. ¶ *It stills.* See 1 Cor. x. 12. Though we cannot exert such an influence over a servant as to secure his obedience, yet God can, and will uphold his people, and will preserve them in a path of obedience.

5. *One man esteemeth, &c., judgeth (κρίνει).* The word is here properly rendered *esteemeth*, as in Rom. ii. 26; xiv. 14. The word originally has the idea of *separating*, and then discriminating, or *judging*. The idea expressed means that one would set a higher value on one day than on another, or would regard it as more sacred than others. This was the case with the Jews, who highly regarded the days of their festivals, and fasts, and Sabbaths as peculiarly holy, and who, even after they had a demonstrable degree, their former views, even after they became converted to Christianity. ¶ *Another esteemeth.* That is, the Gentile Christians, who had been brought from amidst the Jewish customs, and not having imbibed their opinions and prejudices, would not regard those days as having any special sacredness. The appointment of those days had a special reference to the Jews. They were designed to keep up the remembrance of their sins, and to prepare the nation for the coming of which their rites were but the shadow. When the Messiah came, the



306 ROMANS. [A.D. 60.

the feast of tabernacles, and the other peculiar festivals of the Jews, of course vanished, and it is perfectly clear that Christians are not required to maintain their observance on the Gentile converts. See this subject discussed in the second chapter of the Epistle to the Galatians. ¶ *Every day alike.* This is a literal version of the original, and it may convey an idea which the apostle did not design. He means simply that he regarded *every day* as consecrated to the Lord, ver. 6. The question has been agitated whether the apostle intends by this to include the Christian Sabbath. Some have supposed that he was a matter of indifference whether this day be observed, or whether it be devoted to common purposes, or to secular employ. This is a very important question in regard to the Lord's day. That the apostle did not mean to say that it was a matter of indifference whether that day was devoted to religion or to business or amusement, is plain from the following considerations. (1) The apostle was not discussing the question peculiar matters of the Jews to the Gentiles might say, that he was violating the general principle which the apostle had stated about the servant; that it was not for him, or what he was saying, that

institutions, to promote his glory, and to advance his kingdom. Was this ever done by those who disregard the Christian Sabbath? Is it the language ever to promote his honour, and to advance to the knowledge of him, by employing his holy day? Who knows not that the Christian Sabbath is not employed in this manner? Is it by any design to glorify the Lord Jesus, or to promote his kingdom? Is it not by secular business, by visiting, amusement, dissipation, reading, &c.? Let the heart be filled with a sincere desire to honour the Lord Jesus, and the Christian Sabbath will be employed in such a manner as the purpose of piety. And if any man is disposed to plead this passage as authority for employing the Sabbath, and devoting it to pleasure or gain, let him ponder it just as it is, let him exploit the brilliant *from a conscientious desire to honour Jesus Christ*, and he will find that the passage cannot avail him. But this motive never yet influenced a single act of those who violate the day. That is, subjects of this kind are not to be pressed as matters of conscience. Every man is to examine them for himself, and act accordingly. They are to be discussed in a spirit of candor, discretion, and not in any other. It does not refer to subjects which are clearly matters of duty, and of sound observance. If the Jew esteemed it wrong to eat meat, he was not to be urged to do it. If he conscientiously felt, he was to act accordingly. The word "*to fully persuaded*" denotes the highest conviction, not a matter of opinion or feeling. It is a conviction which the mind is made up by examination; see Rom. iv. 21; 2 Tim. iv. 5. This is the only rule which can be applied to all these are called to act in relative to festival days and fasts in the church. If some Christians deem them to be for edification, and suppose that their duty requires the observance of those days which commemorate the birth, and death, and temptations of the Lord Jesus, they are not to be disturbed or opposed in their course. Nor are they to attempt to im-



308



309



310



310 ROMANS. [A.D. 60.

we shall all stand before the judgment-seat of Christ.

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

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

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

14 I know, and am persuaded

act a Jewish convert, why dost thou then *judge thy brother, as if he had violated a law of God?* comp. ver. 3. ¶ *Thy brother.* God *has* now *made* all *his people one family,* and *he* should be regarded by thee as a brother in the same family. ¶ *Or why dost thou set at nought.* Despise, ver. 3. Why dost thou, who art a Christian, treat with contempt the rights so long unreasonably usurped and superstitions? ¶ *Thy brother.* The Jew, who is entitled to all the privileges and all the contempt which you Gentiles were cherished for the Jew should cease, from the fact that he is now a Christian. Nothing will do as much, on the one hand, to remove Jewish prejudice, and on the other, to prevent contempt for those who are in the wrong, as the fact that they are Christians, brought with the same blood, and going to the same heaven as ourselves. ¶ *We must all stand,* &c. That is, we must all be judged by God, and therefore have no room anywhere for one another, not to our fellow-men, but to Christ; and it is in reference to us all to judgment on each other.

11. *For it is written.* This passage is recorded in Isa. xlv. 23. It is not quoted literally, but the sense is perfectly clear. There can be no doubt that it refers to Jehovah. The speaker expressly calls himself Jehovah, declares that he is the only true God alone, and which is never applied to a creature, ver. 21, 24, 25. Isaiah, therefore, is the author who is applied by Paul expressly to Christ, comp. ver. 10. This mode of quotation is a strong incidental proof that the apostle regarded the Lord Jesus as God. See Isa. xlv. 23 compared with Phil. ii. 10. ¶ *As I live.* The Hebrew is, "I have sworn by myself." The oath is by himself, or by God, in the other. An oath of God is often expressed by the phrase "as I live." Num. xiv. 21; Isa. xlix. 18; Ezek. v. 11; xiv. 16, &c. ¶ *Saith the Lord,* every knee shall bow to me, and every tongue shall confess to God.

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

Rom. v. 11; xiv. 10, &c. ¶ *Saith the Lord.* This is not in the Hebrew text, but are added by the apostle to show that the passage quoted was the word of God. ¶ *Every knee shall bow to me.* To *bow the knee* is an act expressing homage, submission, or adoration. It means that every knee should submit to the Lord, and admit his right to universal dominion. The passage in Isaiah means that all the nations which are his own people should confess to him; or rather it means that all who are saved shall acknowledge him as their God and Saviour. The original refers to the future time, to the time when those who should be saved, Isa. xlv. 17, 21, 22, 24. In this sense the apostle uses it, to denote that all who are to be saved should confess to God, but that all Christians, whether Jewish or Gentile converts, should alike give account to Him. *They should* all bow before him, to acknowledge his right to judge, or his dominion over them. The passage originally did not refer particularly to the Lord Jesus, but the apostle undertook that all believers should acknowledge his dominion. It is no applicable, however, to the judgment, or to any other act of homage which his people pay to God. ¶ *Every tongue shall confess to God.* In the Hebrew, "Every tongue shall swear." Not that they should take an oath, but that they would *confess to God,* or *swear to him* as oath for our comfort; and this is the same as confessing, praising, or acknowledging him as our Judge.

13. *Let us not therefore judge one another any more.* Instead of *judge,* let us be employed in a better kind of judging; let us come to a determination, or form a rule in the case of Christ. This is an instance of the happy turn which the apostle would give to a discussion. Some men have an irresistible propensity to sit in judgment on the conduct of others. Let them make good use of that. It will be well to exercise it on that subject, and to form a rule for our own duty to good account. Instead of forming a judgment about *others,* let the man form a determination about his own conduct. ¶ *That no man,* &c. That is, that no man shall put in the way any thing laid in a man's path, over which he may fall. In the Scriptures, however, the word has a more extensive and figurative sense to denote anything which shall cause him to sin, as sin is often represented by *falling;* see Note, Mat. v. 29. And the passage means that no man should put in the way of another any source to be the occasion of leading our brethren into sin, either by our example or by a severe and harsh judgment, provoking them to sin, or exposing them to the temptation to reply, and suspicions. No better rule than this could be given to promote peace, and to prevent sin. Instead of judging his brethren severely, would resolve that he would so live as to prevent sin in them, and that he would, in all others ways, do every other thing to advance the harmony and purity of the church of Christ.

14. *I know.* This is an admission made to the Gentile convert, who believed that it was lawful to partake of meat that had been offered to idols in sacrifice, and says he is fully apprised of this. But though he knew this, yet he goes on to say (ver. 15), that it would be well to regard the conscientious scruples of others on the subject.



a.d. 60.] CHAPTER XIV. 311

account of himself. That is, of his character and conduct; his words and actions. He will be required to render the fearful arraignment of that day every work and purpose shall be brought into judgment, and the righteous standard of justice. As we shall be called to an fearful an account with God, we should not be engaged in condemning our brethren, but should examine our own hearts, and settle up our account with *him,* and not with *mind.* ¶ *To God.* The judgment will be conducted by God. See Rom. ii. 16; Acts xvii. 31. All judgment is committed to the Son, John v. 22, 27. Still we may be said to give account to God, (1) Because He appointed Jesus to judge, Acts x. 42; (Acts xvii. 31); and, (2) Because the Judge himself is divine. The Lord Jesus is divine, and to him as God our account will be rendered directly by the Creator as well as the Redeemer of the world. In this passage there are two incidental proofs of the divinity of the Lord Jesus. (1) From the fact that the apostle applies to him language which in the prophecy is expressly spoken by *Jehovah,* and, (2) From the fact that he is there declared to be the Judge of all—a being that is not *contented* can be qualified to judge the secrets of all hearts, to be present in all places, to possess the attributes of God, who has not been a witness of the conduct of all men, who will not have been present with all the men at all times, and who in the great day cannot discern the true character of the soul, can be qualified to conduct the judgment. No one can possess these qualifications but God. The Lord Jesus, "the judge of quick and dead" (2 Tim. iv. 1), is therefore divine.

13. *Let us not therefore judge,* &c. Since we are to give account of ourselves at the same tribunal, since we intend to listen to the same Lord, let us not suppose that we have a right here to sit in judgment on our fellow-Christians. Let us not assume the right proper to *judge,* but let us be employed in a better kind of judging; let us come to a determination, or form a rule in the case of Christ. This is an instance of the happy turn which the apostle would give to a discussion. Some men have an irresistible propensity to sit in judgment on the conduct of others. Let them make good use of that. It will be well to exercise it on that subject, and to form a rule for our own duty to good account. Instead of forming a judgment about *others,* let the man form a determination about his own conduct. ¶ *That no man,* &c. That is, that no man shall put in the way any thing laid in a man's path, over which he may fall. In the Scriptures, however, the word has a more extensive and figurative sense to denote anything which shall cause him to sin, as sin is often represented by *falling;* see Note, Mat. v. 29. And the passage means that no man should put in the way of another any source to be the occasion of leading our brethren into sin, either by our example or by a severe and harsh judgment, provoking them to sin, or exposing them to the temptation to reply, and suspicions. No better rule than this could be given to promote peace, and to prevent sin. Instead of judging his brethren severely, would resolve that he would so live as to prevent sin in them, and that he would, in all others ways, do every other thing to advance the harmony and purity of the church of Christ.

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312 ROMANS. [A.D. 60.

by the Lord Jesus, that there is nothing *unclean of itself: but to him that esteemeth anything to be *unclean, to him it is unclean.

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

* according to charity. (1) UNCLEAN.

It may be remarked here that the apostle Paul had formerly quite as many scruples as any of his brethren had then. But his views had been changed. ¶ *I am persuaded.* I am convinced. ¶ *By the Lord Jesus.* This does not mean by any *personal* instruction received from the Lord Jesus, but that the knowledge which he had received by inspiration of the nature of the Christian religion. The *gospel* of Jesus had taught him that the rites of the Jewish religion were now abolished, and among those rites were the rules respecting clean and unclean meats. ¶ *That there is nothing unclean,* &c., *common.* This word was used by the Jews to denote that which was unclean, because, in their superstition, whatever was partaken by the Gentiles was unclean. In the same sense the words common and unpure are often used as expressing the same thing. ¶ *To him that esteemeth,* &c. He makes it a matter of conscience. He regards certain meats as forbidden by God, and he will be guilty of sin if he partakes of them. Man may be in error, but it would not be right for him to violate the dictates of what he supposes God requires.

15. *But if thy brother,* &c. This sentence is to be connected with ver. 14. The apostle Paul admitted that the scruples of the Jew was not well founded. But admitting that, still the question was, how he should be treated? This is the question here. The apostle here shows the Gentile that he ought not so to act as unnecessarily to grieve the Jew, or to grieve him. ¶ *Be grieved.* Be pained, as a conscientious man always is, when he sees another, and especially a Christian brother, do anything which he supposes to be wrong. The pain would be real, though the opinion from which it arose might not be well founded. ¶ *With thy meat.* Greek, on account of meat, or food; that is, because you eat that which he regards as unclean. ¶ *Now walkest,* &c. That is, you do not act. The word often denotes to act, or to do a thing, Mark vii. 5; Acts xxi. 21; Rom. vi. 4; viii. 4. ¶ *Destroy not him.* Though the Gentile convert persevered in the use of such food, notwithstanding the conscientious scruples of the Jew, he violated the law of love. ¶ *Charity* here means love, or benevolence; that is, he would violate that law which required him to sacrifice his own gratification for the welfare of his brother; 1 Cor. viii. 3; x. 24, 28, 29; Phil. ii. 4, 21. ¶ *Destroy not him.* The word *destroy* here refers, doubtless, to the ruin of the soul by sin. It is sometimes used for destruction, and is applied to the ruin or corruption of various things, in the following senses: (1) To kill, Mat. ii. 13; (2) to *waste,* in the sense of *losing it* (Mark x. 45; Luke xv. 4); to lose (John vi. 27); to be destitute, represented as *lost* or wandering (Luke xv. 6, 9, 24, 32); to be lost, destroyed with (1 Cor. i. 9); to battle, rendered useless (Mat. ix. 17), &c. But the sense in which it is used in the passage is hell, to the everlasting ruin of the soul, Mat. x. 28, "Who is able to destroy both soul and body in hell." See Mat. xviii. 14; John iii. 16; Rom. ii. 12. That this is its meaning here is apparent from the parallel place in 1 Cor. viii. 11, "And through thy knowledge shall the weak brother perish." If it be asked how the eating of meat by the Gentile convert could be the occasion of the ruin of the soul of the Jew, I reply, that the apostle supposes that in this way an occasion of stumbling would be afforded to him, and he would come into condemnation. ¶ *Grieved.* That is, pained, or offended. He might be excited to anger, disgust,



314



315



316



317



318



319



320



321



322



323



324



325



326



327



328



329



330



331



332



333



334



335



336



337



338



339



340



341



342



343



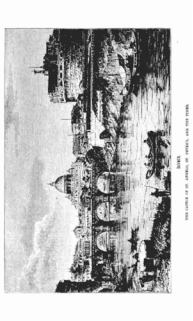
344



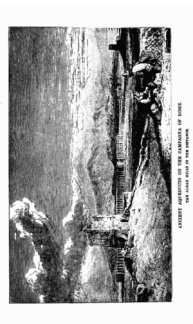
345



346



347



Indexes

Index of Pages of the Print Edition

i ii iii iv v vi vii viii ix x xi xii xiii xiv xv xvi 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32
33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63
64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94
95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118
119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141
142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164
165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187
188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210
211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233
234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256
257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279
280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302
303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325
326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347